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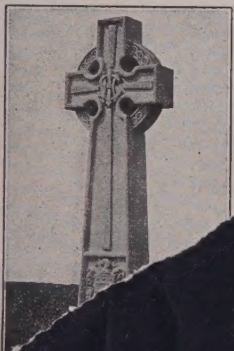
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By the Rev. WALTER J. CAREY, M.A.

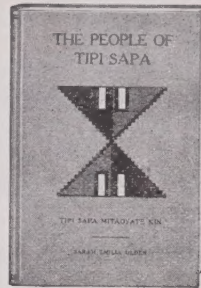
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The use of this little book has been limited by the impossibility, during the war, of obtaining it rapidly enough in sufficient quantities. Made in England, the publishers could not supply it rapidly enough to keep up with their home demand, and the quantities sent to America were always sold out almost in advance of receipt. The American publishers therefore stopped advertising it more than a year ago—but still the demand for the book continued.

A new edition is now received. We are hoping that we shall be able to supply it hereafter in any quantities that may be desired.

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THE LIVING CHURCH

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EDITORIALS AND COMMENTS

Where the Saints Have Trod

THE fellowship of the saints with those in their pilgrimage who seek to respond, however feebly, to the call to be saints, is more than a doctrine of the Church. It is more than an article of the Faith to be recited in concert and forgotten. It is an impetus toward life. It is an invitation to lose littleness in the sweep of bigness; to absorb the two or three gathered together here in the ten thousand times ten thousand there; to unite the devotion at the bed-side and the altar with the worship forever offered on high. In times past the consciousness of that fellowship has supplied bigness to the smallest details of Christian living, to the cup of cold water and to the widow's mite. A similar consciousness to-day can supply the same bigness while we attempt to weave a fabric that measures up to the pattern in the heart of God.

While we are voting and counting votes, one wonders how much of our effort and thought links up with the bigness discerned in the plan of God. And while we rejoice or despair over the "new day" that is to be ushered in on March 4th for—nobody knows what—one endeavors to hold on and think straight as he wonders whether there is really anything new under the sun.

"Wait and see." What a patient *waiter* our God is! Our waiting matters little; His waiting matters a great deal. Neither administrations, nor congresses, nor principalities, nor governorships, nor powers matter so much. The completion of His plan outweighs them all. Toward that we think, we promise, and vote, and determine, and toward that end we really supply so little. We are so busy doing everything that we seldom find time to do anything. We are so occupied oiling the wheels of democracy that we rarely hear the persistent motion of the Kingdom. And yet the Kingdom moves on, oiled and manned more than adequately for any apparent demands upon her capacity. Man stays behind quite satisfied with his democracy as the end of thinking and the end of purpose.

What is the end of it all? We have a Nation-wide Campaign. God seems to be blessing it richly wherever hearts and hands are really given to Him to use. Are they given to increase the oil and the overhead in some kind of spiritual machine? God forbid! Hands have grown calloused and hearts weary trying to do that these many years. What then? The Campaign is the call of the Kingdom for something more and bigger. It is a call for material out of which saints can be made, for an increase of production, for product that can be listed and added, for increase that can definitely go toward the completion of the number of God's saints that must be made up.

Of late, it is said, the machine on its human side has been failing to produce. There has been little demand for its product and few, therefore, have cared what came forth.

Has the Church then "failed" or "collapsed"? She has produced all that we have called for. She has used every scrap of material that has been given her. Doubtless there has been some waste of oil and a shortened working day. Certainly there has been some lack in raw material coupled with uncertain transportation, frequent side-tracking, deterioration, and loss. Train loads have had to be dumped. The Church grinds on. To-day we are challenged to scrap it or make it produce. Yet the Church cannot be scrapped by any act or failure of man. It is the Body of Christ. But we want production, and God expects it. If the Church does not get its material in this generation it will in the next, or the next, or the next. The elect of God are those who respond *now*, casting in themselves. In the finished product they are His saints. There is one product and one brand. It is stamped in the image of its Creator and reflects the face of its Saviour.

Facing man there seems to be but one supreme duty: to supply the material of which saints are made; each one to add himself and his brother and his neighbor. He holds back all of these and production stops. God waits. The Kingdom delays. We pray that it might be "hastened". The number of citizens continues to fall short of the required list. We pray that it might be "accomplished". And we wonder "how long".

"Remember that the martyrs must first be made up." We can close our eyes and almost picture the Kingdom waiting, waiting for the number of its saints, a number mathematically calculable in the mind of God. He hungers for its completion, and man at his best really yearns to add himself and others to the number. In moments of faith he prays that the great day be hastened, and yet each generation adds but a small fraction of its "quota", production lags, waste and loss clutter up every available space. That increase is the supreme business of the hour. It is the supreme test of the worth of everything we say or do or think, of our politics, our industry, our education, our religion. Do we, do I, add to the number of God's saints, or do I hold back and defeat its completion? It is the age-old problem. Its answer solves all the rest.

We have heard repeated recently the old riddles: Why are we here? Where are we going? What is the use?

We are here, we are going, we are laboring—to increase the number of the saints and martyrs—or not, as we will. We succeed through the mercies and merits of Him into whose Life we press all that we have and all that we are, or we fail and the Kingdom waits and God's great love goes hungry!

WE ARE ELECTED, called to be saints. "Ye did not choose Me, but I chose you and appointed you, that ye should go

and bear fruit, and that your fruit should abide." "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." "An elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you." Is it a choosing to privilege, to honorary or retired membership? It is to character and service, to holy living and the setting forth of the Divine Glory. In St. John the elect are "called and chosen and faithful". They are "called" in having heard and accepted; "chosen" as thus giving evidence of their election; "faithful" as having yielded loyal devotion to their Lord and persevered to the end.

No countenance is given in the early Church to the thought that the elect may live as they please and at last be saved. So to live would disprove their election and destroy their salvation to sainthood. St. Clement of Rome says: "Let us cleave to the innocent and righteous, for such are the elect of God." "In love all the elect are made perfect, for without love nothing is well pleasing unto God."

"Who, then, shall be saved?" "Work out your salvation with fear and trembling." The saints of God labored and were not ashamed. In laboring unto death they supplied that for which God had created the world, themselves, and their brethren. That is why they are saints. We rest and hold back that for which God calls and the Saviour pleads. That is why we are not saints. So God waits and the Kingdom lingers. By refusing to give and live and die for Christ we hold back God's plan and the number of those who are His. So great is individual responsibility!

The success of the Nation-wide Campaign depends upon individual contributions of life as material for sainthood. An hour a week for one, a life work for another—a matter to be decided upon one's knees—will mark the difference between waste and product, loss and sainthood. The whole purpose of the Campaign and of the Church and of God is to reach the individual first, the nation second. The response begins with the individual, reaches to his neighbor, and links up with God—or else it begins and ends nowhere. Without *you* the process stops, does not begin, nations are not brought in, the number of the saints is still unaccomplished, the Kingdom is not hastened.

It is well to contemplate Christian duty at this season in the light of thoughts that spring from a contemplation of the saints and their reward, and of the holy dead who now await the prayer of faith from those who call them friend, and the labor of love on earth by those who crave continuance of love.

"We are not divided,
All one Body we."

The voice of God in a great Campaign of a Great War calls for saints and martyrs to carry on. Who follows?

SUNDAY, January 2nd, has been set apart by our House of Bishops, at the suggestion of the Russian Bishop in New York, for joint Anglo-Eastern services "for God's healing grace for His whole Church" and especially for "the restoration of Hagia-Sophia in Constantinople to the Church of Hellas, its rightful custodian." The suggestion of the Russian Bishop that there be an exchange of pulpits on that day between the Russo-Greek and our own clergy has also been accepted in the resolution of the House of Bishops.

This official act of communion between the two great branches of the Catholic Church may well be the beginning of a long series of acts of brotherhood which shall make each of us quick to respond to the needs of the other. The deep sympathy which Anglican Churchmen feel for the tribulations of their brethren in the East has brought us together as nothing else could have done. We are learning to know one another in this valley of suffering. We have been shown that we can no longer pursue our separate ways but that East and West are parts of a greater whole and that each of us needs the other.

In the perplexing hurly-burly of American politics it may be that prayer is the only method left by which Amer-

icans can help in the dire need for the complete restoration of the world. The Church must continue to be responsive to the world-need; and we can gladly carry out the admonition of our fathers in God and pray for the accomplishment of that restoration on Christian lines; and for the visible symbol before all the world of the return of Sancta Sophia to the Church that has never ceased to protest against its alienation.

DAILY BIBLE READINGS

By THE RT. REV. DAVID LINCOLN FERRIS, D.D.

FOREGLEAMS OF THE ADVENT

The Redeemer Promised

Sunday: Genesis 3

AMONG the priceless heritages of the Christian Year is the well-balanced round of doctrinal teaching and practical application which is preserved for us. Only in the recurring seasons, year by year, and the broadening experiences of our Faith, do we learn to appreciate what a blessed inheritance is ours in the Christian Year. Advent returns with the promise of the Redeemer and the call to make our fitting preparation for His coming. In the dawn of human history the need of a Redeemer is portrayed in the record of disobedience, and God's promise is registered that in the woman's Seed the serpent's head shall be bruised.

The Search for God

Monday: Job 23

Man was created with a religious instinct which is never wholly satisfied outside of a conscious relationship with its Creator. The capacity for fellowship with Him, relating him to the Eternal and not to the temporal, is man's crowning excellence. Man has ever sought for some satisfying evidence of the Being and Purpose of God. The cry of Job is human history written in both tears and blood. That cry is met and satisfied through the Incarnation, the coming of God in human form of which Advent is the promise and the gratifying assurance.

The Prophet's Vision

Tuesday: Isaiah 35

From the point of human interest the prophets reveal to us the formative ideals of a wonderful people. Isaiah portrays a time yet to be, a time which we can both look back upon and forward to, when the blessings of the Incarnation shall make the "tongue of the dumb to sing, and the ransomed of Jehovah to come with singing to Zion". To the great prophet these were far-off blessings, but to us they are in the ever present Now. Be it ours to appropriate them in daily living and to exemplify them to our fellow-men.

Preparation for the Advent

Wednesday: Romans 13: 8-13

The gift of God's eternal Son to become the Son of Mary is a fact of history not to be repeated. The personal application of that gift is the specific call and claim of each succeeding Advent. Like the story of Love, it is ever new. As it works from within out it manifests itself in consistent Christian living. To walk honestly, keep the Commandments, think pure, speak clean, and act on the square is to "put on the Lord Jesus Christ". Only so can Advent have either meaning or value for us.

Results of the Advent

Thursday: St. Matthew 21: 1-17

"My house shall be called a house of prayer." That was the condition the Master came to establish, and now comes again to find. No one can think these words were for the ancient temple only. It means every Christian home where there is or should be a family altar, an open Bible; a frequented church with its appointed services, and an ever-increasing appreciation of the value of the sacramental system. Like every great idea the Kingdom of God comes slowly. How much it would mean for the Master's Kingdom if every home in this land could be called a house of prayer.

The Forerunner of the Advent

Friday: St. Luke 1: 1-23

Bible history accords to St. John Baptist a unique place. He stands between the prophet and the disciple, the end of (Continued on page 10)



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

SOME of us have always detested professional games of every kind, and have rejoiced in the rigid definition of amateur status which the intercollegiate authorities have enforced. The professional jockey, the professional card-player, the professional adept

at billiards, rowing, golf, or tennis, have turned what should be recreation into gain. Recent revelations in professional baseball here show the trail of the serpent in what has been supposed to be clean sport. I note with interest something Maurice Baring wrote seven years ago:

"Rugby football in New Zealand has not yet been spoiled by professionalism. People think it is an honor to play for a team, and they are willing to travel and play all over the country for the honor of it, and without remuneration. In England professionalism has spoiled not only football, but almost every other game, with the possible exception of 'old maid', Cribbage, and 'My Bird Sings'. The result is:

"(1) People prefer looking on at games to playing them themselves.

"(2) They demand professionals and they bet on them.

"(3) Some games become so professionally perfect that people no longer care to look on at them.

"The passion of the crowd in England for watching football is looked upon by many people as the most ominous sign of national decadence, and as a manifestation resembling that of the gladiatorial shows in ancient Rome. They say it is this passion for watching, and for betting in the watching, that is responsible for the prevalence of professionalism. One local club buys a celebrated player from another local club: therefore, it is obvious that this is the death of any real local spirit. As to the games becoming so professional that people lose interest in them, this does not apply to football: but it does to cricket. In the last years there is a great falling-off in the public interest in cricket. The play has become so perfect that nobody cares to look at it."

For myself, I had rather see a game of baseball between two third-grade public school nines (not to speak of college teams) than the World Series—even if I were assured that nobody was "selling out".

I LIKE THIS wise word of Bishop Gore, in a speech to English workmen:

"All this passion for justice will accomplish nothing unless you get knowledge. You may become strong and clamorous, you may win a victory, you may effect a revolution, but you will be trodden down again under the feet of knowledge if you leave knowledge in the hands of privilege, because knowledge will always win over ignorance."

WHEN THE POPE received the American Knights of Columbus the other day, it is reported in the press dispatches that he spoke with much bitterness of a certain American propaganda in Rome which meant to deprive the youth of Rome of their birthright, and called upon the K. of C. to establish a corrective institution. The Holy Father was somewhat indefinite, since he mentioned no names: but I surmise he meant the schools maintained in Rome by American Methodist benevolence. Vatican sensitiveness in that direction is a tribute to the success of those schools, evidently! But it is hard to understand the position of our Roman Catholic neighbors with regard to "propaganda". Their own splendid missionary enthusiasm is in constant exercise, and makes no distinction, as to field, between lands heathen, Moslem, Orthodox, Anglican, or Protestant. Sometimes, indeed, we can not but feel that even more of their energy is expended in proselytizing among Christians who are non-papal than in converting heathen! But the old proverb about "sauce for the goose" has never been translated into Italian, or Irish. The Pope maintains a very aggressive propaganda

in England, aiming to turn the youth of England towards an alien fellowship. What right has he to protest when American Christians follow his example? Some years ago, one of our clergy sent an invitation to the Italians of his district who had abandoned the Papal obedience, telling them they would be welcome at his church, but explicitly disavowing any wish to lead loyal Roman Catholics away from their own communion; whereupon one of the Roman ministers threatened him with violence. Perhaps his statement that no charge was made for sittings, for baptisms, and for funerals, may have embittered his neighbor. Do our Roman Catholic friends prefer Italian anarchists to Italian Christians who are non-papal?

It is plain matter of fact that our Church people do not wish to unsettle faithful Roman Catholics in their religion: but it is equally certain that we have as good a right, morally, ecclesiastically, or legally, to undertake "propaganda" as they have. And yet this elementary truth escapes their observation. The other day a Roman Catholic woman came into the store of one of our vestrymen, demanding of him that he "take a chance" in a lottery for the benefit of the Sacred Heart Church. He consented, on condition that she buy a little cook-book which was being sold by the women's guild of St. John's: whereupon she bristled indignantly. "Do you think I'd be after giving a copper to help a heretic Church?" Exactly. It is the same singular obtuseness which afflicted the Germans in the great war. Aerial bombardment of allied towns was legitimate, but if German towns were so treated it was horrible frightfulness. So the heads of Sinn Fein propaganda in America rage with indignation at what they call British propaganda. Ah, but it is a poor rule that won't work both ways.

If the Pope is disturbed because American Protestants provide a good education for Roman middle-class young people, he has an easy remedy. Let him provide a better education, on easier terms. Perhaps the "Peter's pence" provided by the K. of C. might furnish the funds necessary.

I suppose I shall get the usual number of abusive letters from hyper-sensitive subjects of the Latin Patriarch, who think it intolerable that anyone should dare to criticize him. Let them read over the vituperation abounding in almost all their religious papers, and they will have good reason to be surprised at my moderation.

WORD COMES FROM MODENA that a familiar chapter of mediaeval history has repeated itself in our day. Twelve years ago I shared with you my impressions of that beautiful little country, the Grand Duchy of Luxembourg, with its six fairy princesses, flowers of the House of Nassau; and often since then some reference to them has appeared on this page. During the great war, the Grand Duchess Marie Adelaide carried herself with dignity under the terribly hard circumstances of her country's occupation by the boches; and it is reported that, refusing to marry a German prince, she said she would enter a nunnery sooner. But after the armistice it seemed best that she should abdicate in favor of her next sister, Charlotte, the present sovereign. Since January 1919, Marie Adelaide has been living with her mother (a princess of the House of Braganza) and her sister Elizabeth, in Switzerland, refuge of so many exiled royalties.

On September 18th, at 6 P. M., she left the Hotel San Marco at Modena, escorted by her mother and sister, and walked to the Carmelite Convent of St. Teresa. Her glorious hair had been cut short, and she wore a black silk cap. At the door, she kissed her companions, knelt, white flowers in her hands, and waited while Father Cherubino, the chaplain, greeted her, congratulating her upon her aspiration and promising her a throne happier than the one she had renounced. Thereupon the Superior and the other nuns received her into the house. She is twenty-six years old. God send her inward peace and joy and hope!

CONDITIONS IN BAVARIA

BY THE VEN. WILLIAM E. NIES

Munich, September 28, 1920.

THE American Church Relief Committee of Munich, in acknowledging the checks sent by THE LIVING CHURCH from July 17th to August 30th, \$164.62, expresses its hearty thanks and appreciation for the support LIVING CHURCH readers have given it in carrying on its work among children in Munich.

The amount, in marks, raised and expended by them for this work to the present time is as follows: Cash, 91,884.85; valuation of food packages and children's clothing, about 15,000; total about 106,884.85.

Of the cash in this amount 61,511 marks has been spent in sending sick children into country districts, distant from Munich where there is milk and grain available, and boarding them in farmers' families. Six weeks of this performs miracles of restoration. Children who went out sick and anaemic—many on the border line of consumption—come back, as a rule, having gained materially in weight, red cheeked and lively.

Here is one of very many letters received from grateful parents of returned children. It was written by a mother, a widow.

"Munich, 25. August 1920.

"Very honored Director: Allow me to express to you my own and my child's warmest thanks for all the care and goodness which she has received in Gaiburg through your good offices. The stay there has been of immense benefit to Lizzie, who has made a remarkable recovery. She speaks of Gaiburg with much satisfaction and will ever remember her fine time there. Again thanking you most heartily. "Very sincerely yours,"

The child referred to in this letter, a girl of ten, pretty and refined, is one about whose condition the doctor was rather pessimistic when he recommended her. She is the oldest of four children.

Our committee deals only with the specially weakened undernourishment cases selected for us by the staff of school physicians whose chief is a member of our relief committee.

Each child has cost us, on an average, about 150 marks per month. We had reckoned on 100 marks a month, but we found, by experience, that many groups of children needed, beside the services of a physician for which we had calculated, the services of a special nurse as well.

After the first of October the price for each child, per month, will be 210 marks, which will include all expenses for care. This is only about \$3.50 per month, at the present rate of exchange. No one could think that too much, if he could see the returning children, and the joyous tears of many of the mothers. It is a satisfaction to be able to say that, while we have paid the expenses of each child for one month only, in the majority of cases the good natured Bavarian farmers have kept the children six weeks or over.

Of the balance of the 91,884.85 cash, 13,000 was specified to be used for the children of parents pursuing some mental calling, *i. e.*, professional occupations, etc. They are among the greatest sufferers in all Germany (I will tell of our committee's work among this class in a succeeding letter). That leaves 17,373.85 marks to be appropriated at our next meeting, which will be held this week.

One thing more. Some of the LIVING CHURCH readers may remember an incident of which I told in a letter last spring, which I personally witnessed. It was on Christmas Eve, last year. Four little ragged children with feet wrapped in rags in place of shoes were standing in the snow in front of a well lit toy-shop window, planning what they should put on the empty little Christmas tree which one of them held under his arm. Of course they got nothing to put on it, and most probably had no fire at home, and only a crust of coarse brown bread in place of a Christmas feast. Our American Church Relief Committee is going to remember as many of these "Tiny Tims" and their sisters this coming Christmas as they can raise means to provide for.

We want to give children from about four to ten years of age warm little sweaters, stockings, underclothing, shoes if possible (partly worn ones will do). If some kind guilds

and Sunday schools will interest themselves we can do much for really suffering children this coming Christmas.

Things in limited lots can best be sent in ten-pound registered post packages, addressed "American Church Relief Committee", Salvator Platz, Munich, Bavaria. Large boxes by express should be addressed the same (via Hamburg), and prepaid to Munich.

Sums of money sent through THE LIVING CHURCH for this special Christmas work will be most useful.

A CONVERSION

HE made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us."

So wrote once upon a time a great theologian. And now and again we learn of somebody who has been successful in his search after God. Sometimes it is a philosopher like Socrates; sometimes it is Abraham, father of his people; and sometimes it is somebody of to-day, who has sought and found, but whose future is still hid.

An essay recently written by one of the students at St. John's University, Shanghai, will interest Churchmen as showing how a Confucianist was led to believe in Christ. It is, perhaps, a very imperfect sort of faith that is expressed, but teaching and experience in the Church will doubtless lead him on to a fuller knowledge.

"My conversion

"According to Aristotle, man is a political being. But such a definition is, at least, not primary. I think that man is rather a religious being at his very beginning. We do not find much association among the primitive people. But everywhere we find their worship of God, their relation to the unseen world. Though the form of their worship varied in different places, the existence of a god in their mind is invariably true. The inquiry for the explanation of this fact led me to be more interested in religion.

"The question whether the religious idea or the ethical idea comes first often occupied my mind. I remember much of the teaching of Confucius and, since I came to St. John's, I have learned much of the teachings of Christ. The predominance of Confucianism gave my mind a distaste for the Christian idea. I always maintained the argument that if a man be well educated, he will surely be moral, and there is no necessity for believing in God. Buddhism, Mohammedanism, etc., I admired but I did not think they were worthy to believe. It seemed to me that Confucius was not a religious teacher, because he devoted very little of his time to religious questions. Confucius said that every man's character is good in the beginning. But why it is so he did not explain. In passing through my sophomore religious instruction I learned how to explain the mystery by cause and effect. No man could be moral unless his Creator were moral. At this juncture I was nearly converted. But my thought that Christ was a Jew, a foreigner, and that tradition would disapprove of my conversion, prevented me from becoming a Christian.

"Later on I understood that since Christ claimed to be the Son of God He must be the Saviour of all human beings, not of the Europeans alone. Moreover, since the victory is on the side of the allies, there is a great opportunity for the formation of the world state in which no distinction of race should be brought out. Confucius also taught about this world state which he called 'Tai-tong'. What Christ meant by universal brotherhood was exactly the same as 'Tai-tong'. Now I find that there is no inconsistency between Confucius and Christ. Hence, in changing, there is no loss but only gain, a gain of moral support. Knowing what is right and morally good, I now cling to God and decide to be baptized at the coming Christmas."

WORSHIP in itself implies three things: 1. The existence of a Personal God; 2. The human soul; 3. The activities of the human soul, or its functioning in terms of bodily action toward its divine Objective, *i. e.*, the stretching out of the soul to meet its Creator in loving embrace.—Rev. Henry Lowndes Drew.

The Church's Programme for Christian Social Work

By Clinton Rogers Woodruff

THE new Executive Secretary of the Department of Christian Social Service has formulated a programme, the Department has approved, and the Presiding Bishop and Council have passed the requested budget. [See THE LIVING CHURCH of October 23rd, page 856.]

In planning a year's programme it seemed to Dean Lathrop (for so I assume we will continue to call him, even though he no longer presides over a Cathedral Chapter) that the programme should be a brief and concise one covering only a year or two. The trouble with most programmes is that they cover too much ground and too long a period and go into too much detail. The secretary's suggestion avoids all three of these and keeps in mind three goals:

1. To bring social service into effective action in the individual parishes of the Church.
2. To unify the various social service commissions of the dioceses, to get them all to working, and to get them working in some relation to one another.
3. To develop an enlightened interest on the part of the parish clergy in the problems of social service.

This may sound simple and in a way the proposition is, but the work involved is great and difficult. Yet it must be done if the Department is to meet reasonable expectations in the administration of the trust committed to its care. To the Secretary *the parish* is the first and by far the most important factor. In this I believe there will be general agreement among Church people. Attacking a problem in detail brings better and more permanent results than endeavoring to solve it by a frontal attack, as has been the case with so many social programmes.

Dean Lathrop says:

"After much consultation with all the social service commissions and secretaries that I could reach and after counsel with various departments in the Church Missions House, I have been drawn to the tentative conclusion that the most effective way to develop social service in the parish is by a series of social service classes. I have asked for a clear field during the year 1922 for putting such a course before our Church people. The plan is to have at least six lessons dealing with subjects connected with the family from the point of view of a community."

The subjects which the Secretary suggests are: Housing; the responsibility for the family, especially the protection and nurture of children; prisons and state institutions; moral welfare. These are all subjects with which the readers of THE LIVING CHURCH are familiar and there is therefore no need for any extended explanation or argument for them. There will be no serious difference of opinion as to housing conditions being at the bottom of many of our greatest and most serious social ills. Certainly sterility and widespread divorce, to which he refers as examples, have defective housing as a principal cause for their existence and rapid growth—if one can speak of the growth of sterility. (Perhaps it would be more accurate to say the growth of the prevalence of sterility.)

Rectors and other parochial leaders need not wait until the Dean's courses are ready to begin definite instructions. They already have at hand in Course 14 (for pupils 17 to 18 years of age) in the Christian Nurture Series, entitled *The Christian and the Community*, a most admirable manual. Indeed, for one I hope it will be adopted by the Department as one of the prescribed courses. It was prepared for the General Board of Religious Education for trial use "in the hope that the experience of teachers, through the leading of the Holy Spirit, may constantly enrich and improve the course."

In the general description of the series Christian Nurture is said to be committed to two fundamental principles. First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more

by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, Christian Nurture recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness. The alignment of the Christian Nurture Series to the life of the child calls, then, for the teaching of certain goals or climaxes, which are described as follows:

"Feeling is stronger than thought in early childhood. The aim of the lower grades is, therefore, to produce the right feeling on the child's part toward elementary and cardinal facts of the Christian Faith. The child comes, in Courses 1 and 2, to trust God as our Heavenly Father, so as to regulate his action instinctively by the great truth of Divine Fatherhood. In addition to this, and at the appropriate Church seasons, the subjects of Christ and the Church are similarly treated. . . . The earlier courses also begin the training in loving service to one's fellows and reach a climax in the ninth year with a simple course on Missions. . . . The child, furnished with simple truth, is now to be developed in his active relationship with the Church. Confirmation and personal participation in the Church's life stand before him. He is to be made a Churchman."

Miss Mabel Hill, who bore a large part in the preparation of this course, points out that in attempting to combine applied Christianity and applied sociology the Christian Nurture Series has taken a step into a new field almost untried in the Church school curriculum. "We are asking," she says, "a great deal of the teachers to undertake this work, for it means personal effort, sometimes personal physical effort, as well as the good will always to be found in the hearts of those who are teaching the Bible and the Prayer Book. But because it is a new adventure and because everyone is so ready in these times to give to his country and his God a new personal service, we hope that these lessons will not prove too difficult or too big a strain. For a few years this little manual must be open to constructive criticism on the part of those who are trying out the course. There will be Church school teachers living in communities where it will be almost impossible to carry out the work suggested as laid down in the text. If it is difficult for any author to write a text book on the government of the United States, because each of the forty-eight states has such intricate state rights and such different methods of procedure, it is equally difficult to set up in any one text book specific lessons fitted to the case of a Church school in a big city, another in a country town, another in a mining community, another in a manufacturing village, or a collection of homes scattered on a prairie. Yet, people are people, life is life, and the relationships between people and the moral law governing economic and social conditions are about the same the United States over. A truly great and good man or woman who was a born leader, and had the love of God and the heart of Jesus Christ in his nature, could do good citizenship work in any one of the communities of which we have spoken. Such a person with some knowledge and large desires and firm will could achieve noble things, whether in the mining town or in the crowded districts of a city like Chicago."

There will be no difference of opinion as to the need for developing parochial and diocesan leaders for social service work and there will be general sympathy and coöperation with Dean Lathrop's efforts in this direction through conference with the Brotherhood, the Church Service League, and the Woman's Auxiliary.

Social service commissions constitute the second goal. Under this head the Secretary says:

"I have already had the opportunity to confer with the commission in California, a priest and layman in Wyoming interested in social service, the social service secretaries of Chicago and New York, and the commissions of Milwaukee

and Pennsylvania. There is a very real need of some kind of conference and it has been suggested the first thing to do is to plan for a national conference for those interested in social service, especially the officials of the diocesan social service commissions. I am getting into personal contact with all the social service commissions as rapidly as possible. . . I feel the necessity for this contact. It is impossible to develop a programme by sitting in an office. Personal contact with those in the field and the suggestions that they bring are the only means by which one can present an effective plan."

It will be recognized at sight that the Secretary has gotten hold of an essential element of sound procedure. While there is undoubted need for central administrative control from the New York headquarters, it is unquestionably true that true leadership involves close contact at all times with the field. This Dean Lathrop proposes to secure by persistent visitations. Neither the social service, the educational, nor the missionary work can be run by an official sitting at his desk in the national headquarters. He and his staff must alternate between headquarters and the field in all its parts.

Under the head of "The Clergy" the Secretary has this to say:

"The field of social service differs very much depending upon whether a clergyman is in rural work, in a town of 50,000 or less, or in a large city. I feel that a good deal can be done by a clergyman in a town where he can easily be a leader in community service, and I am planning to send literature which may be helpful. . . . Further, for the clergy I have thought of taking up the matter of social hygiene, the sex questions that they are, or ought to be, dealing with. I also plan to collect a lending library on this subject."

Standardization of Church institutions is another subject to which the Department will give attention, the Secretary reporting that "Three social service commissions, California, Pennsylvania, and New York, have all urged this department to undertake the standardization of Church institutions. There are many institutions under the patronage of the Church which are distinctly of a low grade. There are many whose association is nominal and which yet carry the

name. California and Pennsylvania have already passed canons compelling certain conditions before an institution can claim to be a diocesan institution."

In concluding her introduction to her course in *The Christian and the Community*, to which reference has already been made, Mabel Hill points out that social service is always altruistic, always working for others. If we try to teach that we are expressing the Holy Spirit as promised in our baptismal vows, we must see to it that we create a consciousness of social service so vital and so worth while that the young people of this generation will move and have their being in the thought of God's world, in Christ's activities, and in the blessed spirit of the Holy Ghost, that spirit of Love which binds men together in fellowship. Dr. Peabody tells us that: "Jesus found His duty through a consciousness of God, instead of finding God through the consciousness of duty." He also says: "Grant that we are set within a universal order whose plan or programme is the movement of Spiritual Intention, hence it becomes the evolution of a Divine Purpose, and we in turn are to become part of the plan as a 'supreme desire'. Discernment of that plan is the end of theology; coöperation with it is the end of religion."

It is because of such an attitude toward the sociological aspects of the life of Jesus Christ that it is justifiable for us to take our last year in the Church school to work out the practical applications of the citizen in the world, the Christian in the community, and proving at the same time that it is possible for such a life to be connected with the life of the unseen Kingdom of God.

THE ROOT of all dissatisfaction and discontent with self, and with one's surroundings, and with one's prospects, can never be reached until we go down to the will of God in our soul's birth and soul's mission, and make the discovery of that will for us, and the doing it our chief aim and hope. No change in life's circumstances, no larger work, no happier outlook will be enough. We ourselves need to be born again; it is not our outward life that needs to be refashioned.—*Newman Smyth*.

MY HURT has been my instructor, and I wish it may make me more cautious and less simple.—*Thomas à Kempis*.

The Tie

By the Rt. Rev. Cameron Mann, D.D.,

Bishop of Southern Florida

[From the sermon preached at the consecration of the Bishop of Delaware]

HERE is a certain mysticism which is impatient of what it deems the bondage of material entities and temporal events. There are those who throw their souls upon the Infinite asking for no further assurance than the soul's yearning, and who assert that thus they find power and peace. And I grant that in this company are men high-minded and high-hearted.

But what about the rest of us—of inferior spirituality, if it pleases to say so—who crave for definite statement and reasonable proof?

I am told of mathematicians able to visualize a fourth dimension of space. I cannot do it myself. But I know there are three dimensions. And the mathematicians know that as well as I.

So there may be men who can dispense with all historicity in the Four Gospels and yet find Jesus Christ mighty to save. The picture is enough for them, with no authentication as a portrait. But such men must allow that portraits have been painted, that there are historic facts, that human testimony can be rendered and does avail.

Certain it is that Christianity went out into the world displaying what it called a portrait and proclaiming what it called historic facts. It was thus that the Church converted men and women, so far as it did convert them. As the simple narrative runs in the Book of Acts, "With great power gave

the Apostles witness of the Resurrection of the Lord Jesus; and great grace was upon them all."

Christinity is an historic faith. It is not a philosophy, though philosophies have sprung from it; it is not a poem, though it furnishes themes for poetry; it is not a moral code, though morality has been transfigured by it; it is not a socialism, though human brotherhood was born from it.

It is a Revealing Life. It is the story of "the Son of God who loved us and gave Himself for us", and "who was declared to be the Son of God by the Resurrection from the dead". It is the story which inspires the glad cry, "Blessed be the God and Father of our Lord Jesus Christ, who according to His mercy begat us again unto a living hope by the Resurrection of Jesus Christ".

A living hope! But it must rest upon the historic fact, or else for most of us, for the average man, the hope will be a dream-flower soon blasted by the fumes from earth's battlefield.

And knowledge of historic fact can come only from human testimony. That may be variously given. There is more than one form of it for the Resurrection of Jesus. There are books; there are monuments; there are experiences of the soul.

But the chief and most cogent witness is that of the Apostolic Succession, is the perpetual voice of the men ordained to testify, sounding with no interval of silence from the first century to the twentieth.

The Patriarchal House in the War

By the Rev. W. A. Wigram, D.D.

Superior of the Archbishop of Canterbury's Mission to the Assyrians

IN days of old there was a clear idea in the minds of men about the duty of the royal house, or the house of the chieftain, in times of peril. Then, that house had to show that it was worthy of the privilege that was given it in days of peace, and it had to be first in facing the peril, and if need be to sacrifice itself for the people at large.

When a royal or quasi-royal house forgets this, the law of its being, the law that it holds its privilege by right of sacrifice; when it comes to think—as more than one royal house has come to think in every land in historic days—that the people exists for it, and not that it exists for the people, then the end of royalty as an institution is near.

At least the Patriarchal House in the Assyrian nation (a house which, while the "natar cursya system" endures, must stand in a quasi-royal position in the "millet") has not forgotten that law of life as yet. Four of its male members, including two heads in succession, have given their lives in the cause of the people, and all who were of an age to do so have at least "done their bit" faithfully in the time of stress. We propose to give some account of this, to the intent that those of the nation who live in America may read and understand.

First to give his life was the youngest of the family, Ishaia, youngest brother of the then patriarch, who died of fever induced by the hardships and sufferings that fell on all in the early days of the war.

It might be argued that the death of Ishaia was no more than an accident such as might have befallen the lad in the most peaceful of days; but at least the death of Hormizd, second brother of the patriarch, comes into a different category. Hormizd had been sent to Constantinople to be educated there, that by the knowledge he acquired he might be the necessary intermediary between his people and the Ottoman government. He was in fact doing well in the college maintained for the education of young officials in the capital, when the general war broke out.

Surma Khanim has detailed in her book, *Assyrian Church Customs*, the story of how the authorities of the nation felt obliged in mere self-defence to enter into the war and to risk absolute national destruction in order to save the nation from the certainty of it. It was not long after this that Hormizd was himself arrested in Constantinople. The writer of this article was in that city at the time, and remembers the fact of the sudden disappearance of the lad from his lodgings into the unknown Turkish prisons. Such disappearance was indeed no rarity just then, for men of all nationalities vanished in such a way and might or might not be heard of a month later in some place of internment in the interior of Asia. All suffered alike in this, and we may say that of all the male British subjects in Constantinople there were no more than three who did not have to suffer in this way at one time or another.

In the case of Hormizd, the youth was detained for some time in the capital, though no efforts to find his actual place of detention were successful. Ultimately he was sent to Mosul, where Haidar Beg was then Vali. Haidar Beg had a good reputation in old days in the country when he was Kaim-kam of Diza, and actually kept the Kurds of Gawar in some sort of order. Neither he, however, nor his cousin, Jevdet Beg, has a war record worthy of a civilized man. Hormizd was now in his hands, and he saw in him nothing but a hostage, who might be used to bring the men of the

mountains—rebels as he regarded them—to submission, or at the least to deprive them of their leader, the Patriarch himself.

Haidar, too, was in a state of acute irritation, and of a good deal of anxiety. His great attack on the mountain districts had definitely failed, and the crushing defeat which the Ottoman armies had sustained from the Russians in the Caucasus had made an advance on Erzerum very possible. If that should take place while any Assyrians were unconquered on the Ottoman flank, the position would become critical. Something must be done to secure Assyrian submission, and he was in no condition to order another immediate attack on the mountains. Hence the grim message that he sent up to the Patriarch, who was then in the district of Tal: "Haidar Beg, Vali of Mosul, to Mar Shimun, Patriarch of the Nestorians. Know this, that your brother Hormizd is a prisoner in my hands. Either you order your people to lay down their arms and submit to Ottoman mercy, or your brother dies."

Everyone who has knowledge of the family life of the patriarchal family knows how singularly close were the ties that united the two brothers; those then can appreciate to the full the heroism of the reply that went back from the Patriarch, breathing in every syllable the thought that his family held its position on condition of living, and if need be dying, for the nation. "My people are my charge," said the Patriarch, "and they are many. My brother is one. He must do what I would do if my duty lay that way, and give his life for his people." So Hormizd was put to death, as true a martyr for his people as ever man was.

In due course Benjamin Mar Shimun was to show that his words were not empty, for he too was to die in his people's cause. There was a time left in which he was to serve them well, however, by his wisdom; for fully two years after this he was the soul of his nation in the war.

Those who served with him know well that in the time of famine in the mountains he spared himself no discomfort, but shared the privations of his people. It may be said that he did more than that, for the one article of food of which there was relative plenty in the beleaguered hill district was meat, and that by the rule of his life, which he would not depart from even in this stress, Mar Shimun would never touch. For days he lived on parched corn that he carried in his pockets, suffering severe privation from the absence of salt.

All the nation should remember to the last, too, how he, with two companions only, went out from the hills where the mountain clans stood at bay, to plead with the commander of the Russians in Salmas for the sending of that help which had been promised so often. Mar Shimun reached the Russian general in safety, but that officer could give nothing but high compliments and the assurance that he could give no help whatever at that time. He strongly recommended the Patriarch to remain in the safety he had won at some hazard, and not to sacrifice a valuable life by returning to those who were in a hopeless position. Mar Shimun absolutely rejected this advice, and, refusing to stay even one night in safety, went back to join his people once more.

After the great migration of the mountaineers to Persia, Mar Shimun's attitude to the Persians was singularly wise and tolerant, the more so as it was little understood, even by



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those who were most loyal to him. "Try to sympathize with them," he urged, "and remember how hard it must be for them to see their country fought over, and to have a set of foreign fighting men living thus in their land and not obeying their government. It is in friendship with them that the hope of the future is to be found." That message of his is one that all members of his nation have to remember to-day, and also his constant effort to secure the unity of the whole nation, as the sole way in which it might win its own safety in the days of peril which surround it still.

In all of this work he had a ready helper in his sister Surma Khanim, to whom there also fell a piece of work unusual even in these times, for she had to undertake the charge of the powder magazine and give out cartridges and bombs to all who desired them. Some one in authority had to undertake this, for it seemed that nothing could cure the wilder mountaineers of a casual but dangerous habit of entering the magazine while smoking cigarettes! All the men of any position had their work in the firing line, so this fell to Surma Khanim, and she performed it with singular thoroughness and courage, passing months either actually in the magazine itself, or in a room immediately above it, where she lived, ate, and slept. Finally even the wild men of Tiari were brought to accept (without comprehension) a rule that if you desired to enter the magazine you must leave your cigarette outside, and some of them at any rate could only explain it on the theory that "Surma Khanim is very nervous about explosives".

The story of the murder of Mar Shimun has been told in detail elsewhere; here it may suffice to say that the patriarch gave his life for his people, for the admitted hope of the murderer, and of those who were behind them, was that the "millet" would fall to pieces and become an easy prey when once its head was removed. It is further an instance of what is, we fear, a fact, that the events of the war have given a very serious jar to the old understandings and decencies that once did so much to mitigate the hardships of life in Kurdistan. Such murder under trust as that of Mar Shimun by Simko Agha, or that of a British officer by an Arab Sheikh whose guest he was at the moment, would have been impossible in normal pre-war times.

The great trek of the nation to the protection of the British lines was accomplished, with what suffering need not be retold. Then the "millet" found itself established with a new Patriarch, the younger brother of the lost Benjamin Mar Shimun, in the camp at Baqubah. Before long, however, it became clear that fate was to claim a fourth member of the family. Polus Mar Shimun had obviously been out of health for some time, breaking down at the least exertion: the fact excited the suspicions of an English doctor, who examined the young man, and soon discovered that he was in an advanced stage of tuberculosis.

The British government made arrangements at once for his removal from the dust-laden atmosphere of Baqubah to the comparative purity of the monastery of Mar Mattai near Mosul, where he was the guest of the aged Maphrian of that monastery, the second dignitary of the Jacobite Church. It was a hopeful sign of the times that the representatives of the two rival communions should be (for the first time in history) glad to give hospitality the one to the other, and as Mar Cyrillus is well over ninety years of age it is at least probable that oldest prelate of the whole Church was entertaining the youngest.

The purer air produced some change for the better in the patient, who ventured on a return to Baqubah, but, as is often the case, this was no more than a last flash of a dying flame, and the patriarch passed away in the early summer of the present year.

Four members of the patriarchal house have thus died, either actually in the war, or as an immediate result of its hardships.

When dealing with the services of the patriarchal house, one must not omit to mention those rendered by two others, David d'Mar Shimun and Surma Khanim.

David was given the rank of Sirdar in the contingent raised by British officers from among the men of the nation in the Baqubah camp, and in that rank he did good service with the double battalion in a hill campaign against the Kurds in the spring of 1920.

The actual services of the battalion cannot be chronicled in this article, but we may state that they won high approval from both officers and men of the brigade in which they were placed, as most excellent fighting material, though "a little indiscriminate" in their ways. David was given the honor of a special mention in the despatches of the general after the campaign was over.

Surma Khanim, at the request of the council of the nation in the camp at Baqubah, was sent to England to put the case of the nation before the British authorities. This important piece of work she was able to accomplish in a way that, it may be safely said, no other member of the nation could possibly have done. On the completion of her task, she was given a special letter of congratulation from the British Secretary of State for foreign affairs (Earl Curzon) who also admitted in the House of Lords, and in private conversation with the Archbishop of Canterbury, how much he had been impressed with the character of the delegate sent by the nation.

Altogether it may be said that the house of the Patriarch has done its best in the days of trial to redeem the trust reposed in it by the nation. What is needed in the future is, beyond all else, unity in the millet as a whole. If this can be secured, then the nation can defend itself in its old home. If the spirit of quarrelsomeness and "rikki" shall still prevail, then there is but one fate possible for all parties to the future quarrels.

Those then who indulge this spirit are aiming directly for the destruction of the nation and, incidentally, of themselves also.

Some sort of focus of this national spirit is needed for so oriental a type as the Assyrian, and where can this be found but in the patriarchal office that has saved the nation in the past and been as it were the embodiment of its life? No doubt reforms are needed, and a constitutional rule is needed for this nation as for all others. The fact (regrettable for other reasons) that the present patriarch is a minor, will at least give the opportunity for government by a patriarchal council instead of merely personal rule. Reforms are admittedly needed in the ancient Church also, and these can come in time on the lines, an English Churchman may be permitted to hope, laid down for our own use by the Lambeth Conference. For the moment, however, the need of all needs for the nation is unity, even though that does imply the sacrifice of all past quarrels and of all selfish aims.

[Attention is directed to the Lady Surma's book referred to in this article, *Assyrian Church Customs*, which is sold without deduction for expenses for the Assyrian Church fund. Paper bound, price 80 cts., postage about 8 cts. Morehouse Publishing Co., Milwaukee, Wis.]

FROM THE EASTERN ORTHODOX ORDER FOR THE BURIAL OF PRIESTS

He that in piety hath liv'd,
And was Thy decorated priest, O Christ,
The celebrant and offerer of Thy mysteries divine,
Is gone, by Thy divine command,
From life's alarms to Thee;
And him, accepting as a priest, O Saviour,
Save, and with the righteous rest,
E'en him whom Thou received hast,
For Thy great mercy's sake.

DAILY BIBLE READINGS

(Continued from page 5)

the old and the beginning of the new. Into every life at Advent more especially there should come the trumpet call of his message to make straight into our hearts a pathway for the Redeemer.

The Advent Promise Fulfilled
Saturday: Hebrews 1

In this chapter we have the assurance of holy writ that the promises of human history gradually crystallized into the Messianic Ideal have been fulfilled. Although lower than the angels for a little time, man's final place in the progress of the world is to be crowned with glory and honor.

A Unique Rectory

By Kate Woodward Noble

ST. MARY'S CHURCH, at East Providence, R. I., celebrated its jubilee anniversary, beginning on Saturday, October 2nd, the Feast of the Guardian Angels, with a mystery play, *The Seven Sacraments and the Holy Guardian Angels*, given in the parish house, under the auspices of the Guild of the Holy Child. On the following day the preacher at the choral celebration of the Holy Eucharist was the Rev. Herbert Carlyle Dana, rector of the parish from 1901 to 1918, and now chaplain of the Metropolitan Hospital, New York City, who also preached at evensong. On Monday, a reception to the rector, the Rev. Henry Martyn Saville, and the Bishop, the Rt. Rev. James De Wolf Perry, D.D., was given at the parish house with an interesting programme including reminiscences by charter members of the parish. On the octave of the jubilee, October 10th, there were also special services, with sermons by the third rector of the parish, the Rev. Daniel I. Odell, D.D., now rector of the Church of the Annunciation, Philadelphia. On Tuesday, October 12th, the Girls' Friendly Society gave an entertainment and social. On Sunday, October 17th, the preacher was the Rev. Alfred Evan Johnson, assistant at All Saints' Church, Providence, a lay reader at the beginning of the parish. The celebration closed with a concert in the parish house by the choir of Trinity Church, Bristol, R. I.

This parish, which numbers about three hundred communicants, has a pretty little Gothic church, recently repaired and redecorated, with the grounds in front newly graded and turfed, and very attractive in appearance. Much of this work has been done within the past two years, during the rectorship of the Rev. Mr. Saville. Mrs. Saville, too, is a very earnest and competent Church worker, especially among children, and her work has done much for the new start taken by the parish in many directions.

Connected with the church is St. Mary's Orphanage, an institution which has done excellent work for many years past. The rector of St. Mary's Church is warden of the Orphanage, and the children learn to look upon him and the church as in some way their own especial property. This institution ministers to many children, from babyhood till they are able to support themselves; keeping the girls till they are well grown, but sending the boys, as soon as they are old enough, to St. Andrew's Industrial School at Barrington, where opportunity is given them to learn some trade by which they can become self-supporting. Both these institutions are highly commended for their excellent management; the one at Barrington having as its warden the Rev. W. M. Chapin, rector of St. John's Church there.

But it is St. Mary's rectory that is really the gem of the whole parish equipment. Standing next to the church and built originally for a clergy house, it is naturally somewhat different in its arrangement from the ordinary house of its kind. The rooms are of good size and well placed, sunny and pleasant and thoroughly homelike, and command, especially at the back, an extended view. Over the door of each room is the name of some saint, chosen with reference to the character of the room; the only ones not so marked being "The Grill", "The Buttery", "The Larder", and "The Scullery". The equipment includes an ample china closet, kitchen cabinet, and other modern devices calculated to lighten the labors of the housewife, and it is very proudly exhibited to friends by the rector and his wife, who point out all the special features of interest in most entertaining fashion.

Entering the square hall, with its winding staircase, one notes at the right the rector's study, which bears over its doorway the name of St. Jerome, the Bible scholar *par excellence* of ancient days. Here are the table, the book cases, the seats, and other paraphernalia of the usual room of its kind, with unusual pictures, hand-lettered mottoes and verses scattered here and there, and a beautiful crucifix, indicative of the tastes of the occupant. Next to the study is the living

room, dedicated to St. Bernard, the kindly; a large, pleasant room, full of the atmosphere of comfort and hospitality, lined with books of all sorts, grave and gay, with more beautiful and rare pictures side by side with pictures of modern children; the floor covered with rugs of the sort that "will never look new and never look old", as a small boy once described the carpet his aunt had selected for the old homestead.

The dining room, just beyond, is dedicated to St. Fronto; and if one is not familiar with his story he should read it in *The Book of Saints and Friendly Beasts* and learn how his faith in God's provision for his band of seventy monks in the barren desert was rewarded. It is a very fitting patron saint that has been chosen for the refectory of the house, as one sees who reads the story. Then comes the door leading to the kitchen, dedicated to St. Martha—for what housewife is not often "careful and troubled about many things?" At the side of this door hangs an illuminated card, bearing a quaint legend in verse of the lazy monks whose eyes were opened to see the tasks they despised being done by a company of angels in the most happy and thorough manner possible; the picture being at the top of the card. St. Martha presides over the buttery, larder, scullery, and grill.

Going up the stairway, one sees the guest room; not too large for cosy comfort, yet so admirably arranged that no guest can fail to sleep sweetly therein, under the benign patronage of St. Francis, whose deeds, with those of St. Benedict, are told in verse upon another illuminated card, just at the entrance. Then the sleeping apartment of the rector and his wife, with an outlook over the garden and out beyond to the blue water which surrounds the Rhode Island towns hereabouts. This is under the patronage of St. Benedict. It has, in addition to the usual bedroom furniture, a wide couch, a big armchair, and sundry other comforts in the way of furnishings; so that, in case a member of the family is temporarily laid aside by illness, pain and weakness may be alleviated, and even forgotten for a while, in enjoying the picture outside the windows. Then comes the room occupied at times by children who come to visit the rector and his wife, appropriately furnished and dedicated to St. Nicholas.

At the end of the hall one reads the name "St. Joseph", and, entering, finds himself in the chapel. Here the furnishings are gifts from loving and faithful souls who express their religion through the works of their hands. The altar was made by the junior warden of the parish; the crucifix came from the Oberammergau Passion Players through an English friend; the Eucharistic candlesticks were made by hand by a vestryman of a former parish of the rector, and the six office lights were given by the Church school teachers of St. Mary's Church. The pictures tell their own story; they include Durer's "Hands" and "The Found Sheep", a beautiful St. Joseph and the Christ Child, and others of similar nature. Here last winter, when it was found impossible to heat the church to a degree of comfort, services were held, as many as twenty-three persons being, at times, gathered there. One almost hears the *Sursum Corda* on entering the door, so great is the spiritual uplift of the atmosphere of this little chapel; indeed, the benison, "Peace be unto this house", seems to pervade the whole place.

At the back of the house is the garden, with its sun dial inscribed:

"Grow old along with me,
The best is yet to be",

and its tiny shrine, with the bas-relief of the Madonna and Child at the end, as in some old-world convent or monastery garden. The vines, the blue delphinium, and the white phlox which surrounded it were swept away by the terrible hailstorm of a few weeks ago, but the garden, where utility and beauty are skilfully blended, is still a place of restfulness and beauty. Friends who visit the rector and his wife declare that the place is just fitted to them and they to the place.

The Authority of the Church

By the Rt. Rev. C. M. Beckwith, D.D.

Bishop of Alabama

Sermon Preached at the Institution of the Rev. E. C. Seaman, Rector of the Church of the Holy Comforter, Gadsden, Ala., August 29, 1920

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10: 9-15.

HOW shall they preach, except they be sent?"

It is more than probable that this congregation has to-day for the first time witnessed and taken part in the service that establishes the relationship of a rector to his flock. The institutional office is not always used, but it is implied whenever and wherever the Church entrusts her people to the pastoral care of her clergy.

The dignity and the solemnity of this service challenge the attention of the thoughtful; while the Bishop's grant and license force the conclusion that, in the minds of some, the Christian ministry is more than a profession; its institution is not of human origin; its authority is beyond the gift and bestowal of man; its beginning is coequal with Christianity itself; and its responsibility is not to the people it serves, but to the Church that gave it ordination, and to the Christ that gave it existence.

In such terms the Church speaks for her own ministry.

It is not meet that such a service as this should be permitted to pass into local history, leaving any mind uncertain as to its meaning, or in doubt as to its purpose. The standard the Church has established for her own ministry, and the ground for such standard, must be justified, at least in the minds of those who accept her teaching. If the Church holds a truth which she requires her officers to accept, that truth should be so clearly stated that no man may fail to understand it and yet so guardedly stated that Christian brethren who do not accept it may not be justly offended in its statement. The teacher errs, not in the clearness with which he proclaims the truth as he believes it, but in assuming the privilege and the prerogative to criticize and to condemn those who may have contrary convictions; forgetting that we must all stand before the judgment seat of God.

Our purpose will have been accomplished when we have declared the teaching of the Church as set forth in "The Office of Institution of Ministers into Parishes". And to this end, let us have in mind a few facts of the very recent past.

In the year 1900, Mr. Eugene Cecil Seaman was a layman, and as such he made application to the proper authorities to be admitted a postulant, and later a candidate for holy orders. After his college and seminary courses were completed, having met the moral, mental, and physical requirements of the Church, he was ordained deacon by the Bishop of Texas. In the year 1907 he received full orders, having been ordained priest in the Church of God by the same Bishop.

On the 16th day of March, 1919, acting under constituted authority, your vestry, the official representatives of this congregation, did issue a call, inviting the Rev. Eugene Cecil Seaman, priest in the Church of God, to become rector and to assume charge of the Church of the Holy Comforter. The call was accepted. This brings us to the service of to-day.

In the establishment of official relationship between a clergyman and a congregation, three things are necessary:

1. The expressed willingness of the people, as set forth in the call.
2. The expressed willingness of the clergyman, as set forth in his acceptance.
3. The expressed willingness of the Bishop, as set forth by his granted authority for the action of both people and priest.

A clergyman cannot assume charge of a church until he has been called. A congregation cannot claim the services of a clergyman until he has accepted the charge. Neither the people nor the clergyman can act without the authority of the Bishop.

This is all based upon an established order of things, for

which the Church makes no apology, and from which she declines at any point to permit departure.

In your presence, the official lay representatives of this congregation have expressed their desire for the establishment of the relationship of rector and people; and in token of their loyal reverence for the office, and in recognition of the duties involved, the keys of this building have been tendered and received. By virtue of the authority inherent in his office, the Bishop has presented the Holy Bible, the standard of teaching; the Book of Common Prayer, the standard of worship; and the canons of the Church, the standard of discipline; together with his authority for the exercise of every act of sacerdotal function among the people, as the seal that binds the relationship. With the administration of the Holy Communion, the service is complete.

In the office of the institution of her ministers, the Church proclaims her belief and her teaching that the year of our Lord 1920 and the year of our Lord 33, the Christian world of the twentieth century and the Christian world of the first century, are linked together by six sacred inheritances; and that of these inheritances we who live to-day are the heirs:

1. The Christian Creed;
2. The Christian Scriptures;
3. The Christian Sacraments;
4. The Christian Ministry;
5. Christianity, as a witness to Christ; and
6. The Church, which embodies them all.

If these be inheritances from the past, they cannot be modern. If they bear the stamp and stand the test of authenticity and genuineness, they must be identical with apostolic times. They must be what the apostles believed; what the apostles taught; and what the apostles stood for; and, as such, they must have come down to us, untarnished, from the apostles.

This is what is meant by Apostolic Succession. It applies with equal force upon every thing that is essential to Christianity. The branch of the Church of which we are members demands that this test shall be applied to her ministry as well as to her teaching. A Creed, or a Scripture, or a Sacrament, or a Ministry, that is not, in its origin and in its unbroken succession, transmitted from the Apostles is an impossible conception, as this Church understands it, in the effort to represent and to perpetuate the mind and the teachings of Christ.

The Creed must be apostolic, else the Faith has changed; the Scripture must be apostolic, else the Evidence has been lost; the Sacraments must be apostolic, else the Worship has been mutilated; Christianity must be apostolic, else we have lost our Leader; the Church must be apostolic, else ours is a human institution; the Ministry must be apostolic, else all Authority has vanished.

These six sacred inheritances are all linked together, and to question any one of them is to deny the fulfilment, as well as the trustworthiness, of the promise of Christ:

"I do establish my Church: The gates of hell shall not prevail against it." "Ye are my witnesses; lo, I am with you always, even to the end of the world."

We cannot affirm an apostolic teaching, and at the same time deny an apostolic teacher.

We cannot affirm an apostolic message, and at the same time deny an apostolic messenger.

We cannot affirm an apostolic Church, and at the same time deny an apostolic ministry.

Christianity involves the whole doctrine of Christ.

Christianity involves

- The Christian Creed;
- The Christian Scripture;
- The Christian Sacraments;
- The Christian Ministry;
- The Christian Church;

and if Christianity has come down to us from the apostles all that Christianity stands for and all that Christianity involves must have come down to us from the apostles also. If Christianity be true there can be no modern Creed; nor modern Scripture; nor

modern Sacraments; nor modern Ministry; nor modern Church; else we shall have a modern Christianity, divorced from the Revelation, the Promises, and the Life of Christ. This test the branch of the Church to which we belong applies to herself, her organism, her teaching, and her officers; and by this test she is willing to be measured by the Christian world.

While condemning no man for rejecting her claims; while criticising no man for declining her ministrations; while judging no man for believing and teaching otherwise, the Church makes no apology for herself.

There is another way of looking at this very grave subject, which we shall at least be permitted to examine.

It is not uncommon to hear even Christian teachers deny "Apostolic Succession" in the ministry as an historic impossibility; and to make little of the claims of a ministry that, through the ages, has come down to us with the Creed, the Scripture, and the Sacraments, bearing the *imprimatur* and the authority of apostolic institution. "Apostolic Succession" in the ministry, says such a teacher, is an idle dream: the Christian ministry lost its succession from the apostles in the Dark Ages of history. I am sure too many of us have heard this statement, and statements akin thereto. Let us, for a moment, grant the statement to be true; and then, let us ask two questions:

1. If the ministry which Jesus Christ did establish and commission to speak in His name has been lost, and if Christ's promise to be with that ministry to the end of the world has failed, what human agency can institute a new ministry with the message and the authority to speak in Christ's name?

This is not a question the Church has raised; and it is not a question for the Church to answer.

Still the question remains.

2. But the Christian teacher tells us that, "somewhere in the Dark Ages", the apostolic ministry was lost. Will the same Christian teacher make the same statement respecting—

The apostolic Creed; or

The apostolic Scripture; or

The apostolic Sacraments?

In those same Dark Ages, a thousand-fold more danger lurked about the Creed and the Scripture than about the ministry. How does it happen that this Christian teacher does not deny apostolic succession to the Creed, the Scripture, and the Sacraments: save that he knows that if any one of these should fail to bear the stamp of apostolic authority Christianity is dead? And it is time for us to know that if the apostolic ministry is lost to the Church; and if the succession of that ministry from the apostles has been broken; not only could no human agency reestablish it; but even those who deny an apostolic ministry would lose their authority to preach in Christ's name. There is not a Christian ministry in existence that does not claim some kind of connection with the past. Human hopes and human aspirations will linger, but when authority is destroyed the answer to the yearning of the human heart is silenced.

3. One more consideration remains:

Christianity is Christ in the World. In order that the Gospel might be preached to all nations, Christ did institute His ministry; and to this ministry Christ gave this promise: "I will be with you always, even to the end of the world." Has the apostolic ministry been lost? Then what has become of the promise of Christ? Are we Christian ministers to teach our people that they may rely on some of the promises of Christ; but that no reliance can be put on others?

Thus do we Christian people find ourselves in a strange dilemma.

The Church has an answer, and for it she makes no apology. The apostolic ministry has not been lost; and this claim is neither an assumption nor a presumption. It is the statement of a fact no less historic than necessary, and it is a challenge to a serious thought upon the part of serious people who live in this not over-serious age.

The garments of Christ were not rent when He was crucified, nor should His Church be mutilated. His limbs were not broken on the Cross; nor should His members be divided. His body is one.

The Church was established by our Saviour, Christ; and His promise has not failed. Through Holy Baptism we are to-day members of that same Church, which from the apostles has succeeded down to us.

Involved in the Church, being a part of and necessary to its existence, is the Christian Creed; the Christian Scripture; the Christian Sacraments, and the Christian Ministry. These all, as sacred inheritances, have descended to us. As members of His one Church, we are members of Christ, the children of God; and, by faith and worship and life, we shall be heirs of His promises which He has authorized His ministry to proclaim.

I do not believe that any body of Christian people would be willing to rest their faith in Christ on a Bible that three hundred years ago was not known, and for which authors and writers claimed no prior existence.

A Christian Creed, acknowledged to have been written three hundred years ago, with no prior existence, could scarcely stand the test of "The Faith once delivered to the Saints". For the same reason, the Church makes the claim that her ministry must be as old as the Gospel which that ministry preaches.

My brethren, more is involved in the Christian ministry than the yearnings of the human heart, or the eloquence of the human tongue. A ministry without apostolic ordination can never in this Church speak with apostolic authority. The language of the Ordinal is unmistakable in its clearness and in its directness; and since the Church began her witness to the Truth, as she received the same well nigh two thousand years ago, her statement has found no challenge recorded on the pages of history.

On page 509 of the Book of Common Prayer, will be found these words:

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination."

This is what the Church has to say for herself and for the ministry "in this Church". She does not presume to speak for others, certainly not against others. Upon the various bodies of Christian people in the land, the Church has never expressed a judgment. They are what they claim to be, nothing more, and nothing less. But, midst all the needless misunderstanding of her formularies, the Church does insist upon this teaching: "As there is one Lord; one Faith; one God and Father of us all; so every man, woman, and child, who has been baptized with water in the name of the Trinity, is a member of the one Heavenly Family—the Church of the Living God."

This is the meaning and this is the import of the service we have witnessed to-day. It is the Church's assurance of the eternal verity of things.

We do not live apart from our Lord's earthly life. We can walk with Him in Jerusalem, and with Him rest in the quiet home life at Bethany; we can hear His gracious words at the well in Samaria, and His pardon of sin in the Temple; we can be present at His trial, and witness the marvel of His Resurrection; we can accept His prophecies as from His own lips spoken, and we can partake of the triumphs of His Ascension. It is all ours with an assurance that cannot be shaken.

The Scripture is the same:

The Creed is the same:

The Sacraments are the same:

The Church is the same, as when the Apostles lived, and wrote, and taught, and died.

And my dear brethren, the ministry is the same.

And now, let me close with a message from the Church to you who are our fellow-workers in Christ. The ministry cannot be made to stand alone; nor can the people to whom the ministry is sent stand alone. The Gospel of Peace was not intended for any one age; nor has the message of the Gospel been entrusted to any one class. There must be concerted action; and concerted action demands coöperation as well as activity. In the work here laid out to be done, you have your part: you must know your part; and you must do your part. The body cannot live without the members; nor can the members live without the body. These must live and work together. The body and the members are one. So is the Church of God. Not the ministry apart from the people: nor the people apart from the ministry; but the people and the ministry together and as one.

Whether we accept the ministry as this Church sends it forth, or reject it, no man can question the claim, or the mission, or the authority, of the Apostle St. Paul. No man can question St. Paul's fitness for his work; his mental ability: his consecration; or his self-abnegation. And yet, the Apostle St. Paul, with all of his natural gifts, his learning, his eloquence: with a message

received in person from Christ Himself, and with an authority attested seemingly by unlimited power to work miracles: the Apostle St. Paul has left the record of complete and irretrievable failure to accomplish his mission, apart from the encouragement and coöperation of the people whom he would lead. St. Paul was driven from place to place, over sea and land: being fruitful in his ministry only among a people of whom he could write, as he did write of his congregation at Berea: "These," he tells us, "were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many of them believed; also of the honorable women which were Greeks, and of men, not a few."

It makes little difference what may be the personal qualifications or attractions of your minister; what his mental endowments; what his powers of eloquence, or what his spiritual development: it makes little difference if he be gifted with the authority of apostolic ordination; his mission among you will be defeated, if you will have it so. God has ordained that, "As with the people, so with the priest", and this order we cannot change.

There is one way, and only one way, known to the Church for continuing unto the end the good work you have begun. Make this house, which through toil, gift, and sacrifice you have builded, the House of Prayer. Let it be God's House in this community. Let no division be tolerated among the people who worship therein. Avoid all criticism, and bickering, and fault-finding.

Demand that your rector's good name shall be safe in your presence, and his character free from the tongue of the back-biter. Work together as day-laborers in a common cause and for a common end. Take the Church of God seriously, and yourself as a fellow-workman with God. Make yourself a part of every thing the Church is doing: in worship, in service, and in gift; and what you do, do it gladly and with all your heart. What your rector undertakes, let it be yours to complete. Seek his counsel when in doubt. Make him an honored guest in your home in prosperity as in adversity. Teach your children to reverence his office. Suffer gladly his guidance and leadership; and let all be done in the name and to the glory of our Lord and Master, Jesus Christ.

Above all things connected with our service here, let us never forget that we who worship in this house must carry both message and comfort to those who will not, as well as to those who cannot, come: even into the highways and hedges where are the blind, and the halt, and the maimed, and the sick, and the suffering, and those who err through ignorance; resting not till all within our reach have heard the invitation; and our Father's House is full of glad worshippers.

You may then rest sure that the blessing of God will bide with you: that His Word will be fruitful in your midst; and that the Peace of God will be yours.

Blessed is such a people, and blessed will be the man who is so called to minister.

THE ASSYRIAN CHURCH AND PEOPLE

*Assyrian Church Customs, and the Murder of Mar Shimun.** By Surma d'Bait Mar Shimun (Sister of the Patriarch), with an Introduction by the Archbishop of Canterbury.

IN Major Donohoe's account of the "Hushhush" expedition he mentions that in the fighting around Urumia the Jelu army was led by Agre Petros and Mar Shimun the Patriarch. "With the latter went his sister, Surma Khanim, who fought in the ranks of the Christian army, and whose lion-like bravery and devotion under enemy fire speedily led to her being known as the Nestorian Joan of Arc." To this brave defender of the Faith we owe the little book before us, written at the instigation of many friends of the Assyrian Mission, and rightly described by the Primate of All England as strong from "its straightforward simplicity".

After a brief sketch of the history of the Assyrian nation the Lady Surma tells us of the faith, rites, worship, fasts, customs, sacraments, festivals, laws, etc., of her people, giving under each heading sufficient information to make it clear that these Orientals have maintained the Catholic religion from the second century through all the ages in spite of much isolation and still more misunderstanding. In the description of a baptism an anointing is said to take place before the immersion, and nothing is said of Confirmation, but on p. 52 we learn of "the anointing that follows on Baptism"; so that presumably there are two anointings. Religion to be worth anything must cost something; in the descriptions of the rigorous and numerous fasts, especially before Communion, it is evident that the religion of the Assyrians is a very serious matter, hence its persistence. When will Englishmen learn that to cheapen religion is to destroy it?

The section on the Patriarch and the Nation gives some insight into the administrative affairs and the relations between the different groups of the people, and also with the Kurds. The last, and longest, chapter is on the great war and the sufferings of the Assyrians, including the murder of Mar Shimun through the treachery of Simco, the Agha of the Shekak Kurds. In the last march from Urmi to Baku-bah, the British camp, the Assyrians lost 20,000 out of the 70,000 who started; their losses altogether have amounted to not less than 40,000 men, women, and children. "We were being driven through a land of enemies, the Turks and Kurds were on our track and the Persians before us." For the present the Assyrians are in camp under the care of Col. Cunliffe Owen, anxiously waiting for restoration to their own country under British protection.

* The Morehouse Publishing Co., Milwaukee, have announced that they are selling a supply of this book entirely for the Assyrian Church relief fund without deduction to cover cost of expenses. Price, paper bound, 80 cents.

What is desired? "Settlement in the lands that were our own," free from the misrule of the Turk, "from Amadia and Bohtan, north to the Plain of Gawar, Shamsdin and the mountain of Harifta." In the district under Persia they ask for restoration to Urmi, Salmas, etc., with some security for life and freedom. The Persian Government is not blamed for the wrongs received, so much as the officials who attacked them without reason and "invited the Turks into Persia for our destruction." Persians and Assyrians are alike our allies; is it impossible for the British Government to secure justice for the latter? No wonder that the Lady Surma writes with telling force on the inconsistency by which we have restored our enemies to their homes while "those who fought for England are in the wilderness still." "We make our earnest prayer to England that she will not abandon those whom she has saved in the past." If every reader of these lines will take the pains to write to his or her Member of Parliament, demanding simple justice for the Assyrians, this wonderfully lucid narrative will not have been written in vain. England's reputation as an honorable nation is at stake whilst remnants of the Assyrian people are left to swelter in their misery.—*London Church Times*.

RELIGIOUS EDUCATION OF THE CHILD

THE WORLD has departed from the way it should go; therefore the children have not been properly trained. Let us begin, then, to give the child his proper place in Christian life and work. It will mean:

A new conception of the Sunday school. Lift it into a position of first importance. It is not merely an adjunct to the Church; it is the very foundation of the Church. We have professional choirs, flower-decked altars, art glass windows, and an orderly and dignified service to uplift the hearts of adult worshippers to Christ; but anything is made to do for the Sunday school. It's all tragically wrong—beginning at the wrong end.

We need also a new conception of the teaching office, a higher conception, a nobler conception. The Church has thought anybody capable of taking a Sunday school class. But any one is not capable. There is no nobler and no more trying office in the whole of Church work; no work that makes greater demands upon heart and brain; no work that calls for more patience and perseverance, and none, it must be said, which brings greater rewards, if conscientiously done.

And lastly, we need a new conception of the child himself. What is he? He is a spirit—a bundle of potentialities—an immortal spirit with immortal possibilities. He is not a piece of rough marble, but the spirit behind that marble, fired by the vision of beauty in the mind of the artist. He is not a piece of blank paper upon which you can write your creed. He is a piece of paper upon which God has written in invisible ink the glad news of his sonship to the Divine Father.—REV. R. M. HOGARTH in *Cincinnati Engineer*.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

SIXTEENTH CENTURY STANDARDS

To the Editor of *The Living Church*:

IN section II of THE LIVING CHURCH's editorial entitled Protestant and Catholic: An Eirenicon, issue of August 28, 1920, the following statement is made:

"But is it not true that the policy of comprehending all Protestants in the communion of the Church of England was tried faithfully from the time of the accession of Queen Elizabeth until it resulted in absolute failure in the establishment of the Commonwealth, followed, after the Restoration, by the creation of the several independent religious bodies outside the limits of the Church? . . . The Thirty-nine Articles, and all the sixteenth century standards and revisions, undoubtedly proceed from that policy, yet Presbyterians, Independents, and Anabaptists finally withdrew from the Church because they refused to agree that the attempts of the Church to state her principles so as to include them were satisfactory."

While all this is true, is it not significant that though the conciliatory policy referred to failed in its object of comprehending all elements, the Anglican Communion has not officially receded from the standards then adopted? The logical inference would seem to be that those standards were in the first place agreeable to a majority within the Church and loyal to it; and in the second place, even though some bald aspects of Calvinism as set forth in the Articles are happily no longer current, the great majority in the Anglican Communion to this day holds in general to the Reformation principles which Bishop Tucker is unwilling to repudiate.

A. MARTIN.

FROM THE PRESIDENT OF ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

THE United States is facing to-day a serious and increasing shortage of accommodations for young people desiring a college education.

In 1914 there were 187,000 college students in the 210 colleges of this country. In 1920 there were 294,000 students in these institutions. Thus in six years the increase of those desiring collegiate training was 107,000. On this basis by 1930 there will be 471,000 college students in America, an increase of 177,000 over present enrolments. In some manner arrangements must be made for teaching and housing this tremendous increase of earnest young people intent upon developing themselves for better service to America and the world and God.

Educators generally are recognizing and saying that the larger universities have become almost if not quite as large as they should be and that further increase in the size of these very large institutions is not to the advantage of education or conducive to the good of such colleges themselves.

Obviously, therefore, the only way to take care of this increase in collegiate population is to develop strongly and rapidly the small colleges of this country.

The figures given above come from a report issued on October 11th by the Institute for Public Service which has made a careful analysis of college enrolments in the last ten years. These figures are echoed by the experience of St. Stephen's College, the Church's eastern institution for collegiate learning.

St. Stephen's is quite a small place. It has very limited accommodations, although those accommodations which it does possess are of first rate quality and in excellent condition. Its endowment are quite small—almost negligible—less than \$100,000. The attendance at this institution has more than doubled in the last two years. The President now finds that, if the college could take them, there would be no difficulty involved in doubling the enrolment again next year, thus increasing it to 200 men; and that he could increase it to 300 within the next two years. He dares not undertake to spread the knowledge of the institution among young men in any aggressive manner, because he knows that it would be impossible to house or teach those who would respond and wish to enrol themselves for instruction.

St. Stephen's has been informed that the same situation prevails at the other two colleges belonging to the Church, the University of the South and Kenyon College, although perhaps not with the same degree of urgency involved.

The Church is known all over the country as containing very many of the principal financial supporters of collegiate education. A large proportion of the endowment and buildings of our great universities has come from communicants of this Church.

This brings us to the firm belief that the time is now at hand when those within the Episcopal Church, who have long and generously given their money for collegiate extension, may rightly be asked to contribute largely to the development of St. Stephen's College in such a way that it may do its part as the agent of the Church in meeting what is really an educational emergency in this country.

St. Stephen's College can be developed in buildings and endowment to give to 250 collegiate students a thorough undergraduate preparation, at a reasonable cost per student, by the gross expenditure of \$1,000,000—half of it for more buildings and half of it for endowment.

St. Stephen's College does not expect that the publication of this little letter will bring it this million dollars or any considerable share of it. It is sent, however, as a means of suggesting the absolute necessity of this million dollars being raised in the not distant future, as a means whereby the Church shall do its duty to the educational development of the United States.

BERNARD I. BELL.

THE "GREAT MIDDLE GROUP"

To the Editor of *The Living Church*:

AN article called Policy or Cowardice, by "Marlinspike", in the October *American Church Monthly*, has been brought to my attention, and since that periodical does not seem to publish correspondence I venture to address to you some remarks thereupon. "Marlinspike" divides the clergy of the American Church into three classes: genuine Low Churchmen, who are "unafraid to teach that the Holy Communion is but a memorial, that the clergy are . . . no different from laymen except by courtesy"; those who teach the "Catholic faith . . . without fear or favor"; and a third class, who are presumed to hold the "Catholic" faith, but who, through a cowardly opportunism, for fear of offending the lay popes in their parishes, fail to speak out, and keep their people "in a twilight of vagueness". This is "the weak, world-infected spot in our Church—not the part that considers itself Catholic; not the part that is sure that it is Protestant—but that great middle group which is not allowed to think what it is."

Now it is true that there is a "great middle group", but unless my observation has been all wrong this group, while neither Catholic in the sense in which the "Catholic party" use the term, nor Protestant in the sense of being "anti-sacramental and anti-sacerdotal", nevertheless aims at being both Catholic and Protestant—Catholic in the sense of the Vincentian canon, Protestant in desiring to hold the primitive faith free from mediaeval accretions and corruptions.

To this middle group it is my pride to belong, and I think that I do my brethren and myself no more than justice when I say that with most of us there is neither vagueness nor mere opportunism in our teaching of what we consider the essentials of the faith. To be sure we do not define those essentials as "Marlinspike" defines them. We do not teach that there are seven sacraments, but we are very decided in teaching two as generally necessary to salvation. "Marlinspike" might not be satisfied with our presentation of the Real Presence. We do not teach that the consecrated elements are to be "reserved, carried about, lifted up, or worshipped", but we do teach that they are the outward and visible means whereby the Body and Blood of Christ are spiritually, that is to say "verily and indeed", taken and received by the faithful. We do not, on the other hand, present the Holy Communion as a "mere memorial", a pious reminder to the congregation, but we are emphatic that it is quite another sort of memorial; a memorial before God, offered by the priest in the name of the congregation, whereby the one full and perfect sacrifice is re-presented upon the altar, as a basis for our otherwise unspeakably presumptuous prayer that we may receive the Body and Blood of our Lord.

We recommend fasting communion as a reverent and helpful practice, but we do not commit what our bishops have called a

"sin of disproportion" in making it an essential. We receive the auricular confessions of those troubled in conscience and give them absolution, but we do not recommend the repeated recitation of peccadilloes. We sought our orders at the hands of a bishop because we believed in the apostolic succession, but we do not deny that the grace of God has been accorded to non-episcopally ordained ministers, nor do we refuse to associate with them as far as we can, in loyalty to our own principles. And we thanked God for the pronouncement of the late Lambeth Conference on Church Unity.

In short, I think that the great middle group of our clergy consists of (I hardly dare write it) "Prayer Book Churchmen", pitifully ignorant, it may be, on the one hand, of Roman theology, and on the other of the latest theory of the authorship of the fourth gospel, but on the whole consistently teaching what they consider to be the essentials of the faith.

There are doubtless cowardly opportunists among our clergy as elsewhere, but I am confident that it is not they, but the faithful if somewhat humdrum men who still follow the not yet obsolete teaching of the Prayer Book, who constitute the "great middle group".

HENRY P. HORTON.

Ithaca, N. Y., October 26th.

LAYMEN WANT BRIEF STATEMENT OF FACTS

To the Editor of *The Living Church*:

I HAVE only seen the first two issues of the *Church at Work*, and the *Campaign Handbook*, and just glanced over the *Exchange of Methods*. Perhaps I am wrong in my impressions. I am deeply, earnestly, soulfully committed to the "N. W. C." and its aim to awaken the Church, and keep it continually awake. But one question of a layman still puzzles me: "Have the things published shown what the Church has done, and what the results are?" He wanted to know where men are working, what their work is, and what the concrete evidences are of their success. I replied, haphazard, that there are two thousand men and women employed by the Presiding Bishop and Council, priests and others, serving in the various work of the Church's mission.

Very well. Why not give the actual achievements of, say, Dr. Teusler in his hospital, the lamented Archdeacon Stuck in his heroic efforts, Bishop Tucker in his mission diocese, Bishop Aves in Mexico, Bishop Hulse in Cuba, etc., etc., put down briefly, tersely, graphically, in small compass, and not in an immense, difficultly comprehensible form like the *Survey*? When a busy man asks for quick, sharp, incisive facts about the Church's mission, what booklet gives it all in rapid-fire reply? I pointed the layman in question to Mr. Lewis Franklin's statement of what has been done with the money raised, but this is not intended to be anything but general figures, with no touch of personal service in particular fields.

I have not all the literature, but this layman's interrogation has been bothering me. I wrote a little handbook of the mission work of the Church myself two or three years ago, in which I collected just such facts as he was asking for. But this little booklet, *So I send You*, is no longer up to date. We assuredly seem to be in need of something of the sort.

Sincerely,

WYTHE LEIGH KINSOLVING.

LAMBETH AND THE WOMEN

[ABRIDGED]

To the Editor of *The Living Church*:

IT is gratifying to learn that the "august body" of 252 bishops assembled at Lambeth, England, for conference, declared: "We are strongly of opinion that, to whatever assemblies of the Church laymen are admitted, women should be admitted to the same on equal terms."

Many members of the Church have felt this to be true here in America and tried to bring such a condition about. It is hard to find out just why many in the American Church have opposed equal suffrage. It was suggested in a recent diocesan convention that men would leave the councils of the Church the minute women were admitted. It is hard to believe so little in the love of men for the Church. If it is a fact, that men would forsake the Church because of women having a say in "matters temporal", why not "get busy" to change men's minds and hearts? No man in his own household would so efface himself. Men in business employ women as stenographers. In business affairs women are becoming more common every day. In banks and trust companies and dry-goods houses, in schools and all endeavors of men, women are considered and made use of. We can do no better than to give at the earliest possible moment full privileges to the women in the American Church.

It is surely a great encouragement to those who have advocated equal suffrage, to realize that the last Lambeth Con-

ference has justified an opinion so strenuously objected to on the part of some. Let us now go forward and advocate at the earliest opportunity the admission of women to all Church councils.

The Church has been suffering from the idea that woman was an ornament, rather than a support. *In fact* she has been a great support as well as an ornament. It is to recognize her help in the work of the Church that she should receive all the privileges. Everyone knows, who thinks at all, that, generally speaking, the reason of woman's finer spiritual nature is because of her suffering in the flesh. Why try and hide this fact? It is of experience and therefore true. Men do not meet death face to face as often in life as women, and those concerns of life and its production are not uppermost in their minds. We should all concern ourselves with souls and less with bodies. It is pathetic to know that conflict to-day is brought on by the carnal mind being in the ascendancy. Let us change now and right the Church before the eyes of the masses. Surely many a man would welcome the "new day" when the Church would appear to men as a great spiritual power, when jealousies and quarrels over the things that do not count would be done away with.

It is the littleness of things in the Church that sets men against her. The vision of the Church in the days of the Christ was world wide. Now it is as provincial as men's views on politics. So, as we have overcome our prejudices against women, let us overcome other prejudices, and do away with obsolete rules and services and archaic methods of dealing with conditions no longer in existence. Let us advance with the times, and serve "our generation".

Maplewood, N. J.

FRANCIS H. RICHEY.

NON-RESIDENT COMMUNICANTS AT SCHOOL AND COLLEGE

To the Editor of *The Living Church*:

THE units of the National Students' Council have asked for a "plan that will report the names of all students to the college clergy". I suggest, in addition to sending the names, a scheme that I am trying out in a small way, that covers also the large number of men and women teachers about the country with no more permanent Church home than college men.

It is to urge personally every "non-resident communicant" to take out a set of systematic envelopes, of some small amount, but divided equally with the parish and the Nation-wide Campaign. They account to me, from time to time, for the black end only. The other they put in the plate, in whatever church or parish they are situated, to go to the general offering of that parish. The name of the parish on the envelope assures the rector of that parish of the regularity of their attendance, and their identity, if not known through the number of the envelope.

In vacation time, both envelopes come to the home parish. In this way, they help their own parish, that has lost their worship and services, and the church in which they are a guest and stranger. It emphasizes with a very real significance the identity of the "One Church" and the same "service", though in a different place, and gives them a feeling, as nothing else could do, of their right there as no longer strangers or guests by courtesy. This plan would be equally fitting for all traveling men, and if it could be recommended and urged by all rectors, or if it could be officially adopted by the Nation-wide Campaign, and so urged with added emphasis upon every parish in the land, the folds would be full of sheep that are now scattered, homeless, and alone.

HENRY MESIER.

Trinity Parish Rectory, Fredonia, N. Y.

PROPOSING A MEMORIAL FOR ARCHDEACON STUCK

To the Editor of *The Living Church*:

IN the issue of *THE LIVING CHURCH* of October 16th, I have the first announcement of the death of the Rev. Hudson Stuck. In a most appreciative article by Mr. John W. Wood, especial mention is made of Dean Stuck's unremitting efforts, especially in Washington, to prevent the erection of a salmon cannery at the mouth of the Yukon River in Alaska, salmon forming such a large and essential part of the food supply of the natives of that country. What memorial so fitting could be made by the friends of Dean Stuck, as to carry through this work which he had so much at heart, interrupted—if not stopped—by his untimely death?

Will not every one who is interested see that the matter be so presented to his congressman that he will vote against a measure having in it so great a wrong? Will not *THE LIVING CHURCH* take it up, and make it a vital question, as it is so well able to do?

C. E. CRAIK.

Louisville, Ky., October 24th.

Church Kalendar



Nov. 1—Monday. All Saints.
“ 7—Twenty-third Sunday after Trinity.
“ 14—Twenty-fourth Sunday after Trinity.
“ 21—Sunday next before Advent.
“ 25—Thursday. Thanksgiving Day.
“ 28—First Sunday in Advent.
“ 30—Tuesday. S. Andrew.

CALENDAR OF COMING EVENTS

Nov. 9—Synod, Province of New York and New Jersey, Buffalo, N. Y.
“ 10—Consecration Suffragan Bishop-elect of Montana, St. John's Church, Detroit, Mich.

Personal Mention

THE REV. F. M. BEDELL has entered upon his work as associate rector of Christ Church, Houston, Texas, and should be addressed at 1117 Texas avenue

THE REV. HENRY H. DANIELS has resigned the curacy in St. Stephen's parish, Pittsfield, Mass., and has been appointed vicar of Holy Trinity Church, Thermopolis, Wyoming.

THE REV. W. L. DAVIS, for seventeen years Archdeacon of Rochester, a position done away with on the consecration of Bishop Ferris, has accepted the rectorship of Christ Church, Pittsford, and an associated mission at Bushnell's Basin, N. Y., effective at once.

THE REV. BENJ. EVANS DIGGS has been appointed general missionary by Bishop Shaylor, and begins his work by organizing the Nation-wide Campaign in the diocese of Nebraska. He may be addressed at Hotel Keen, Omaha, Neb.

AFTER a rectorate of nearly sixteen years at St. John's Church, Wichita, Kansas, the Rev. Dr. PERCY T. FENN has accepted a call to St. Mark's Church, Syracuse, New York, and will assume his new duties on December 1st.

THE REV. A. W. S. GARDEN, until recently field secretary of the Province of the Southwest, who had begun an acceptable work in the diocese of Erie in connection with the Nation-wide Campaign, has been called to Nova Scotia on account of the illness of his mother. Happily his mother is recovering.

THE REV. HENRY HALE GIFFORD, Ph.D., chaplain of St. Luke's Hospital, New York City, during October, on November 1st became minister in charge of St. Margaret's Church, New York City, with residence at 728 East One Hundred and Fifty-sixth street.

THE REV. RAYMOND A. HERON, assistant at St. Paul's Church, Chicago, has accepted the rectorship of St. Thomas' Church, Menasha-Neenah, Wis.

THE REV. CUTHBERT F. HINTON, rector of St. John's Church, Wausau, Wis., has accepted a call to Iowa City, Iowa.

THIS column recently stated that the Rev. EDWIN JOHNSON had charge of St. Timothy's, Brighton, etc., in Colorado. He still has charge of Glenwood Springs. The reference should have been to the Rev. EDWARD C. JOHNSON, D.D., who is on the teaching staff of St. John's College, Greeley, with charge of St. Timothy's, Brighton.

THE REV. ALBERT MARTIN of Yazoo City held several successful missions in Mississippi parishes during the summer.

THE REV. JESSE A. RYAN of Forest City in the diocese of Bethlehem has accepted a call to Trinity Church, Steelton, Pa., and will begin his work there about December 1st.

THE REV. CHARLES B. SPARKS, of the diocese of Virginia, takes charge of the missions of St. Luke's, Kinzua; St. Saviour's, Youngsville, and of Christ's, Tidoute, Pa.

THE REV. J. RUSSELL VAUGHAN, of the diocese of Fond du Lac, has accepted charge of St. Andrew's Mission, New Castle, and of St. Paul's Mission, Ellwood City, Pa., and began his work October 1st.

THE Bishop of Albany has approved the election of the Rev. D. CHARLES WHITE, rector of St. John's Church, Ogdensburg, N. Y., as Archdeacon of Ogdensbprg.

CAUTION

HAUPT.—Caution is suggested to the clergy in dealing with a certain Miss HOPE ELIZABETH HAUPT, who is now in the West representing herself as an "Episcopalian missionary" speaking in the interest of missionary work among the Indians of Bishops Whipple and Hare. She is not an authorized worker, so far as can be learned, and is not known to have made any accounting for funds turned over to her. Further particulars may be obtained by addressing the Rev. THOMAS JENKINS, at 140 East Twelfth street, Portland, Oregon.

DEGREE CONFERRED

HOBART COLLEGE.—The honorary degree of doctor of divinity upon the Rt. Rev. DAVID LINCOLN FERRIS, Suffragan Bishop of Western New York, on Sunday, October 24th, in the college chapel, after the evening service at which Bishop Ferris was the preacher. The degree was conferred at this time following unanimous action of the board of trustees in setting aside precedent to honor a fellow member. Dr. Ferris received the degree upon his first official visit to Hobart College.

ORDINATION

DEACON

ATLANTA.—The Bishop of Atlanta ordained a former Congregational minister to the diaconate in the Cathedral in Atlanta, Georgia, on Sunday, October 24th. The Rev. G. W. GASQUE was presented for ordination by Dean Johnston, who also preached the sermon.

PRIESTS

BETHLEHEM.—On St. Luke's Day, October 18th, at St. Luke's Church, Scranton, Pa. (Rev. Robert P. Kreidler, rector), the Bishop of Bethlehem advanced to the priesthood the Rev. Messrs. JOHN ALONZO FRAMPTON, HAROLD I. FAIR, FREDERICK DE FOREST JOHNSON, DUDLEY SCOTT STARK, and GLEN BEAM WALTER. The presenters were the Rev. R. P. Kreidler, the Rev. J. P. Ware, and the Rev. J. T. Ward. Archdeacon Ward read the Litany, the Rev. H. P. Walter preached the sermon, the Rev. R. P. Kreidler read the epistle, and the Rev. Wallace Martin read the gospel. Several other priests joined in the laying on of hands.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Bobbs-Merrill Co. Indianapolis, Ind.
Conservative Democracy. By Paul Kester. \$1.00 net.

T. & T. Clark. Edinburgh, Scotland.
Charles Scribner's Sons. New York, American Agents.

The Bible Doctrine of Society in Its Historical Evolution. Being a Part of a Thesis Approved for the Degree of Doctor of Divinity in the University of London. By Charles Ryder Smith, B.A., D.D., Wesleyan Methodist Minister. \$4.50 net.

Dodd, Mead & Co. New York.
Gambetta. By Paul Deschanel.
West Wind Drift. By George Barr McCutcheon, author of *Sherry*, *Brewster's Millions*, *The Prince of Graustark*, etc.

J. B. Lippincott Company. Philadelphia, Pa.
Archie England. By Harold Bayley. Price \$7.50.

Lothrop, Lee & Shepard Co. Boston, Mass.
Anita. A story of the Rocky Mountains. By Bertha B. and Ernest Cobb, authors of *Arlo*, *Olematis*, *Busy Builder's Book*, *Hand in Hand with Father Time*, etc. Illustrated from color paintings by L. J. Bridgman, photographs by L. C. McClure, and line drawings by Anita Pettibone. \$1.50 net.

The Macmillan Company. New York.
Blind. A Story of These Times. By Ernest Poole.
Flame and Shadow. By Sara Teasdale. Author of *Rivers to the Sea*, *Love Songs*, etc. Price \$1.75.

The League of Nations at Work. By Arthur Sweetser, of the American Peace Commission and the Provisional Secretariat of the League of Nations. \$1.75 net.

Princeton University Press. Princeton, N. J.
Modern Political Tendencies. By Theodore E. Burton. \$1.25 net.

Irvington's. London, England.
The Acts of the Apostles. The Text of the Revised Version with Introduction and Notes. Part I. Chapters I-XV. Part II. Chapters XVI. to End. By the Rev. A. R. Whitham, M.A., Principal of Culham College; Rector of East Isley; Hon. Canon of Christ Church, Oxford, and Examining Chaplain to the Primus of Scotland. The New Testament for Schools Series.

Russell Sage Foundation. New York.
Travelling Publicity Campaigns. By Mary Swain Routzahn. \$1.50 net.

Charles Scribner's Sons. New York.
Luke the Historian in the Light of Research. By A. T. Robertson, M.A., D.D., LL.D., Litt.D. Professor of New Testament Interpretations, Southern Baptist Theological Seminary, Louisville, Ky. Price \$2.50.

S. P. C. K. London, England.
Macmillan Co. New York, American Agents.
Some Eighteenth Century Churchmen; Glimpses of English Church Life in the Eighteenth Century. By G. Lacey May, M.A., Rector of Easton, Hants. Author of *The Fellowship of the Holy Eucharist*, etc.

University of Illinois. Urbana, Ill.
The History of Cumulative Voting and Minority Representation in Illinois, 1870-1919. By Blaine F. Moore, Ph.D.

Wells Gardner, Darton & Co., Ltd. London, England.
The Truth of Christianity. Being an Examination of the More Important Arguments for and Against Believing in that Religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., Late Royal Engineers. Ninth Edition, Fortieth Thousand. (Carefully revised throughout.)

Yale University Press. New Haven, Conn.
The City. By Paul Claudel.

From the Author.
Spiritual Studies in the Book of Job. By Mother Eva Mary, Bethany Home, Glendale, Ohio. 80 cts. net.

MAGAZINES

Longmans Green & Co. New York.
The Pilgrim. A Review of Christian Politics and Religion. Vol. 1, No. 1. October. Edited by William Temple. Price 85 cts. each. Annual subscription \$3.20.

PAMPHLETS

American Bible Society. New York.
In the Name of God, Amen! By Charles Stelzle. 25 cts. each.

Maruzen Company, Ltd. Tokyo, Japan.
The Voice of Kogon Fall and Other Words in Verse and Song. Dedicated to the Students of Japan. By Philip Henry Dodge. Late Instructor in English, Keiojuku University; Imperial Government Railway School, Tokyo Division; Kokumin Eigakwai; etc., Tokyo.

S. P. C. K. London, England.
A Table of Lessons for 1920-1921. Arranged in Accordance with Report No. 501 of the Convocation of Canterbury, "Revision of the Lectionary."
A Table of Lessons for 1920-21. Same as above. Suitable for binding up with Prayer Books. 5 cts. each.

The Westminster Press. Philadelphia, Pa.
The American Home: A Pageant. By Minnie K. L. Karnell. 20 cts. net, postpaid.

From the Author.
Trinity Chapel Leaflets No. 1. Bible References for a life of Our Lord Compiled by Charles E. Hill, Trinity Parish, New York City.

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Readers desiring high class employment: parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

COLEMAN.—Entered into rest on October 22nd, CLATINA COLEMAN of Lawrenceville, New Jersey.

HOPPE.—Entered into life eternal, October 18th, at his home in Flushing, CHARLES F. HOPPE.

HUGHES.—Entered into life eternal on October 4th, in the sixty-fifth year of his age, at his home in St. Louis, Michigan, FREDERICK W. HUGHES, junior warden of Emmanuel Church, St. Louis, and former vestryman of St. Andrew's Church, Big Rapids, Mich.

Grant him, O Lord, eternal rest,
And let light perpetual shine upon him!

HINDS.—Entered into life eternal on October 17th, at Hindsbury, Bryn Mawr, Va., EMILY HINDS, eldest daughter of the late William Grasett and Ann Thomas. Burial services at the Church of St. James the Less on October 21st.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting."

MEMORIAL

REV. WALTER JORDAN

(By the Vestry of St. Martin's Church, Oak Lane, Philadelphia, Pa.)

"WHEREAS, It has pleased the Divine Master to call from his labors on September 19, 1920, our rector, Rev. WALTER JORDAN, who had for more than twenty-nine years been the shepherd of St. Martin's Church, Oak Lane, Philadelphia, Pa.:

"Resolved, That the vestry hereby express upon its records its deep appreciation of his work and fidelity as its rector in building up the church from the laying of its corner stone in 1891 until the present date.

"Resolved, That the vestry hereby express its great sense of personal loss and its sympathy for the family of one who was ever willing to do his duty; who was faithful, upright, unselfish, and just to his fellow man; and whose love for the Church was founded on a great and lasting principle.

"Resolved, That a copy of this minute be sent to the family and that the same be published in the *Church News* and THE LIVING CHURCH."

Attest.

U. GRANT BERTH,
Secretary for the Vestry.
THOMAS M. BAINS,
Rector's Warden.
JOSHUA M. HOLMES,
Accounting Warden.

ELIZABETH H. B. ROBERTS

The Executive Committee G. F. S. A. desires to express and hereby record its deep appreciation of the great work accomplished for God and for the world by Mrs. THOMAS ROBERTS, former President of the Girls' Friendly Society in America, who passed to her reward August 5, 1920.

During the years in which she held office, from 1894 to 1905, the Girls' Friendly Society

grew rapidly and took its place among the great powers for good in the country. Her wide vision, deep spiritual insight, and rare intellectual gifts well fitted her to be a leader, and the results attained by the Society in the past, as well as much of its ever widening influence to-day, had a beginning in her wise foresight.

It was due to her that the G. F. S. was included among the women's organizations represented at the Columbian Exhibition in Chicago in 1893, which prepared the way for the splendid showing of the Society in San Francisco in 1915. The bringing of the work of the G. F. S. before the General Convention was begun by her, culminating in the present position of the Society in the Councils of the Church to-day.

Though deprived by ill health during the past few years from participation in the active work of the Society, her indomitable spirit triumphed over the infirmities of the flesh, and her interest never flagged, her advice, sympathy, and counsel were always freely given, and, almost to the end, she was occupied with her self-imposed task of compiling the history of the Society she had loved so long and so well. Those who were her fellow workers for so many years will always have the inspiration of her memory to stimulate them to renewed effort, while those who enjoyed the precious privilege of her personal friendship will carry a never failing treasure in their hearts.

POSITIONS OFFERED

CLERICAL

WANTED, ENERGETIC YOUNG MAN AS assistant rector for a thriving parish in Ohio. Must be able to work among boys and young people. Apply, stating age and present salary, to D-257, care LIVING CHURCH, Milwaukee, Wis.

Replies made only to prospective applicants.

IN GROWING MISSION PARISH IN New York State, a Priest who is a good Churchman, energetic, good preacher and parish worker. Salary about \$1,500. Address G-268, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHMAN STENOGRAPHER WHO CAN take dictation. Good opportunity for one desirous of serving God's poor. Fifty per month, room and board. Address H-261, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER FOR BOY choir. A young Churchman of energy and character, fond of boys. Fair salary with splendid field for musical work. Address C-458 W. Main street, Clarksburg, W. Va.

COMPETENT WOMAN OVER THIRTY AS mother's helper in small family. Comfortable home and good salary. Address Box H-248, care LIVING CHURCH, Milwaukee, Wis.

WOMAN PARISH WORKER WANTED. Ability to play a pipe organ a requirement. Good salary. Apply to the Rev. W. E. PATTERSON, Bar Harbor, Maine.

ORGANIST AND CHOIRMASTER wanted, to begin work January 1st. Write to Rev. R. J. CAMPBELL, Cedar Rapids, Iowa.

MOTHER'S HELPER. FOR PARTICULARS write, Mrs. F. LINDSEY CURTIS, Wilmington, Delaware.

POSITIONS WANTED

CLERICAL

CURATE IN LARGE PARISH in New York City desires rectorship in diocese of Chicago or Middle West. Considered good reader and preacher, parochial worker, successful, widely experienced. Best references Address WILLIAMS-81, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST desires position as curate in large parish, or rector of modest parish. Has specialized in Religious Education. Address A. L-266, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF EXPERIENCE SEEKS LOCUM Tenancy for winter months in or near New York, good testimonials. Address R-259, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, thoroughly experienced, highly recommended, desires parish, curacy, or locum tenency Address E-265, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRBOY TRAINER—ORGANIST, (English Cathedral, four years as assistant) wants post. Twenty years experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address N-260, care LIVING CHURCH, Milwaukee, Wis.

ENGLISHWOMAN (MIDDLE-AGED), competent D. E. Book-keeper, Stenographer, and Typist, seeks employment as secretary in institution. Address, L-258, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG SOUTHERN WOMAN WISHES position as companion to elderly, wealthy, Northern lady. Good references desired and given. Address SOUTHERNER-247, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of ability desires change. Five years in present position. Boy choir specialist. References exchanged. Address MASTER-267, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, WITH YOUNG SON, desires position as house mother in school, or housekeeper in gentleman's home. Excellent references. Address Mrs. H. WALLIS, Orchard Road, Solvay, New York.

CHURCHWOMAN DESIRES POSITION AS house keeper, or companion, or work in Church institution. Address N. G-263, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER desires change. Boy voice specialist. Highest credentials Apply C-262, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Highly recommended. Expert, all voices. Address ORGANIST-264, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

THE CATHEDRAL STUDIO OF CHEVY Chase, Md., is removed to London, England, for greater efficiency; from whence the clergy may import completed vestments free of duty on their affidavit. Stoles with crosses \$7. Gift stoles \$12 up. Burse and veil \$15 up. Chasuble \$25 up. Exquisite altar linens. Address L. V. MACKRILLE, 12 Park Hill, Ealing W., England.

SERVICE—"What it does for one, it can do for all." \$65,000 in 16 months in a parish in New Jersey; \$20,000 in another parish in New Jersey; \$12,000 in New York parish; \$40,000 in a parish in Middle West; \$10,000 in Delaware parish. Write for particulars, Certificate Plan. P. O. Box 336, Maplewood, New Jersey.

AUSTIN ORGANS.—The firm's output now presses the 900 mark with a prospect of 100 four manuals likely to be reached in the near future. Austin organs require less expense and care in maintenance than any others, is the testimony of repairers of long years experience. AUSTIN ORGAN CO., Hartford, Conn.

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The Rev. **J. DIRICKSON CUMMINS**, rector.
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NOTICES

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The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of Individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

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House of Retreat and Rest. Bay Shore, Long Island, N. Y.

ST. HILDA'S DAY SERVICES

A day of devotion will be held in Christ Church, New Haven, Connecticut, on St. Hilda's Day, November 17, 1920.

The Rev. Wm. Harman van Allen, D.D., will be the Conductor.

Those desiring the Lunch which will be served in the parish house please notify **St. HILDA'S HOUSE**, New Haven, Conn.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

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INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

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In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, **THE LIVING CHURCH**, Milwaukee, Wis.

NEW DIOCESE OF CHELMSFORD ENTERTAINS CHURCH CONGRESS

For the First Time—The President of the Congress—On Further Subdivision of Sees—The Press and the Catholic Movement

The Living Church News Bureau
London, October 15, 1920

IF the fifty-fifth Church Congress, which opens on Tuesday next at Southend-on-Sea, does not attain the success achieved by that of last autumn at Leicester, it will not be the fault of the Bishop of Chelmsford and the Congress officials, who have worked untiringly, and arranged a strong programme. It is true that there has existed in some quarters a feeling, as I have already pointed out, that in view of the Anglo-Catholic Congress and the Lambeth Conference it would have been advisable not to hold the Church Congress this year. On the other hand, considering the importance of the subjects to be discussed, the reputation of the selected speakers, and the fact that Southend is within such easy reach of London, it was thought that the reasons were insufficient to justify abandonment of this time-honored gathering.

Such being the case, it is trusted that Catholics will take their part in the discussions next week, for the views expressed at the Church Congress are considered by very many to represent the general opinion of Churchmen. It would indeed be unfortunate if Catholic thought were to lack exponents.

This is the first time a Church Congress has been held in the diocese of Chelmsford—or, indeed, in the county of Essex—and great things are expected of it locally. However difficult it may be to estimate the effect of a congress on the Church life of the country as a whole, it is certain that it infuses new life into the diocese in which it is held, and increases the interest of local Churchpeople in the larger life of the Church. The visit of the Church Congress is an important event in the life of any diocese, and particularly in one which, like Chelmsford, has only recently come into existence.

THE PRESIDENT OF THE CONGRESS

The Church Congress is once more fortunate in its president. The Bishop of Chelmsford, although his views are not on all points identical with those of the Catholic school, is by no means narrow-minded. Dr. Watts-Ditchfield possesses to an extraordinary degree the power of appreciating those whose beliefs differ from his own, and of respecting convictions which he may not share. His speeches in convocation prove that he is no "party" man. As a speaker to men the Bishop is admirable, while his interest in all questions affecting the Church and labor, his power of speaking plainly both to employers and employed, and his untiring energy in the service of the Church, are well known and highly appreciated. In the present unsettled state of the industrial world the Bishop's counsel will be greatly valued; his opportunity will come when the subject of Christ and the labor movement is debated. In this discussion the Bishop of Peterborough will be the principal speaker, supported by the Rev. G. A. Studdert-Kennedy ("Woodbine Willie"), Mr. Fred Hughes, and the Bishop of Southwark.

It will be my endeavor in subsequent

letters to give as comprehensive a report of the proceedings as space will permit.

ON THE FURTHER SUBDIVISION OF SEES

Supplementing my remarks of last week with reference to proposed subdivisions of the London diocese, it may be recorded that similar suggestions to subdivide the large and somewhat unmanageable see of Winchester were made at the diocesan conference last Monday. Some preliminary enquiry has already taken place informally, with a view to settle boundaries, and to deal with the problem of Farnham Castle, the residence of the Bishop of Winchester. The present suggestions include the formation of three dioceses, one of West Surrey, containing the 124 parishes in the present archdeaconry of Surrey; a second diocese of East Hampshire or Winchester, consisting of the nine deaneries of Aldershot, Alresford, Alton, Basingstoke, Havant, Petersfield, Portsmouth, Silchester, and Winchester, with 188 parishes; and the third comprising 277 parishes in West Hampshire, the Isle of Wight, and the Channel Islands. The last night, in the future, be again subdivided if thought desirable.

A committee was formed on Monday to prepare the details of a complete scheme for carrying these suggestions into effect. A proposal was also made that Farnham Castle, or such portion of it as the present Bishop can place at the disposal of the three dioceses so formed, shall be a joint diocesan house, managed on collegiate lines by a warden and other clergy, and be available for retreats, gatherings, and as a rest-house for tired clergy; and that the present Bishop be relieved of the whole cost as soon as the three dioceses named have been created. It is estimated that each diocese will need not less than £4,000, and a residence for the Bishop, if the scheme should ultimately visualize.

CROYDON A PROBABLE CATHEDRAL CITY

All this is but the revival of an old project, which was first considered when the bishopric of Southwark was created out of the Winchester diocese. Various towns in Surrey will now be looking forward to the day when they may become the cathedral city of the new diocese of West Surrey. If such a matter were decided by the mere size of a large church, four or five towns might have a reasonably equal chance, for although no church in Surrey (apart from Southwark) is of the first rank, yet Croydon, Kingston, Farnham, Reigate, and Godalming are all of quite considerable size, and each of these towns has a history of some importance. For many reasons, however, it is probable that the choice would fall upon Croydon. Kingston may have a claim from its historical associations, but these are so remote that the town cannot begin to compare with Croydon's many advantages.

Croydon is far and away the largest and most progressive town in Surrey, and this has a considerable bearing on the financial aspect of the matter. Its church, though largely a re-building after a disastrous fire in 1867, is on the old model, and it is the most imposing in the county after Southwark. Moreover, Croydon was for many centuries the abode of the archbishops of Canterbury. Everything, therefore, goes to suggest that in the event of the West Surrey diocese being formed Croydon would become the cathedral city. Certainly her

church is far more adapted for cathedral uses than that of Kingston.

THE PRESS ON CATHOLICISM

The attitude of the English daily press towards Catholicism was the subject of an interesting address at the annual meeting of the Guild of the Love of God, held last Saturday at the Church House, Westminster. Speaking as one engaged in the work of daily journalism, Mr. J. T. Malvern said that in his opinion the Catholic Movement has received as much opposition from the press as from some of the bishops! The daily press might be roughly classified in this matter as (1) those journals which did no more than attempt to reflect the opinions of the average man, (2) those with Protestant proprietors, and (3) those which were either ignorant or indifferent. The speaker aroused much merriment by recalling some of the blunders of newspaper reporters. There was the provincial paper which had spoken of a priest openly practising "celibacy" in the streets! Only a short time ago a London morning paper had, said Mr. Malvern, gravely reported that a beneficed clergyman had been seen carrying the *Vatican* through the streets. Another paper recorded the astonishing feat of a bishop in procession carrying his tonsure in his hand. (Mr. Malvern might also have mentioned the London evening journal which gave prominence to the statement that "thurifers" were carried in the procession to St. Alban's at the recent Anglo-Catholic Congress.)

Resuming his more serious consideration of the subject, Mr. Malvern said that on the whole the reports were much better today than formerly. Some reports of the Anglo-Catholic Congress were, in his opinion, quite good. It was, however, nonsense to regard as Church newspapers those which printed a daily modicum of Church news and speculations on the appointments of bishops, and, at the same time, devoted a leading article to the advocacy of easy divorce. Mr. Malvern concluded by saying it was high time we had a morning and evening newspaper not afraid as occasion required to defend Catholic principles. Such a paper was not to be desired merely for the sake of accurate reports, but because through the medium of a daily newspaper it would be possible to bring the Catholic Faith to hundreds of thousands of men and women who at present had not the vaguest idea of what it means.

MESSAGE TO MEMBERS APPROVES LAMBETH REPORT

At a recent conference of the Life and Liberty Movement, the following resolution, in the form of a message to members of the Movement, was carried:

"The bishops of the Anglican Communion have given a clear call; a great step forward has been taken. Least of all can we, of the Life and Liberty Council, who have recently issued a plea for unity within the Church, fail to respond to their appeal. Our part is now to help in bringing home its main principles to the mind and conscience of Church and nation. The keyword of the report is fellowship. This we place in the forefront of our immediate policy, applying it specially to the reunion of Christendom, international relations, and industrial problems. For this purpose we hold ourselves free to extend and enlarge our Movement, and to seek the advice and guidance of the Church's leaders.

"The Movement will, as hitherto, endeavor to render effective assistance to parochial Church councils. We also insist that the practical reforms for which we have stood in the past are as urgent as ever

to-day. We are convinced that they are necessary for true fellowship within the Church; and we shall continue to demand them as steps that must be taken for the

sake of that full life of the Church which is set forth in the Lambeth Report—the life of the Kingdom of God.”

GEORGE PARSONS.

CANADIANS REFER THE LAMBETH RESOLUTIONS TO THE CHURCHES

The House of Bishops Acting—Another Protest against Marriage Annulments — Lectures at Saskatoon

The Living Church News Bureau }
October 26, 1920 }

THE matter of outstanding importance considered by the House of Bishops at its meeting in Winnipeg was the Lambeth resolutions on the reunion question. The bishops decided to send a copy of the Lambeth report and resolutions to the proper authorities of the Roman Catholic, Holy Orthodox, Presbyterian, Baptist, Methodist, and Congregational communions, asking them to take the matter under consideration. It was further resolved that the House of Bishops should submit the resolutions to the General Synod next year, in order that it may take the requisite action thereon.

Another Protest Against Marriage Annulments in Quebec

In addition to the resolution of protest passed by the Council for Social Service, the Executive Council of the General Synod has passed the following resolution on the annulment of mixed marriages in the province of Quebec:

“Resolved, That this Executive Council of the General Synod of the Church of England in Canada hereby puts on record its firm protest against the action taken by the ecclesiastical authority of the Roman Catholic Church, and of the civil courts of the province of Quebec in annulling marriages solemnized according to the civil law of the province, and promises its full sympathy and aid to the authorities of the Church in the two dioceses of the province in such constitutional action as they may take to remove all doubt as to the validity of marriages so solemnized according to the civil law.”

Special Lectures at Emmanuel College, Saskatoon

This week two of the general secretaries of our Church boards have been giving a series of ten lectures, each arranged for by Principal Trench, to the students of Emmanuel College, Saskatoon: The Rev. R. H. Hiltz of the General Board of Religious Education on the Psychology of Childhood and Adolescence, and Canon Vernon on Christian Social Service and Some of Its Problems. In the evening Mr. Hiltz has been giving a series on Sunday School Work at the College for all Sunday school workers, while Canon Vernon has addressed meetings at the different churches of the city on The Church and Labor. A number of the younger clergy of the diocese have spent the week at the college and attended the lectures.

Forward Movement Follow-up Work in Calgary

The diocese of Calgary has just held a conference and quiet day at Paget Hall and the Pro-Cathedral. The Bishop presided and papers were given by local clergy

on Church Worship in Relation to Present-Day Needs, Canon James; Church Work Among Men, the Rev. W. Ashe Everest; Sunday Schools, Canon Gale; Young People's Organizations, the Rev. C. W. E. Horne; Home Missions, the Rev. R. W. Alexander; Foreign Missions, Archdeacon Tims; The Forward Movement and Its Continuance, the Rev. W. Simpson; Spiritual Healing, the Rev. H. Montgomery; Spiritualism, the Rev. H. H. Wilford; The Church's Teaching Regarding Marriage and Divorce, the Rev. F. W. Merrick.

The conference decided on a campaign to enlist workers for personal service, a mission next Lent in the larger districts and parishes, and an immediate Every-member Canvass with a view to placing each parish on an efficient basis by next Easter.

Dean Paget's addresses at the quiet day were most helpful.

Jewish Missionary Conference

An interesting inter-diocesan Jewish Missionary conference, the third of its kind, is being held at St. Stephen's Church and parish house, Toronto, on October 26th to 28th.

The Bishop of Toronto is presiding and those present include the Bishop of Ottawa, five Hebrew Christian clergy from the

United States, and prominent clergy and lady missionary workers among God's ancient people from Montreal, Ottawa, Hamilton, and Toronto.

Miscellaneous Items of Church News

Three of Dr. Paterson Smyth's books have been translated into Norwegian: *The Gospel of the Hereafter*, *The Bible in the Making*, and *The Old Documents*. The Rev. E. J. Hodson, rector of Christ Church, Saskatoon, will remove at the end of the year to Hazelton, British Columbia.

The Rev. D. M. Rose and his wife and daughter have arrived home on furlough from Kangra, India, and are staying at All Saints' rectory, Vancouver, B. C.

The Rev. R. H. Robinson, recently head of the Archbishops' Mission at Edmonton, has been appointed to the staff of the Cathedral, Calgary, Alberta.

Brigadier General A. H. Bell, C.M.G., unveiled a war memorial at Millarville, Alberta. On the same day the Bishop of Calgary consecrated the burial ground.

Dean Owen dedicated a new church, St. Albans, in the diocese of Niagara.

The Brotherhood of St. Andrew is rapidly regaining ground. Toronto reports thirty-two chapters either formed or to be formed. Ottawa nine active chapters, Winnipeg eight in view.

The diocese of Ontario has received a legacy of \$6,500 from the late B. S. O. Loughlin, of Yarker. Archdeacon Perry, organizer of the A. F. M. in the diocese of Niagara, has been appointed to the parish of Welland.

The King's color of the Twenty-fourth Battalion Victoria Rifles has been deposited in the Church of St. James the Apostle, Montreal.

THE NEW YORK NEWS LETTER

New York Office of The Living Church }
11 West 45th Street
New York, November 1, 1920 }

MASONS AT THE CATHEDRAL

REPRESENTATIVES of more than two hundred masonic lodges in New York and vicinity filled the Cathedral of St. John the Divine on Sunday afternoon, October 24th. Bishop Burch, one of the five grand chaplains, made an address of welcome. Another grand chaplain, the Rev. Dr. S. Parkes Cadman, made an address pleading for a better appreciation of good and noble works achieved in the past.

Among other things he said:

“Our own age is now sorely wounded in its own soul. We have not so much to fear from a revival of the paganism of Plato as we have from the paganism which preceded the year 1914.

“I exhort you not to cultivate the spirit of cowardice. Masons as a class have never been accused of that. Especially, I exhort you thus in a presidential campaign when every sort of confusion clouds the air. The integrity of all men means more than compromise.

“There never was a day in the history of America when she was so in danger of losing her greatness as in this day. She has to watch very carefully that she is not lured from her great responsibility and her great power. She will have to use discipline.”

ST. MARK'S-IN-THE-BOUWERIE

The 125th anniversary of St. Mark's Church-in-the-Bouwerie was celebrated last Sunday, October 24th, with special services

and the unveiling of three sculptures, the work of Solon Borglum. The unveiling followed the morning service. Reference to these works of art was made by the rector, the Rev. William Norman Guthrie, who also hinted that others later on will adorn the historic church and churchyard.

The Rev. Dr. William T. Manning, rector of Trinity Church, speaking of the influence of the city upon the Church, referred to the relations between religion and art, and said:

“We are called upon to see that not only is religion related to art and literature, but that—far more than that—religion includes art, literature, the drama, business, and every opportunity God has given us for our enjoyment and for the exercise of our powers and service to our fellows.”

“POPULAR VESPER”

The special afternoon services inaugurated several years ago at the Chapel of the Intercession, Trinity parish, and known as “Popular Vespers”, will be resumed on the first Sunday in November at 4 o'clock. Excellent and well performed musical compositions form the major part of the programme.

CLERICAL UNION

The New York branch of the Clerical Union met at Holy Rood Church on October 26th, by invitation of the Rev. Dr. Cars-tensen.

The Holy Eucharist was celebrated by the Rev. Dr. Arthur W. Jenks.

After luncheon and a business session a scholarly paper was read by the Rev. Paul Rogers Fish on Professor Sigmund Freud and Human Nature: Some Comments on *A General Introduction to Psycho-analysis*.

DR. EMHARDT PREACHES AT RUSSIAN CHURCH

On Sunday, October the 24th, at the invitation of Acting Archbishop Alexander of the Russian Orthodox Church in America, the Rev. William Chauncey Emhardt, Ph.D., secretary of the Anglican and Eastern Association and field director of our work among Foreign-born, was the preacher at the vesper services in the American Orthodox Catholic Church of the Transfiguration, New York, the first church of the Russian Orthodox Mission in America to conduct its services entirely in English. The Very Rev. Archimandrite Patrick is rector.

After evensong in English by Archimandrite Patrick, assisted by a choir of Russian theological students, Dr. Emhardt told about a visit to the World Conference on Faith and Order at Geneva, Switzerland, this last summer. He remarked upon three important phases which made possible this service: The translation of the Liturgy into English by Miss Haggood; many conferences on Reunion in the past ten years under the Anglican and Orthodox auspices, and finally, the significant conferences between Anglicans and the East during this last summer.

Describing the work of the conference at Geneva, Dr. Emhardt stressed a new vision of unity apparent in the proceedings. He noticed that emphasis had been shifted from a discussion merely of orders to consideration of the place of Bible and Creeds in preparation for reunion.

Dr. Emhardt said that the Orthodox Church alone at the Conference had a definite programme for Reunion. They seemed naturally to become the leaders of thought. The concluding service at the local Russian church was a striking revelation of the spiritual power of the Orthodox Communion.

In conclusion, Dr. Emhardt emphasized the practical results. From the Orthodox point of view he felt that the Anglican Church had at last succeeded in making known her definitely Catholic character. From the Anglican point of view, he believed that the time was brought much nearer when practical acts of coöperation, through intercommunion and mutual recognition of the sacraments, would be a fact.

A MISSIONARY INSTITUTE

To make the work of the Church more effective and far-reaching, one must know somewhat definitely what there is to do, writes the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, in a letter to his people. "That we may gather this information I have arranged a missionary institute to be held from November 15th to 19th, during which there will be a series of conferences to be led by such men as the Hon. George W. Wickersham, Dr. Wallace Buttrick, of the General Education Board; Dr. Victor George Heiser, of the Rockefeller Institute; Dr. Robert E. Speer, Dr. J. Campbell White, Mr. Lewis B. Franklin, who will speak to the general topic, The World for Christ, and will show how the Church is challenged to a larger service throughout the world, and how it is possible to minister to millions, in the Name of the Master, through the avenues of medicine, education, commerce and trade, and the Gospel."

The daily programme will include Holy Communion at 9:45, followed by conferences at 10 and 11 A. M. and 3, 4, and 5:20 P. M., each an hour long. Besides, there will be, from 12:15 to 12:35 a noonday service.

Dr. Silver asks his people to come to as many of the conferences as possible, mak-

ing an offering of time during institute week. Also, as this is not a mere parish enterprise, but an effort to serve the whole Church by giving information and inspira-

tion in a world-wide work for humanity and for God, all may invite anyone, whether of the parish or some other Christian body. A detailed programme will soon appear.

THE BOSTON NEWS LETTER

The Living Church News Bureau }
Boston, November 1, 1920 }

ANNIVERSARY CELEBRATION IN PEABODY SQUARE

THE Rev. Simon Blinn Blunt, D.D., and Mrs. Blunt, are being given a reception by the congregation of All Saints' Church, Peabody square, this evening in recognition of the tenth anniversary of Dr. Blunt's institution as rector. This event, coinciding approximately with the fiftieth anniversary of the initiation of the work in this parish, caused the *Transcript* on Saturday to give quite an extensive review of conditions which "are interesting of themselves, and typical of general Church life in urban America."

"Situating apart from the hotel district, few visitors—and, perhaps, almost as few Greater Bostonians—realize what an adornment to Boston are the buildings of All Saints'. The present structures constitute a monument, largely to the liberality of the late Col. Oliver Peabody, and his wife, Mary Lothrop Peabody, the first connection of this family with the parish being made under very romantic circumstances. The church proper is from the designs of Ralph Adams Cram, and is being rapidly filled with art objects of unusual beauty and value. The present rector has made it a labor of love to add to the beauties of the church, and most of the items here mentioned have been installed during his regime. Among other things, visitors will be interested in the high altar and reredos, of Caen marble, with exquisite statuary, a very fine painted triptych, and a sanctuary cornice of wood carving recording the chief events of both Old and New Testament history. Before the high altar is suspended a lamp, which two centuries before the discovery of America had already begun to shine before the tabernacle, while an Italian paschal candlestick, of similar antiquity, is placed in paschaltide near the gospel corner of the altar. The St. Mary's altar, in the north chapel, is one of Kirchmayer's masterpieces, while St. Stephen's altar, in the south aisle, from the chisel of Frank-

Gedies, is a unique work. These are the more important adornments which will amply repay a visitor's examination, and in time to come will be equally commemorative of the foresight of Dr. Blunt and the generosity of the donors.

"Ten years ago the services at All Saints' were undergoing a process of transition from the idea of plain morning and evening prayer toward the 'Catholic' idea of putting the service of the Holy Eucharist first in importance, both on Sundays and week days. Dr. Blunt found his parish sharply divided upon this question, and what tact, patience, and firmness had to be shown may only be realized by those priests or laymen who have gone through such an experience. All Saints' is now reckoned one of the greater Catholic parishes of the country, taking rank in size and in dignity of service with many others whose names (like that of the Church of the Advent) have become household words."

TRINITY NOTES

Trinity Work Room will reopen this season on November 10th, in the parish rooms. The hours will be from 10 to 4, and the luncheon which has proved to be such a pleasant and friendly feature will be served as formerly. Work will be done not only for mission schools and hospitals, but also for charitable institutions of Boston.

The Friday class in Personal Religion has begun its meetings, and will continue every Friday at 11 o'clock (closing at 11:30) in the Cathedral. Everyone is welcome.

A tablet in memory of Col. Charles H. Codman, for many years warden of Trinity Church, has been placed upon the walls of the baptistery by his children.

The Victory Tower of the Church of the Redeemer, Chestnut Hill, commemorating the ending of the world war, and the memorial tablets on which are inscribed the names of the men of this parish who served in the army and navy of the United States and allied nations, were dedicated yesterday by the Bishop of Massachusetts.

RALPH M. HARPER.

THE BISHOP OF PENNSYLVANIA
DISCUSSES HEALING FUNCTION

As Essential to the Modern Church
—Death of Miss Mary Coles—
And of Rev. T. R. List—Picture
Censorship—Festivals

The Living Church News Bureau }
Philadelphia, November 1, 1920 }

MR. MICHEL MOK'S discerning account of an interview with Bishop Rhinelander on Spiritual Healing, which appeared in last Sunday's *Public Ledger*, deserves wide publicity. I quote it in part:

"With the whole-hearted emphasis that only sincere faith is able to inspire, Bishop Philip Mercer Rhinelander, of the Episcopal diocese of Pennsylvania, in an interview

yesterday placed the stamp of absolute approval upon spiritual healing practised in and through the Church.

"The Bishop made it clear that he considered the ministry of healing as part and parcel of the work and normal life of the Church and that he regarded its present revival, which was given impetus by the visit here of James Moore Hickson, layman of the Church of England, and the mission recently conducted by the Rev. Harry St. Clair Hathaway, of Norristown, as an effort to recover what is normal and what never should have been lost.

"While recognizing that some men possess the divine gift which enables them to intercede for the sick and suffering in greater degree than others, Bishop Rhinelander went as far as to declare that every

Christian congregation and every Christian minister, no matter in how simple a way or on how small a scale, should make provision for spiritual healing.

"The normal ministry of the Church is undoubtedly a healing ministry in that it represents our Lord and is the channel through which He acts upon human life," the Bishop said in this connection.

"One of the notable features of the interview was Bishop Rhineland's personal testimony to the efficacy of the prayers of Mr. Hickson. At first the Bishop was reluctant to introduce a note of personal experience into the expression of his views. But he finally consented to tell of it, and as he did so he was deeply affected.

"I personally am glad," he said, "to take the opportunity of bearing witness to the increased strength which came to me both physically and spiritually through Mr. Hickson."

"The Bishop looks upon faith healing as a long prayed for release of spiritual resources in the Church which have been neglected hundreds of years and which, if set free and used with devotion, are certain to work in modern life the same 'miracles' they wrought in the first centuries of Christianity."

PASSING OF GREAT PENNSYLVANIA CHURCHWOMAN

Miss Mary Coles, whose noble life was devoted to the service of the Church, died at her home in Philadelphia on Wednesday last at the age of 86.

Miss Coles was honorary president of the Church Training School and Deaconess House, an institution which she was instrumental in establishing; and was also honorary president of the Boarding Home on Clinton street. But she is most widely known as the organizer and teacher of the famous Tuesday Missionary Bible Class, which she conducted for many years at her home.

Miss Coles was the daughter of Edward Coles, first governor of Illinois, and Sally Logan Roberts. The funeral took place on Saturday morning at St. James' Church, of which Miss Coles was a communicant. The Bishop officiated.

DEATH OF REV. THOMAS R. LIST

The Rev. Thomas R. List, rector emeritus of the Church of the Redemption, died suddenly while officiating at the burial of his wife last Wednesday.

Notwithstanding his grief over his wife's death, Mr. List insisted upon conducting her funeral service, which was held at West Laurel Hill cemetery.

He had not proceeded far with the burial office when he faltered, gasped, and fell forward on the grave, unconscious, never to speak again.

As he was carried to the Presbyterian Hospital the Rev. Albert E. Clay, rector of the Church of the Redemption, concluded the burial office.

Mr. List has been connected with the Church of the Redemption for forty-five years. From 1875 until 1912 he served as rector in the old church, which was then torn down to make room for the Parkway.

When the congregation moved to Fifty sixth and Market streets, Mr. List resigned and was unanimously elected rector emeritus, which position he held to the day of his death. The Rev. Albert E. Clay succeeded him as rector.

In the Civil War Mr. List served with the Sixth U. S. Cavalry, enlisting October 15, 1861, and being discharged in 1864. He passed through all the engagements of the Army of the Potomac, and was honorably discharged at Cedar Creek, Va., by General Philip Sheridan.

Following the war, Mr. List came to Philadelphia, and in 1869 was graduated from the University of Pennsylvania. He then entered the Philadelphia Divinity School. In the last two years at the school he served as layreader in St. Luke's Church, Chester. Upon graduation in June 1872, he became rector of the same church. Three years later he received the call to the Church of the Redemption. In this church, where his chief life work was done, the burial service was held on Saturday.

MOVING PICTURE CENSORSHIP—A PROTEST

The Rev. Carl Grammer, D.D., formerly president of the Federation of Churches in Philadelphia, in fulfillment of his warning to all public officials that he would act as watchdog for the public weal, has opened a heated controversy with the Governor of Pennsylvania regarding the personnel of the State Board of Moving Picture Censors.

Dr. Grammer protests against the removal of Dr. Ellis P. Oberholtzer from voting membership on the board, charging that the change was made "for political reasons" and "not for any moral advantages".

Pennsylvanians have felt a just pride in the high standard set by the State Board of Moving Picture Censors. Many other states have turned to Pennsylvania for their model. This high standard has been attributed largely to the influence of Dr. Oberholtzer.

It is not strange, therefore, that public sentiment is sensitive to any change which threatens a "letting down of the bars".

DEDICATION FESTIVAL IN MT. AIRY

During the octave of All Saints, Grace Church, Mt. Airy, celebrates its annual dedication festival, this year being the sixty-first anniversary of the consecration of the original structure and the thirty-first of the present church. The final event will be a corporate Communion of the parish on November 7th at 7:30 A.M. and 11 A.M., the special preacher being the Rev. Wm. E. Gardner, D.D., and in the evening of the same day a rally service in the interests of the Nation-wide Campaign.

The parish has adopted as its chief objective for the current year the establishment of a model Church school attended by both children and adults.

ROSEMONT PARISH CELEBRATES SEMI-CENTENNIAL

The Church of the Good Shepherd at Rosemont will celebrate the fiftieth anniversary of its founding in the week of November 7th to 14th. At the solemn Eucharist of Thanksgiving on November 7th, the Rev. Bernard Iddings Bell, president of St. Stephen's College, will be the preacher. On that evening President Bell will preach to a congregation of parents and young people on Religious Training and the Rising Generation. Father Hughson, of the Order of the Holy Cross, will conduct a day of devotion on November 9th, and on the 11th, a parish reception will be held with Bishop Bury as the guest of honor. An early corporate Communion of the parish will take place on November 14th, and at the late service the rector will preach an historical sermon.

The corporate life of the parish began when the first rector, the Rev. Henry Hay, came on Advent Sunday, 1869. The parish was incorporated in 1871, and admitted into union with the convention with a list of twenty-one communicants. The first church edifice, opened for worship on the Feast of the Epiphany, 1872, was situated on the Lancaster Turnpike about a mile west of the present site. Here the congregation remained until 1894, when on the First Sunday after Trinity the first service was held in the new building in its present location. The new church was the gift of Harry Banks French in memory of his wife.

From the first it has been a free church. A rectory was secured by the purchase of a house adjoining, and in 1910 the parish received its beautiful stone parish house, a memorial to Mr. John Ogden Hoffman from his widow and sons.

The parish has had but three rectors in its history: the Rev. Henry P. Hay (1869-1882), the Rev. Arthur B. Conger (1883-1912), and the present rector, the Rev. Charles Townsend. In the half century of its life the number of communicants has grown from twenty-one to almost five hundred. For five years there have been two priests in the parish, the present assistant being the Rev. Bernard Jenkins. The congregation also maintains a priest in the China mission, the Rev. Edmund L. Souder.

THOMAS S. CLINE.

HOUSE OF BISHOPS MEETS IN THE CITY OF ST. LOUIS

Deposition of Dr. Kinsman—Resignation of Bishop Restarick—Three New Missionary Bishops—Interchange of Telegrams with Archbishop Alexander

THE bishops met in Schuyler Memorial Hall of Christ Church Cathedral, St. Louis, on Wednesday morning, October 27th, in accordance with the call of the Presiding Bishop, and adjourned on the afternoon of the following day. Sixty-nine bishops attended. Of the ten bishops consecrated since the last meeting of the General Convention, six were presented to the House, to-wit: The Bishop Coadjutor of California, the Bishops of Liberia, the Panama Canal Zone, Southwestern Virginia, Utah, and Delaware.

The Presiding Bishop announced the death, since the last meeting of the General Convention, of the Rt. Rev. Dr. Adams,

Bishop of Easton, and of the Rt. Rev. Dr. Gray, sometime Bishop of Southern Florida.

A letter from the Rt. Rev. Herbert Bury, D.D., Anglican Bishop for North and Central Europe, expressed deep gratitude for the welcome given him by the American Church and especially by its episcopate during his recent visit to this country.

THE MINISTRY

A communication from the Bishop of Massachusetts, suggesting a letter to the clergy asking them to preach upon the ministry, was referred to a special committee which later reported favorably, recommending that the House earnestly exhort the clergy, on the Third Sunday in Advent, to preach definitely upon the Ministry, its vocation and opportunity, with a view of arousing in parents and teachers a sense of responsibility for leading young men of strong spiritual manhood to dedicate their lives to this holy calling; and further recommending that the Department of Religious Education, coöperating with the deans

of theological seminaries, be requested to prepare and place in the hands of our clergy, as a basis for their sermons, such facts as seem to them most likely to move young, fit persons, to offer themselves for service in the Sacred Ministry of the Church.

The recommendations were adopted, and the secretary was instructed to communicate the same to the Department of Religious Education.

THE EPISCOPATE

A committee having reported concerning the deposition of the former Bishop of Delaware, Dr. Kinsman was formally deposed from the sacred ministry of this Church on October 27th, and his name was thereupon stricken from the roll of the House. The Sentence of Deposition was pronounced by the Presiding Bishop in accordance with the form approved by the House of Bishops.

On the same day the resignation of the Rt. Rev. Henry Bond Restarick, D.D., of his office as Bishop of the missionary district of Honolulu, was formally accepted. The Presiding Bishop thereupon by canon became Acting Bishop of Honolulu.

The House of Bishops adopted a resolution, recommended by the Committee on Foreign Missions, dividing the missionary district of Tokyo by setting apart as a new district six prefectures.

On Thursday morning, October 28th, the bishops assembled in Christ Church Cathedral, and after celebration of the Holy Communion, proceeded to ballot for three missionary bishops. The Rev. John Dominique La Mothe, a presbyter of the diocese of Maryland, was chosen, on the third ballot, to be Bishop of the missionary district of Honolulu.

The Rt. Rev. Theophilus Momolu Gardiner, a presbyter of the missionary district of Liberia, was chosen, on the first ballot, to be Suffragan Bishop of that district.

The Rev. Robert H. Mize, a presbyter of the diocese of Kansas, was chosen, on the second ballot, to be Bishop of the missionary district of Salina.

INTERCHURCH RELATIONS

Bishop Darlington presented the following telegram from Archbishop Alexander:

"OCTOBER 26, 1920.

"The Right Rev. James H. Darlington, Care Right Rev. Daniel S. Tuttle.

"Please convey to your fellow bishops in synod assembled my fraternal greetings. Will you express in my name in behalf of Russian, Serbian, and Syrian bishops and priests in jurisdiction of orthodox archdiocese of North America, our earnest hope that work for reunion so well begun by conference in Europe may be furthered in America by the fraternal intercourse of all bishops who hold the apostolic succession free from ultramontane usurpation. Please convey my humble suggestion that active prayer and work be undertaken for Catholic reunion. Greeks under their Bishop will, I am sure, unite with all the rest of Orthodox Catholics in America for this purpose. Would ask of your charity that a day be set aside when your Church and ours may throughout United States join together in prayer and public services for the restoration of Hagia-Sophia in Constantinople to the Church of Hellas, its rightful custodian, for the two hundred millions of orthodox Eastern Christians who regard it as the center of oecumenical faith. Suggest some Sunday after January first at your convenience. We will give order that this day be kept in all our churches if possible with exchange of preachers. Convey our heartfelt gratitude to our Anglican brethren for their splendid sympathy to sister Church

of Russia now in tribulation, and to her mission Church in America.

"May peace and union prevail in God's Church as example to distracted world!

"ALEXANDER,

Archbishop of Aleutian Isles and North America."

This telegram having been referred to a special committee consisting of the bishops who are members of the Joint Commission to confer with Eastern Orthodox Churches and the Old Catholics, they presented a report recommending the following reply, which was adopted, viz:

"OCTOBER 28, 1920.

"To His Grace the Most Reverend Alexander, Archbishop, St. Nicholas Russian Cathedral, 15 East 97th Street, New York City.

"The House of Bishops, in Council assembled, gratefully acknowledge the generous greetings of their brethren of the Holy Eastern Orthodox Church, through the Russian Archbishop.

"We sympathize with the Christians of the East in the tribulations and sorrows through which, in God's Providence, they have been called to pass. May He bring to these stricken lands the blessings of His peace, and may He prosper every effort to uplift the Cross of our Saviour Christ. We sympathize with the desire and longing of our Eastern brethren to have restored to them for Christian worship the venerable sanctuary of St. Sophia.

"We gladly agree to appoint the first Sunday in the New Year of 1921, January the Second, as a day on which we will unite with our brethren in prayer for God's healing grace for His whole Church, and to make such exchange of pulpits as may be practicable, as a sign of Christian comity and as a step to that unity of the Church of God for which we all pray.

"Grace, mercy, and peace be with you and with all who love the Lord Jesus Christ in sincerity.

"Affectionately, your brethren in Christ.

"DANIEL S. TUTTLE,
Presiding Bishop."

The bishops by a unanimous and rising vote expressed their grateful appreciation of a generous hospitality they had received from the Bishop and the Bishop Coadjutor of the diocese of Missouri, the Dean of Christ Church Cathedral, and other representatives of the Church in St. Louis.

Before adjournment the session was enlivened by spirited addresses from the chairman, Dr. Gailor, President of the Council, and other bishops, commending the Nationwide Campaign and pledging a united and vigorous support of its work.

WORK OF THE COMMISSION ON THE MINISTRY

THE COMMISSION ON THE MINISTRY of the Department of Religious Education has prepared in book form a *Guide for Candidates for Holy Orders*, based on the new canons governing ordination. It is intended as a help for men unacquainted with the canons to find their way readily not only along the normal route to the priesthood for college graduates, but also by all the seven other routes provided in the canons—for those who have no college degree, for older men, for men of other race and speech, for candidates for a localized ministry, for ministers from other Christian bodies, for ministers ordained in foreign countries by bishops in communion with this Church, and for ministers ordained by bishops not in communion with this Church. The Guide, published by the Morehouse Publishing Company, is sold for 60 cents.

The Commission has also made a study of the provision in Canon 2, Sec. V, Subsec. 2, dealing with the amount of academic study required of candidates who are not college graduates, and has prepared a syllabus for the use of examining chaplains, copies of which may be had from the secretary of the Commission, the Rev. Malcolm Taylor, Taunton, Mass.

The most important aspect of the Commission's work is its intensive study of recruiting candidates for the ministry, the reasons which are deterring men from entering the ministry, as well as the best methods of bringing the ministry as a life work to the attention of boys and young men.

The Commission urges upon the clergy the necessity of preaching annually a sermon to parents on the Call of the Ministry; and it suggests the expediency of every rector holding annually for boys and young men a conference on Life Work, with special reference to the ministry. On the Sunday after such a conference there should be a celebration of the Holy Communion with special intention and prayers for men for the ministry.

Other phases of the work of this Commission are conferences of the deans of the theological schools of the Church, all of whom are members of the Commission, for a closer cooperation; and conferences among examining chaplains, of whom there are two from each Province on the Commission.

PROGRAMME OF THE CHURCH CONGRESS

THE CHURCH CONGRESS holds its 1920 sessions in Rochester, N. Y., from December 7th to 10th, under the general chairmanship of the Rev. Charles L. Slattery, D.D. The general secretary, the Rev. Duncan H. Browne, publishes the following tentative programme. The asterisk following certain names indicates a deferred acceptance of the invitation to take part.

TUESDAY, DECEMBER 7TH (Evening)

Address of welcome, Bishop Brent.

Chairman, Dr. Slattery. Topic, Communion with the Departed. The Rev. Elwood Worcester, D.D., the Rev. Walter F. Prince, D.D., the Rev. H. Adye Prichard, the Hon. George B. Wickersham,* the Rev. William H. van Allen, D.D.

WEDNESDAY, DECEMBER 8TH (Morning)

Topic: The Value of the Holy Communion as Compared with Other Means of Approach to God. The Rev. C. Malcolm Douglas, the Rev. Floyd W. Tomkins, D.D., Prof. Charles S. Baldwin, Ph.D., the Rev. Charles L. Gomph.

Evening Topic: Is Capitalism a Controlling Influence in the Church? The Rt. Rev. Benjamin Brewster, D.D., the Very Rev. William P. Ladd, D.D., the Rev. Ernest M. Stires, D.D., Mr. Arthur O. Townsend.

THURSDAY, DECEMBER 9TH (Morning)

Topic: The Pastoral Office in the Light of the Ministry of Healing. The Rev. Samuel McComb, D.D., the Rev. Edward S. Travers, D.D., the Rev. George Gunnell, Litt.D.

Afternoon Topic: Principles Involved in the Approach to Unity with Congregational Churches. (The Rt. Rev. Charles H. Brent, D.D., presiding.) The Rev. Stephen E. Keeler,* the Rev. John M. McGann, D.D., Mr. Charles F. Marshall.

Evening Topic: What is the Judgment of the Christian Conscience on the Relation Between Stronger and Weaker Nations? The Very Rev. Howard C. Robbins, D.D., the Very Rev. Herbert Symonds, D.D., the

Hon. Franklin D. Roosevelt, James H. Dillard, LL.D.

FRIDAY, DECEMBER 10TH (Morning)

Topic: A More Effective Lent. The Rt. Rev. Charles F. Fiske, D.D., the Very Rev. Edward S. Rousmaniere, D.D., the Rev. Selden P. Delany, D.D., the Rev. John W. Suter.

Afternoon Topic: To What Extent does the Consecration of a Church Building Remove it from Secular Uses? The Rt. Rev. Charles S. Burch, D.D., the Rev. Gustav A. Carstensen, D.D., the Rev. William N. Guthrie, the Rev. Lyford P. Edwards.

"SAILORS' DAY"

THE SEAMEN'S CHURCH INSTITUTE of America asks observance on November 14th of the annual Sailors' Day, provision for which was made by resolution at the last session of General Convention.

It is conservatively estimated that there are over a million seamen in American ports each year, and the institute is trying to establish its local branches in every port. Offerings on Sailors' Day will be devoted to this purpose, and will help to establish wholesome resorts for the sailor off duty.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Herbert Henry Heywood Fox, Suffragan Bishop-elect of Montana, as follows:

Time: Wednesday, November 10th.

Place: St. John's Church, Detroit.

Consecrators: The Presiding Bishop, the Bishop of Ohio, the Bishop of Indianapolis.

Preacher: The Bishop of Montana.

Presenters: The Bishop of Kentucky, the Bishop of Michigan.

Attending Presbyters: The Rev. W. D. Maxon, D.D., the Rev. J. P. Anshutz.

Master of Ceremonies: The Rev. W. W. Wilson.

Deputy Registrar: The Rev. C. L. Ramsay.

DEAN HUTCHINSON INSTALLED

ON SUNDAY, October 31st, at All Saints' Cathedral, Milwaukee, the newly elected Dean, the Very Rev. Charles S. Hutchinson, D.D., was formally installed by the Bishop of the diocese in an office which preceded the high celebration, Bishop Webb also preaching the sermon. Dean Hutchinson preached his first sermon from the Cathedral pulpit at the evening service of the same day, being the first vespers of All Saints'. A special fund of \$3,000 asked from the congregation for necessary repairs preliminary to the arrival of the new Dean has been over-subscribed.

SYNOD OF THE SOUTHWEST

THE SYNOD of the Province of the Southwest met in St. Paul's Church, Waco, Texas, October 19th, 20th, and 21st. Bishop Garrett preached the opening sermon emphasizing the supreme duty of bringing the truth of the Gospel and the grace of the sacraments to the vast hordes of foreign-born people who now inhabit our land and are still coming in great numbers. "We must not allow these people," said he, "to think that material prosperity and unrestricted liberty are all that America has to offer." The venerable figure, the fervent zeal of his address, and its beautiful imagery all conspired to stir his hearers with renewed resolve to take up the problem of Christian Americanization.

At the business session the Bishop Coadjutor of Missouri was elected to assist Bishop Tuttle as president of the Seventh Province. The Rev. J. M. Pettit was elected secretary and Mr. C. L. Johnson of Waco, treasurer.

After luncheon the Rev. A. W. S. Garden, traveling secretary for the province, made his report. In the year he had traveled one hundred thousand miles, preaching in many small parishes and missions as well as in the larger ones, conducting missions, directing educational work, and in general unifying the work of the province. Numerous suggestions as to the work of the province were received, and several of them were incorporated into the canon law of the province. A committee was appointed to bring in a new constitution and canons, in accordance with the recent enactments of General Convention and the Presiding Bishop and Council. This committee submitted a report the following day and after only a few verbal changes and corrections, it was adopted unanimously.

The new constitution and canons bind the dioceses and missionary districts into a strong confederation, with president, vice-president, secretary, treasurer, and council. The last is made up of one bishop from each diocese and district and five delegates elected by the synod, two of whom are clerical and three lay. This council, required to meet at least twice a year and at other times on call of the president, has all the powers of the synod, subject to the canons and previous action of the latter. Under the council there are to be boards of religious education, social service, and missions. The council has power to levy assessments on the dioceses and to originate work affecting the whole province. The following were elected members of the council: The Rev. W. P. Witsel, the Rev. L. B. Richards; Messrs. B. C. Howard of Kansas City, T. Q. Dix of St. Louis, and Fred Strubble of McAlester, Okla.

The Presiding Bishop and Council were respectfully notified of the nomination of the Rev. A. W. S. Garden for provincial secretary and asked to pay his salary. A committee was appointed to draw up a syllabus to guide the examining chaplains. St. Philip's School for negro girls was officially commended and responsibility for its care and improvement was assumed. The work of Bishop Demby was endorsed and he was recognized as in charge of the negro work of the whole province. The Presiding Bishop and Council were petitioned to allow \$5,000 for purchase of a house for Bishop Demby and \$3,000 per year for his maintenance. A resolution commending the Humane Society was passed and the members pledged their support and coöperation. The House of Bishops was petitioned to choose a Bishop of Salina. The Finance committee brought in the bills of the synod and each diocese was assessed to cover expense. A resolution to redistribute the arrangements of dioceses in the provinces was lost. A message of condolence was sent to Bishop Temple of North Texas, former rector of St. Paul's Church, Waco, who was absent on account of illness. The synod accepted the invitation of the diocese of Missouri to meet in St. Louis in 1921.

The Rev. George Long, secretary of the Fifth Province, assisted in drafting the new constitution and canons. Heretofore the synod has been a debating club but as reorganized it will be capable of assisting the Presiding Bishop and Council in aggressive work.

Not all the good things of the synod were the official enactments of the business sessions. There were inspirational addresses by bishops, priests, and laymen, as well as

highly instructive conferences led by experts. The Rev. Gordon Reese gave several conferences on work with young people; Mr. B. C. Howard, superintendent of a school in Kansas City, made an address on How to Build up the Sunday School; the Rev. Dr. Gardner, secretary of the General Board of Religious Education, gave a brief description of the work of his department; Mr. R. E. Duggan described Church work at the University of Texas; and students from Rice Institute and the University of Texas gave brief addresses; Mr. Fred Strubble of McAlester, Okla., made a plea for Hospital Work. A layman, Mr. G. Z. Hopkins, assistant superintendent of the M. K. & T. R. R., made an appeal for the better understanding of the moral principles on which the integrity of a great nation is founded. "It is futile to try to solve the problems brought up by the present industrial unrest without obeying the simple moral duties," he declared. "The whole fault lies in the fact that too many are failing to do their moral duties to other individuals."

The synod closed on Thursday night, October 22nd, with a missionary address. Bishop Tuttle gave the final charge, telling the congregation to "Thank God, take courage, and push on." His closing remarks were a fiery message of trust and zeal that touched the hearts of the delegates and sent a thrill through the congregation.

The province of the Southwest, with its new organization and far-seeing plans will be an efficient factor in the work of the Church. In presenting their request for the continuance of a provincial secretary the delegates believed that the best interests of the whole Church will be assured.

CONSECRATION OF ALABAMA CHURCH

ON SUNDAY morning before All Saints' Day, St. Andrew's Church, Birmingham, Alabama, was consecrated by the Bishop of Alabama. The building is of brown stone, and though small, seating only 350 people, is exceedingly attractive.

The Rev. John G. Murray, rector of the Church of the Advent, now Bishop of Maryland, in October 1902 established a Sunday school in the Southwest highlands for his parishioners who had removed thither. After occasional services for two years the congregation was admitted as an independent parish, chose the Rev. Raimundo de Ovies as rector, and erected a temporary frame building. After about seven years he was succeeded by the Rev. Willis G. Clarke, under whose administration the present building was erected. In 1914 the Rev. Wilmer S. Poyner became rector, but was soon succeeded by the present incumbent, the Rev. Joseph T. Ware.

Except for a small mortgage upon the rectory, the entire parish property is clear of debt; and since the last payment upon the church an Austin organ has been bought and installed at a cost of \$7,000.

BEQUEST

TRINITY CHURCH, Oshkosh, Wis., received \$5,000 from the estate of the late Howard Sprague; it was applied on the parish house mortgage.

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop

Convocation of Montgomery

THE CONVOCATION of Montgomery (Rev. V. G. Lowery, Dean) met on October 12th, 13th, and 14th, in Emmanuel Church, Opelika (Rev. W. G. McDowell, minister in

charge). On Tuesday evening at the opening service there was a sermon by the Rev. Stewart McQueen. On Wednesday, following the Holy Communion, a business session and address, by the Rev. Mr. McQueen, on The Church of the Ages. In the afternoon a paper was read by the Rev. E. B. Collier on Was Henry VIII the Founder of the Episcopal Church? Mr. Benjamin D. Wooten then made an address on Causes Why Young Men Fail to Enter the Ministry. At the evening missionary service the speakers were the Rev. Peerce McDonald and the Rev. Mr. Lowery. On Thursday the work of the Woman's Auxiliary was presented by Mrs. W. A. Gayle, and an address by Mr. Charles Henderson discussed the topic, Why the Church does not Appeal More Strongly to the Average Man. In the afternoon the convocation adjourned and went to Auburn, seven miles distant, where there is a large state college of more than one thousand students.

BETHLEHEM

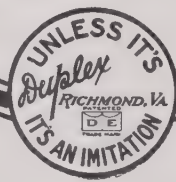
ETHELBERT TALBOT, D.D., Bishop

Archdeaconry—Dedication of Church at Dunmore—Bishop and Council

THE ARCHDEACONRY of Scranton met at St. Luke's Church, Scranton (Rev. R. P. Kreidler, rector), on October 18th and 19th. On Monday afternoon the Rev. S. Ezra Neikirk led a conference on Publicity for the Nation-wide Campaign and the Rev. Thomas J. Lacey read a paper on The Church's Share in the Americanization Problem. At the evening service Bishop Talbot described in detail the work and recommendations of the Lambeth Conference. After Holy Communion, celebrated by the Bishop on Tuesday, and after the business session there was a very able exegesis by the Rev. Robert F. Kline. The Rev. G. Ashton Oldham gave an enlightening address on the problem, Ought the Church to be Prepared to Carry on the Work of Mr.

Hickson's Healing Missions? The presentation included many letters of testimony from patients and physicians. The Rev. Percy T. Olton conducted the quiet hour at noon. The archdeaconry will hold its winter session at Calvary Church, Wilkes-Barre.

THE DEDICATION at Dunmore of St. Mark's Church (Rev. Eugene A. Heine, rector), improved and beautified, took place on Sunday, October 17th, commemorating the twenty-fifth anniversary of the parish. After congratulatory remarks by the Rev. Messrs. R. P. Kreidler, W. B. Beach, and J. T. Ward, Bishop Talbot preached. Mr. Heim has been rector since 1915. Improvements, valued at \$15,000, include the construction of a vestibule, the installation of fifty-two memorial windows and eight other stained-glass windows, given by the members of the parish; carpets and chancel rugs, presented



From Theatre to Church

ON THE night of December 26, 1811—one hundred and nine years ago—the flower of Virginia's social life gathered at the Richmond Theatre to see "The Bleeding Nun"—a triumph of the stage that winter. Suddenly, the cry, "Fire!" was raised. Women shrieked and rushed for the exits; but already it was a blinding sheet of swirling, crackling flame.

Seventy-two of the victims, including the Governor of Virginia, could not be identified and were buried on the spot. From the ashes of the theatre there rose, as a perpetual memorial, Monumental Church.

Today, Monumental Church is one of the many historic spots in Richmond always visited by tourists. Aside from its historical associations, Monumental Church is distinguished in another way. It was the first church in the world to use the Duplex Envelope System. That was eighteen years ago, but Monumental Church still uses it.

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by St. Agnes' Guild; and refinishing the entire exterior with granite stucco.

THE BISHOP AND COUNCIL at its last meeting elected several advisory members to its different departments: Miss Laura L. Ruddle, mission and Church extension; the Rev. S. U. Mitman, Ph.D., the Rev. J. Lawrence Ware, Miss Elizabeth G. Ruddle, Miss Helen I. Jennings, religious education; Mr. Henry Weigand, Mr. F. H. Renard, Miss Anna E. Gettel, Mrs. G. M. Keyser, Christian social service; Mr. F. C. Kirkendall, publicity.

CENTRAL NEW YORK
CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.
Alumni of St. Stephen's—Second District Convocation—Woman's Auxiliary

A DINNER was given on October 18th, at Hotel Martin, Utica, for the alumni and friends of St. Stephen's College. The Rev. C. S. Champlin presided and there were twenty-eight present, including both Bishops and the Archdeacon. Bishop Fiske and President Bell were the speakers, and the Rev. C. S. Champlin, the Rev. C. H. L. Ford, and the Rev. J. A. Springsted were appointed a committee to organize an upstate alumni association.

THE CONVOCATION of the second district met in St. Thomas' Church, Hamilton (Rev. S. F. Burhans), on October 18th and 19th. President Bell of St. Stephen's College, was the special preacher Monday evening, the Rev. F. C. Smith, Dean of the district, was celebrant at the early service, and Bishop Fiske was celebrant at a later service for the Woman's Auxiliary. The Rev. J. A. Springsted gave an address on The Work of a Country Missionary. Luncheon was served at the residence of Prof. and Mrs. French. The clergy and Auxiliary, in joint session in the afternoon, were addressed by Bishop Fiske on Needs of the Church in this Diocese. At the business session of the clergy plans for advance work were discussed. During the day Bishop Fiske and President Bell visited the chapter houses at Colgate University to meet the students and President Bell gave an address in the college chapel.

THE WOMAN'S AUXILIARY of the fourth district held a largely attended meeting in Christ Church, Jordan (Rev. B. T. Stafford, rector), on October 20th.

THE WOMAN'S AUXILIARY of the second district held an institute at Grace Church parish house, Utica, New York, on October 20th and 21st, led by Miss Laura Boyer of the Church Missions House. There were four sessions each day; the first half hour devoted to method, the remaining time to demonstration and discussion of the Survey. Bishop Olmsted opened Wednesday morning's session with a short service. Ninety women enrolled represented nearly every parish in the district. Members of the Presbyterian and Dutch Reformed Churches were also present. At an inspirational service in Grace Church the Rev. Ernest C. Tuthill gave an address on the Duty of Christian men and women. On Thursday morning there was corporate Communion at Grace Church.

FOND DU LAC
REGINALD H. WELLER, D.D., Bishop
Children's Home—Woman's Auxiliary

THE CITIZENS of Fond du Lac in a drive on October 9th for current expense funds for the Fond du Lac Children's Home realized \$4,600. There are thirty-four children

in the Home and thirty-five applications on file.

THE WOMAN'S AUXILIARY of the Fox River Valley met at Appleton, recently, when the diocesan president, Miss Freeman, spoke on Practical Methods and Miss Wright on Missionary work in Alaska. Bishop Weller made an appeal for the building fund for the Oneida Indians, whose church was burned during the summer. A teacher is needed, he said, for the primary department of the school. The Auxiliary at Marshfield has sent in \$1,000 and Grace Church, Sheboygan, \$500.

CHRIST CHURCH, Green Bay, has just installed a new furnace and a new organ, and put on new roofing.

GEORGIA
FREDERICK F. REESE, D.D., Bishop
Ask Religious Instruction Hour from Public Schools—Leaders' Class Holds Intensive Course

AT A RECENT gathering of ministers and laymen at the Y. M. C. A., in Augusta, Mr. C. C. Schley, an officer of the Sunday school of St. Paul's Church, offered a resolution, which was passed, requesting the board of education to consider giving at least one hour each week in which pupils may be dismissed to their churches for religious instruction.

THE CHURCH SCHOOL of Christ Church, Savannah, has installed the Christian Nurture series and the teachers show great interest. The members of the parish aid society are operating a very successful lunch room in the business district.

THE INTER-PAROCIAL leaders' class, organized last summer by members of the Woman's Auxiliary from the four parish branches of Savannah, recently held a short intensive course in normal class work, led by two members who attended a course conducted by Miss Marianna P. Ford last summer at Sewanee. The aim was to develop

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THE PARISH AID SOCIETY of St. Paul's Church, Savannah, working for their parish house, have raised funds to buy a \$1,000 bond.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Northern Archdeaconry—Services at a Country Church—Executive Council

THE NORTHERN ARCHDEACONRY met on October 18th at Lawrenceville and elected the Rev. Guy F. Caruthers, D.D., as Archdeacon in place of the Rev. J. W. Torkington, resigned. The Rev. Joseph H. Bond was elected secretary.

ON HIS annual visitation in the northern archdeaconry the Bishop held a memorial service in commemoration of the Dent and Hull families who years ago built the handsome stone church and provided for the rectory close by. This is one of the places where we have fine church buildings, from which those who once lived there have almost all removed. It is a country church, and yet upwards of a thousand people visit the place during the year. Addresses were made not only by the Bishop but also by the Rev. Alan P. Wilson and Mr. James G. Covey, a vestryman of Christ Church, Coudersport, not many miles away. The Bishop appointed Archdeacon Caruthers to procure a book in which visitors will be requested to write their names and addresses. Mr. Covey was appointed to procure a sign, giving the name of the Church, All Saints, an announcement of the services, and an invitation to enter and worship.

THE EXECUTIVE COUNCIL of the diocese has organized a department of publicity, which will publish the *Harrisburg Churchman* as the monthly official organ of the diocese. The Rev. A. A. Hughes is publicity agent. The department of religious education, also organized recently, will organize classes for teacher training in conference districts. The Council recommends that the rector and council method of administration, on the analogy of the Presiding Bishop and Council in the national Church, be adopted in every parish. The budget committee suggests a definite parish budget, and a definite goal for the follow-up campaign of this fall. Church members, it suggests, should make their pledges three per cent. of their annual incomes, which, if uniformly done, would do away with the necessity for secular money-raising devices.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
W. BERTRAND STEVENS, Ph.D., Bp. Coadj.

The Times Congratulates—Clericus

REFERRING editorially to the occasion of Bishop Stevens' consecration, the Los Angeles Times says:

"This event was important for several reasons. It served to emphasize the marvelous growth of Southern California in a quarter of a century, and it brought vividly home to those who have upheld the hands of Bishop Johnson the achievements of that prelate, who came into a far country when the sun of its destiny was just breaking the murky dawn. It recalled the early hardships in an unorganized district of vast extent with only a few more than three thousand scattered communicants, and it brought to mind the later accomplishments and the ultimate victories of a man who has stamped the impress of his own personality indelibly across the face of a broad jurisdiction.

"In a few weeks Bishop Johnson will have completed twenty-five years of constructive labor. His monuments do not still lie inert masses in some far away granite mountain. They are here and now. In stately hospitals where the sick are healed and the maimed are restored and the dying are comforted. In cross-crowned churches, a hundred of them, which invite the weary-laden to spiritual refreshment. In schools, which echo the laughter of happy youngsters acquiring, in almost ideal environment, the foundations for successful, well-balanced lives. In the hearts of thousands of individuals who would rise up to call him blessed because the Bishop has been a real shepherd to his flock; a man of God who went about doing good.

"These and the love and appreciation and the respect of a cure which has been nursed from a weak and struggling beginning to one of the most powerful dioceses in the American Church are his monuments; more enduring than shaft of granite or tablet of bronze and an ever-present source of gratification for his sunset years to be passed in the great see city in the marvelous development of which he has had so large a part and which he has seen grow from a straggling overgrown town of 50,000 or 60,000 to the tenth city of the nation, the metropolis of the West with its population of nearly 600,000.

"It is pleasant that we are not called upon to prepare a valedictory or to say farewell to our friend and co-worker of these wonderful, primitive years. It is good to

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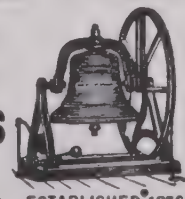
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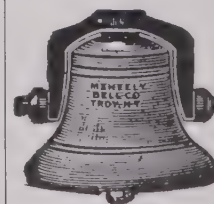
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welcome the new Coadjutor Bishop and to bid him Godspeed."

THE LOS ANGELES CLERICUS held its annual meeting on October 18th, with twenty-five priests present. The speakers were the Rev. George Davidson, D.D.—just returned from acting as chaplain to Bishop Temple at the Lambeth Conference and from the Conference on Faith and Order at Geneva—and the Rev. Alfred Fletcher, secretary of the diocese, who recently completed an extensive European tour. Both speakers gave impressions of present-day Europe. The Rev. William Carson Shaw was elected president; the Rev. Edwin S. Lane, vice-president; secretary, the Rev. Stanley T. Boggess.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WILLIAM M. GREEN, D.D., Bp. Coadj.

Women Workers Visit Parishes

TWO WOMEN WORKERS are touring the diocese. Miss Evelyn Spickard, assistant to the educational secretary of the diocesan Auxiliary, is holding parish conferences on study class methods, on *The Survey* as a textbook, and on missionary educational work in general. Miss Mabel Lee Cooper of Memphis, Tenn., is giving instruction on the Christian Nurture Series, and will hold an institute in Jackson at an early date.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Presentations

ON OCTOBER 15th the people of St. Alban's parish, Newark (Rev. Randall W. Conklin, rector), presented their rector a commemorative gift of \$100 on his first anniversary. The parish treasurer spoke in their name. Other speeches of appreciation were made by Bishop Stearly, Archdeacon Carter, and the Rev. H. V. B. Darlington; and Bishop Lines sent his congratulations. At the same time Mr. Alfred Newberry, who is assisting the rector, was given a set of gold and platinum cuff links from the Church school. The parish is out of debt.

OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop

At Hoquiam

IN THE LATE SPRING, Trinity Church, Hoquiam, was reopened after being closed for two years or more, the Rev. George G. Ware coming from South Dakota to the work. Church and rectory have been thoroughly cleaned out and put in repair and much material improvement made. A men's club has been organized and the congregation has gone to work with renewed enthusiasm, and a class of 38 has been confirmed. Mr. Ware built eleven churches in South Dakota and Western Nebraska and left all of them out of debt.

PITTSBURGH

CORTLAND WHITEHEAD, D.D., Bishop

Clerical Union—Patronal Festival—Missionary Dinner

ON OCTOBER 18th the Clerical Union met at the Church of the Ascension, Pittsburgh, beginning with celebration of the Holy Communion. The afternoon was devoted to the Lambeth Conference. The Rev. Dr. E. J. Dailey led, and Bishop Whitehead and many of the clergy took part.

IN THE EVENING, the rural parish of St. Luke's, Georgetown, held its patronal festival service in charge of Archdeacon Kanaga, who was accompanied by the Bishop, the Rev. Dr. H. A. Flint, the Rev. T. J. Bigham, and the Rev. L. C. Difford. Addresses were made by Bishop Whitehead, Dr. Flint, and Mr. Difford.

The congregation had its first experience of a vested choir, the music being furnished by a visiting organist and choir of eighteen voices from Sewickley and East Liverpool, Ohio.

ON OCTOBER 19th, at St. Peter's parish house, Pittsburgh, the missionary committee of the diocese gave a dinner to the thirty-two diocesan missionaries and entertained them over night. Bishop Whitehead addressed the gathering, and the programme was as follows: The Aim of the Missionary Committee, Mr. H. D. W. English; Financial Considerations, the Rev. Dr. H. A. Flint; Isolated Work, the Rev. A. N. Samwell; The Old Parish, the Rev. Henry Assiter; Our Colored Work, the Rev. S. H. Bishop; On the Circuit, the Rev. A. J. R. Goldsmith; The New Man, the Rev. Raymond Lang; A River Town, the Rev. David Vincent Gray; The Archdeacon and the Clergy, Archdeacon Kanaga.

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Memorial Services—Executive Council—Clergy
in Conference

AN INTERESTING and impressive service was held on the afternoon of the Feast of St. Michael and All Angels, in the church yard of St. Michael's, Bristol, when the beautiful Preaching Cross, ten and a half feet in height, in the English Mediaeval style, was dedicated by Bishop Perry in memory of the Rev. George Lyman Locke, for over fifty years rector of the parish. Taking part in the service were the rector, the Rev. Anson B. Howard, Bishop Sanford of San Joaquin, and the Rev. Frederic W. Sandford of St. Andrew's, Harris. The latter two were boys in St. Michael's parish under Dr. Locke's rectorship. The cross, designed in the office of Clarke and Howe, well known architects of Providence, stands in the center of a group of buildings that will in time be a sort of parish close, and in full view of passers by on the main street.

ANOTHER MEMORIAL service was held in St. Andrew's Church, Providence (Rev. Joseph M. Hobbs, rector), on the evening of Sunday, October 17th, when an artistic processional cross, given by the choir in memory of Elizabeth Baker Hobbs, wife of the rector, was dedicated by Bishop Perry, who afterwards preached on the life and character of Mrs. Hobbs, paying tribute to her work of twenty-eight years in the parish. He was assisted in the service by the Rev. A. M. Aucock, D.D., rector of All Saints', and the Rev. A. L. Washburn, rector of St. Martin's, Providence.

AT A MEETING of the new Executive Council of the diocese, in the Bishop McVickar house on October 19th, plans were made for extensive work. A general canvass is to be made on November 21st, and other aggressive work will be undertaken.

AT A LARGELY attended conference of the clergy on St. Luke's Day, at Grace Church parish house, the Bishop went over the several declarations of the Lambeth Conference, dwelling especially on that relating to the work of women in the Church and on the Appeal. The afternoon was occupied in discussing the work of the Executive Council and special committees. The Bishop had previously voiced his opinion: "There is always a certain interest in the change which comes with reorganization, but there is also danger lest the glamor of new official machinery divert attention from individual and corporate responsibility. It must be remembered that organization has value not for its own sake but for the forces that it sets in motion. A body is well organized which gives opportunity for the healthy exercise of all its members. So with the Church. Councils and committees are not appointed to perform the duties which belong to a Christian by virtue of his Church membership. The commission received by a disciple in baptism or in the laying on of hands to be 'a servant of Jesus Christ' is not fulfilled by supporting a committee and a secretary to perform the service in his stead. The more completely Christian service is organized the easier it should be made for every Christian to have his part in it."

SALINA

GEORGE A. BEECHER, D.D., Acting Bp.
Institution of Dean Sizer

ON SUNDAY, October 3rd, the Rt. Rev. George Allen Beecher, D.D., Acting Bishop of Salina, instituted the Very Rev. Henry

S. Sizer, as Dean of Christ Cathedral, Salina. The Rev. Canon William D. Morrow read the letter of institution and Dr. J. H. Winterbotham, representing the Cathedral chapter, presented the keys of the Cathedral. Bishop Beecher preached on The Spiritual Results of the Lambeth Conference. The newly instituted Dean celebrated at the Holy Communion, assisted by the Rev. Frank R. Myers, headmaster of St. John's Military School, as epistoler and Canon Morrow as gospeler. The Ven. Charles E. Maltas, Archdeacon of the district, was master of ceremonies. Dean Sizer has been in residence since last April but owing to

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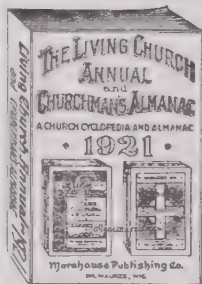
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NOVEMBER, 1920

Vol. 8, No. 3

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the pressing responsibilities of two districts and his absence at the Lambeth Conference the Bishop could not be present for the institution until now.

SOUTH CAROLINA
 WILLIAM A. GUERRY, D.D., Bishop
 Church Workers Among Colored People

THE INITIAL MEETING of the Conference of Church Workers among Colored People in the Province of Sewanee was held in Calvary Church, Charleston (Ven. E. L. Baskervill, rector). The opening sermon was preached by the Rt. Rev. Henry Beard Delany, D.D., Suffragan Bishop of North Carolina.

The conference organized with election of officers. The Ven. E. L. Baskervill is president and the Rev. James K. Satterwhite, secretary.

The Bishop of South Carolina delivered the principal address, at the evening session of the first day, and was responded to by the Rev. James K. Satterwhite. Vital subjects were discussed in addresses and papers by the Rev. Messrs. James E. King, J. Henry Brown, Edgar H. Gould, C. W. Brooks, J. R. Lewis, J. Clyde Perry, E. S. Willett, George E. Howell, Robert N. Perry, A. Myron Cochran, Jacob R. Jones, and Mr. U. V. MacBeth.

The conference meets next year in St. Augustine's Church, Savannah, Georgia. The closing session was held in St. Mark's Church, and after missionary addresses final prayers and the benediction were said by Bishop Delany.

SOUTHWESTERN VIRGINIA
 ROBERT CARTER JETT, D.D., Bishop
 Convocations Organized

TWO CONVOCATIONS have been organized in the diocese. The first, the "James River Convocation", includes the counties of Alleghany, Amherst, Augusta, Bath, Bedford, Botetourt, Campbell, Highland, Nelson, Rockbridge. The clergy in this territory held their first meeting on October 5th at St. Paul's Church, Lynchburg, when the Rev. John M. Robeson was elected Dean and the Rev. Frank Mezick secretary. The rest of the day was given over to discussion of plans for organization, Bishop Jett making valuable suggestions. The second or "New River Convocation" consists of the counties of Craig, Roanoke, Franklin, Henry, Giles, Montgomery, Smyth, Buchanan, Russell, Washington, Dickenson, Wise, Scott, and Lee. The clergy came together for their primary meeting at Emmanuel Church, Bristol, on October 12th and 13th, when the Rev. G. Otis Mead was chosen Dean and the Rev. C. S. Hale secretary. The Rev. Thomas G. Faulkner preached the convocation sermon.

WASHINGTON
 ALFRED HARDING, D.D., Bishop
 Mrs. Barnett—Sunday School Institute

ON THEIR arrival from the Lambeth Conference, Bishop Harding and his daughter, Miss Charlotte, found awaiting them at the station the promised automobile which is a gift to the Bishop from his people.

BISHOP SATTERLEE's monument was dedicated on All Saints' Day at the Cathedral.

MRS. HENRIETTA OCTAVIA BARNETT, widow of the Dean of Westminster, spoke recently at Rauschers under the auspices of the Neighborhood House on The Housing of the Future. The Hampstead Garden Suburb, established by her, is becoming almost a universal model for new housing in England.

THE SUNDAY SCHOOL INSTITUTE of the diocese recently met in Epiphany parish, Bishop Gailor making an address. It was announced that a two course teacher-training class will be conducted by the Rev. Charles E. McAlister on Tuesday afternoons and evenings, commencing October 28th, with intermissions for the Thanksgiving and Christmas holidays. The Rev. William Byron Forbush made an address at the evening session of the institute, which was especially devoted to parents.

WESTERN MICHIGAN
 JOHN N. MCCORMICK, D.D., Bishop
 Church at Work Supersedes Church Helper

OWING TO the greatly increased cost of printing the Bishop announces suspension of the *Church Helper*. The *Church at Work*, the new monthly of the Presiding Bishop and Council, will be used instead.

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"Everyone . . . As God hath prospered him"



The Widow's Mite

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

21. So that I will come again to my father's house in peace; then shall the Lord be my God:

22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. *Gen. 28:20-22.*

8. And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold. *St. Luke, 19:8.*

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *St. Mark, 12:41-44.*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *I Cor., 16:1-2.*

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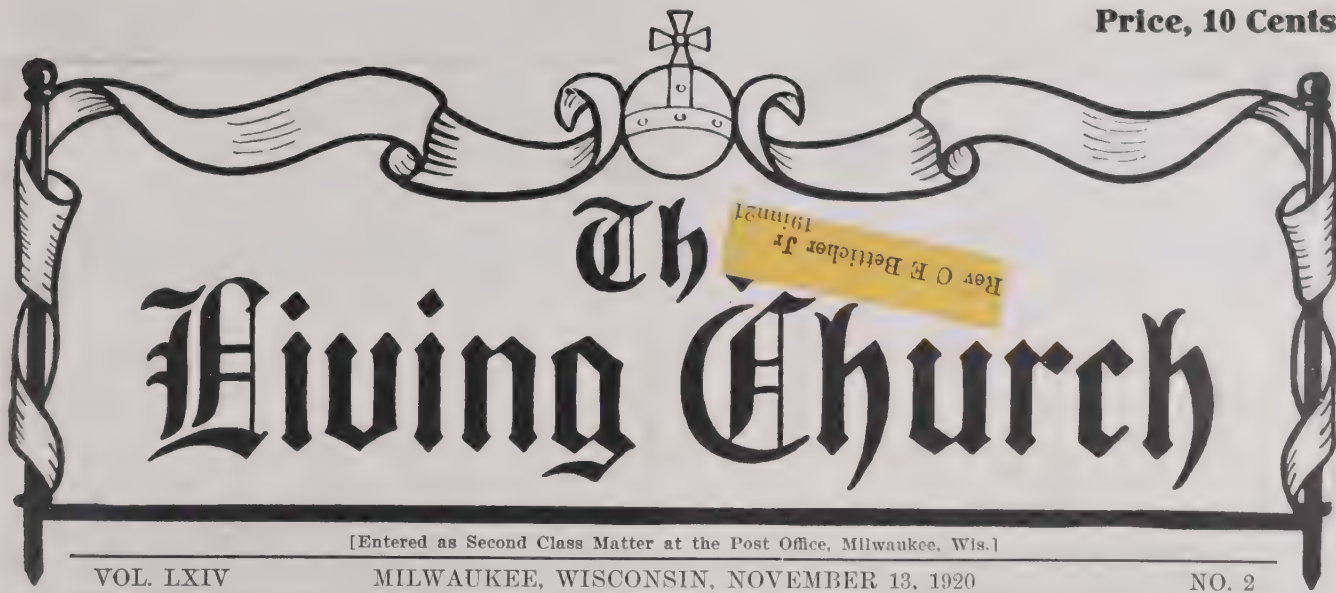
"Lay by him in store, as God hath prospered him,"—*Proportionately*

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A Weekly Record of the News, the Work, and the Thought of the Church

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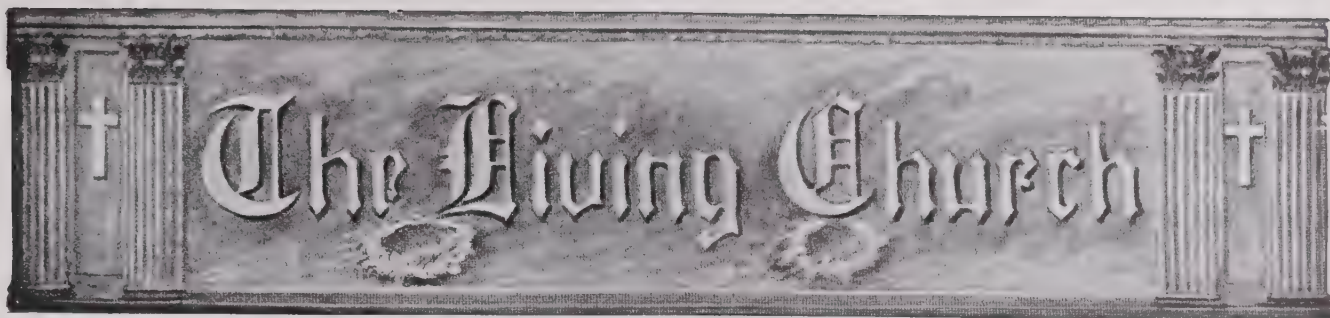
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If . . . thou be prepared and hast done all whatsoever He hath commanded, the day is one of salvation to thee, but the contrary if not so.—*St. Chrysostom*.



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VOL. LXIV

MILWAUKEE, WISCONSIN, NOVEMBER 13, 1920

NO. 2



“Especially the Parchments”

BEHOLD him there in prison, chained, forlorn, cold—the Apostle Paul. He had been travelling through Asia Minor and Greece with a considerable band of missionary assistants. Success seemed immediately ahead. His earlier converts had greeted him gladly. He had visited some of those many churches the care of which rested upon him daily. He had mightily stirred up the Churchmen of the various cities through which he had passed.

But trouble was brewing. Paul was obliged to leave Troas hastily when Alexander the Coppersmith did him much evil. Phygellus and Hermogenes and others of his associates turned away from him. Demas forsook him, having loved this present world. Crescens asked to be excused and moved on to Galatia. Titus discovered that he was needed in Dalmatia and took his leave. Erastus dropped out at Corinth. Trophimus fell ill and was left at Miletus. Tychicus was sent on a mission to Ephesus. And Paul, missionary and apostle, was carried prisoner to Rome, thrust into a dungeon, chained to a soldier, and left for the uncertain time when it should be convenient to sentence the Roman citizen to his death. Only Luke remained with him.

As usual, the gates of hell were about to prevail against the Church. They often are. And then there is divine interposition and they do not—much to the surprise of the orthodox of all ages, many of whom confidently await the extinction or the apostasy of the Church, as many are doing at this moment, and then are disappointed or surprised when neither catastrophe occurs.

Alas, poor St. Paul!

But the Churchmen of Rome were rather active in their social service. Eubulus and Pudens and Linus and Claudia (dear soul, she represented the Woman's Auxiliary at Rome) and “all the brethren” were in touch with the apostle and regularly visited him. Some of them carried away the letter to be mailed to Son Timothy. Paul, his spiritual father, wanted, in his loneliness, to see him. And, urging him to come, the apostle mentioned a few of the things that he would like Timothy to bring. He asked for the cloak that he had left at Troas; whether it were a chasuble in which he might celebrate the holy mysteries, or merely a garment for warmth in the chilly prison, nobody knows, though Claudia could probably have found sufficient clothing for him much more quickly than Timothy could bring that cloak from Troas. Also he wanted his books; “but *especially the parchments.*”

What were those precious parchments?

Who shall say? But this much is evident. St. Paul was a man of books; and when he was in prison, and time hung heavy on his hands, he wanted his books. And those parchments were the particular books that he wanted. They may have been the Hebrew scriptures, well bound according

to the best workmanship of the day. They may have been the Jerusalem *Daily Gazette* and the early prototype and forebear of THE LIVING CHURCH, recording the news, the thought, and the work of the early Church, with the criticism by able correspondents of the manner in which the apostles were doing their work.

The important thing is that St. Paul wanted those books, and he wanted them badly; but especially he coveted those parchments, which were engrossed with the particular writings that he wanted at that particular time.

WE ARE ENGAGED in the second year of our revival through the Nation-wide Campaign. It can hardly be supposed that we shall pass through the throes of a like movement every autumn, though no doubt we must recur to like expedients from time to time as long as the Church shall live.

But it is time that we obtained a real perspective as to what we are doing. Those people whom our parochial committees are visiting; what *permanent* effect upon their lives may we look for?

It is not enough that they be brought to one or two services and that they make a duplex pledge for the parish and for the Church at large. The essential thing is that we try to make normal Churchmen out of a great number of lame ducks that have once borne some relationship to the Church, have been confirmed—probably much later in life than they ought to have been—and then have gradually ceased making their communions, ceased going to church, ceased paying their pledge, ceased caring for the things of God, ceased to have anything to do with Church or religion except when they require a “minister” to bury their dead, and in the meantime are perfectly willing that somebody else should provide the upkeep of the ministerial habitation while he, the minister, is waiting for the somewhat deferred privilege of burying them. For all the good that most of these lame ducks are to the Church or the world, the minister might well bury them all to-day and have done with it. But circumstances compel a delay.

How shall we recall these people to normal Churchmanship? How shall we transfer them from the liability to the asset side of the Church's ledger?

Among other things we must give them something to read. The *Church at Work*, our official publication, is a good beginning. But it can hardly be supposed that that excellent journal can be produced and distributed to all our floating population of Churchmen indefinitely. Somehow the apostolic longing for books and parchments must be created.

The visiting committees may well have this end in mind. They should themselves become familiar with the literature of the Church. They must know what to recommend in particular cases. Has Mrs. Smith never learned how to pray?

"Have you read that little book, *Talking with God*? I am sure it will appeal to you at once." Or if Mrs. Jones had tried and has not succeeded, "I am sure you could not do better than read Mr. Carey's *Prayer and Some of its Difficulties*." The troubles of somebody else over Christian Science or over Spiritualism, or the longing of a bereaved mourner for comfort, are all issues that the visiting committee must be prepared to meet. There are books covering all the manifold troubles that will be brought out by such visiting. A goodly variety of such books should be ever ready for circulation in the parish lending library. The rector and the leading parishioners should be thoroughly conversant with what are the books that meet the needs of the people in their community, and the Church library should be ready to supply them—on a small scale.

Of course, too, the people should be encouraged to buy their own books. St. Paul wasn't asking for books from a Carnegie library; he wanted his own. And when people have made some little advance in civilization, not to say in religion, they have a similar craving for books that they may call their own. And perhaps THE LIVING CHURCH may modestly suggest itself as the appropriate "parchment" for some who may crave something else beside the books. "But especially the parchments."

One result of the Nation-wide Campaign ought to be the great stimulation of religious reading. How many families of Church people have recent, readable, Churchly literature on their shelves? How many keep in touch with newly issued religious books? How many take and read a Church paper? How many, in short, if they were consigned to prison and chained to a soldier by night and by day, would sigh chiefly for their books, and especially for "the parchments"?

Well for the future of the Church will it be if the number of those who are willing to be incorporated into the apostolic succession of readers of the books and "especially the parchments" of the Church may be greatly increased.

ACKNOWLEDGMENTS

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The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

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St. Paul's Church School, St. Joseph, Mich.*	2.00
St. John's Church, Sparta, Wis.	15.00

* For relief of children. \$ 93.54

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Christ Church, Freeport, N. Y.	\$ 1.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

OH! LET US NOT wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness, or threatened with death. Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh! be swift to love, make haste to be kind.—H. F. Amiel.

I DO NOT think the road to contentment lies in despising what we have not got. Let us acknowledge all good, all delight that the world holds, and be content without it. But this we can never do but by possessing the one thing—without which I do not merely say we ought to be content, but no one can be content—the Spirit of the Father.—George Macdonald.

NOTES ON THE NEW HYMNAL—XLIV

BY THE REV. WINFRED DOUGLAS

HYMN 345. "O let the children come to me".

The acceptance by the recent Lambeth Conference of the conclusions of the Archbishops' Commission on the Swedish Church, "that the succession of bishops has been maintained by the Church of Sweden, and that it has a true conception of the episcopal office", gives unusual interest to the introduction among us of a hymn by an Archbishop of Upsala, Johan O. Wallin, who died in 1839. It was translated in the original meter by the Bishop of Marquette, whose work on the Church of Sweden was of such high value, and to whose eminent skill and unremitting labor in editing the New Hymnal we owe so much.

The original tune of Archbishop Wallin's baptismal hymn was undesirable, and it has been set to a famous English folksong which was suggested by the words of the third stanza. This ancient Christmas carol was collected in 1880 at Lynn, near Horsham, Sussex, by Miss Lucy E. Broadwood. She heard it sung several times by Christmas mummers who called themselves "Tipteers" or "Tipteerers" (an unexplained title), after the close of their play of *St. George, the Turk, and the Seven Champions of Christendom*. They clustered together, wooden swords in hand, and sang, wholly unconscious of the contrast between the solemnity of the carol and the grotesqueness of their appearance, for they wore dresses of colored calico and old chimney-pot hats, heavily trimmed with shreds of ribbon, gaudy paper fringes, and odd ornaments. The extraordinary beauty of two of the old stanzas is perfectly expressed by the tune, one of the loveliest melodies in the world. They are as follows:

"O mortal man, remember well
When Christ our Lord was born;
He was crucified betwixt two thieves
And crownèd with the thorn.

"O mortal man, remember well
When Christ died on the rood;
It was for we and our wickedness
Christ shed His precious blood."

The parallel with the third stanza of the hymn is evident. The tune has been familiarized to American music lovers through its arrangement by Percy Granger as a piano solo under the title of "The Sussex Mummer's Christmas Carol". This arrangement might well be transferred to the organ on an occasion when the hymn is to be sung. Such an occasion need not be only that of a public baptism: the third stanza is of such beauty and of such universal application that it may well be sung at any service as an unaccompanied anthem by the choir, for which purpose the music is well adapted. The New Hymnal contains many other compositions of which one or two stanzas sung as an anthem would bring to the choir a far higher musical task than do a vast number of the commonplace pieces so generally sung in our churches, not always to the delight of the patient congregation or to the praise of God.

In order to bring this suggestion practically before choir-masters who may be interested, here is a list naming some of the tunes suitable for such use: Clarke's *Bromley*, No. 11; Praetorius' *Rosa Mystica*, 82; Bach's *Passion Chorale*, 158; Attwood's *Veni Creator*, 198; Barnby's *Winkworth*, 229; Lloyd's *Sacramentum Unitatis*, 337; Crüger's *Luise*, 340; and *Fairest Lord Jesus*, 356; Horsman's *Siloam*, 401; and *Old One Hundred Twelfth*, 410; Noble's *Euroclydon*, 416; Agincourt, 439; Parker's *Pax Veritatis*, 442.

The inclusion of *Sussex* and of similar tunes in the New Hymnal indicates the belief of the musical editors that the element of folksong ought to assume a more prominent place in our worship than it has in the past. A hymnal should contain popular tunes; but they should be of a permanent and proved popularity, not the ephemeral follies of passing fashion. Folksong is by its very name preëminently the song of the people. Created by the hidden spontaneity of the humble; shaped by the loving and familiar use of many a generation; recorded by the skill that recognizes pure beauty wherever found: we have here a treasure of melody which is above all things sincere. Folksong tends to disappear before the raucous falsity of the abhorrent barbarities which emanate from Broadway. Shall not so lovely and pure a voice of the human spirit find a welcome in the churches?



BLUE MONDAY MUSINGS

By PRESBYTER J. J. JAMES

THIS "HOWLER" from a written examination in an English school is worth noting, surely:

"The sheep is noted for its woolly hare and its in a St. Luke's."

A BOSTON POET, Willis Boyd Allen, contributes this gem to the October *Scribner's*, whence I borrow it. Ecclesiological tropes will not be wasted on readers of THE LIVING CHURCH, I know.

"THE SHRINE"

"Within a temple vast, not made with hands,
Far up the rugged mountain slope it stands,
Fern-draped, before its birchen reredos;
An altar gray, vested with robe of moss,
In whose soft folds the jewelled dewdrops gleam.
Hard by, a restless stream,
Deft acolyte, unversed in human creeds,
Pauses to tell its beads
In murmured accents low; then hastens on,
As one who, having sought a benison,
Resumes his humble task. Along the banks
Cluster the dark-robed firs in sombre ranks,
Their crosses all uplift. Upon the air
Laden with forest perfumes rare
Slow rise the morning mists; and, hush!
From his lone cell unseen the hermit-thrush,
Even as the clouds of incense drift away,
Chants his clear matins to the new-born day."

I CUT FROM THE *Guardian* a record, I think, unparalleled, of nine generations, from father to son, in the English priesthood:

"A FAMILY RECORD OF THE PRIESTHOOD."

"Sir—The following may interest some of your readers:

- "1. William Venn ordained 1595.
- "2. His son Richard Venn ordained 1624.
- "3. His son Dennis Venn ordained 1670.
- "4. His son Richard Venn ordained 1716.
- "5. His son Henry Venn ordained 1747.
- "6. His son John Venn ordained 1782.
- "7. His son Henry Venn ordained 1819.
- "8. His son Henry Venn ordained 1867.
- "9. His son Arthur Dennis Venn ordained 1906.

"HENRY VENN."

"11, Precincts, Canterbury.

OUR BRETHREN of the Papal obedience are fond of telling us that the Roman Catholic Communion is the only perfect example of unity in faith and practice, as contrasted with the variations exhibited by "schools of thought" among us. A dispatch from Mexico, dated September 25th, says that the Archbishop of Queretaro has just issued a pastoral letter threatening to excommunicate any of his people who rent dwellings to Protestants, or have business relations with them. Will American Roman Catholics affirm their approbation of this policy? If not, what about unity of practice?

The same dispatch tells of an alleged miraculous picture of Our Lady in the Church at Colonia Cuarez.

"Thursday evening the glass is said to have been perfectly clear, and on Friday morning the picture appeared in bright colors. News of the occurrence spread rapidly, and pilgrims are flocking to the church in thousands. Reports of several miraculous cures are prevalent. The police have been called upon to regulate traffic about the church, the district being jammed with people for several blocks."

This may well match the bleeding images recently found in an Irish peasant's cabin. I notice, however, that the local Roman clergy there warn their people against those alleged manifestations; but an American Roman Catholic minister, arriving at New York from Ireland recently, spoke of them with much reverence. Still another conflict.

AS REPORTED in the papers of August 23rd, the Rev. Albert E. Dunning, a distinguished Congregational preacher, speaking in the Old South Church of Boston, declared that unity of the various denominational Christian Churches in one body is both undesirable and impractical.

"To the Christian world Jesus has revealed Himself in many ways. The Episcopalians interpret Christianity through services and rituals, the Catholics through the authority of priests, the Salvation Army through drums and cymbals. It is not desirable that all these bodies should ever be united under one head. To put Christianity under one body having authority would retard the progress of intellect and spirit in the Christian Church irreparably. Organic unity is impossible. Some people call loudly for unity of organization; I want us to see religion as they see it. I know of but one unity possible for all Christians; and that is for each one to maintain personal relations with Jesus, and to join the company where he can best cultivate those relations."

Dr. Dunning's interpretation of other religious bodies seems somewhat lacking in sympathetic appreciation; and his own proposal would result in a religious sovietism degenerating almost instantly into spiritual chaos. But, waiving all that, it would be interesting to learn whether he believes that his conception has any warranty whatever in the Holy Scriptures, in the Primitive Church, or anywhere in all Christendom before the sixteenth century.

Between historic Christianity and Dr. Dunning's heap of autonomous grains of sand grouping themselves according to their own preferences, there can no more be a "concordat" than between the America of Washington and Hamilton, Lincoln and Roosevelt, and the Moscow and Petrograd of Lenine and Trotsky there can be a binding treaty.

HERE IS A GLIMPSE of dark-age superstition and sacrilege, surely:

"PASTOR HAS RABBIT'S FOOT."

Couple, Seeking to Dispel Friday the 13th Jinx,
Wed on a Rock.

"Special to The New York Times.

"MONTICELLO, N. Y., Aug. 13.—To dispel the Friday the 13th jinx, Miss Jennie B. Robinson, of New York, and Frank G. Lenox of Sheepshead stood on a rock located at the boundary of three states to-day to be married. The Rev. A. A. Walker, holding a rabbit's foot in one hand and a prayer book in the other, performed the ceremony.

"The rock is located in the Delaware River at Port Jervis, where New York, Pennsylvania, and New Jersey come together."

I HAVE JUST CHANCED upon a poem by my good friend Denis A. McCarthy, sometime editor of the *Sacred Heart Review*, the republication of which seems timely. *O si sic omnes!*

"THE LAND WHERE HATE SHOULD DIE"

"This is the land where hate should die;
No feuds of faith, no spleen of race,
No darkly-brooding fear should try
Beneath our flag to find a place.
Lo, every people here has sent
Its sons to answer Freedom's call,
Their life-blood is the strong cement
That builds and binds the nation's wall.

"This is the land where hate should die;
Though dear to me my faith and shrine.
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's faith a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

"This is the land where hate should die!
This is the land where strife should cease!
Where foul suspicious fear should fly
Before our flag of light and peace!
So, let us purge of poisoned thought
That service to the state we give,
And so be worthy, as we ought,
Of the great land in which we live."

Greek Comment on Bishop Darlington's Mission to Europe

Translated from *Golos Cerkvi* [The Voice of the Church] the official organ of the Holy Orthodox (Russo-Greek) Catholic Church in North America

ONE of the most important undertakings, affecting as it does the relationships between three great Churches of Christendom, was the mission of the Rt. Rev. Dr. Darlington, Anglican Bishop of Harrisburg, to the Old Catholic and Orthodox prelates of Europe and the East.

His Lordship's mission was one of official import, representing, as chairman, the Commission of the Episcopal Church in America to confer with the authorities of the Holy Eastern and Old Catholic Churches.

Immediately on his arrival back in America, Bishop Darlington called upon His Grace, Archbishop Alexander, and in conference with him and the Archimandrite Patrick gave a detailed report of the tremendous strides toward final union that have been made within the last few months, due to his mission abroad. Bishop Darlington had interviews with the Metropolitan of Athens and the Greek Synod, with the Acting Œcumenical Patriarch and his Synod. The Concordat which Bishop Darlington carried as the pronouncement of the Episcopal commission was accepted by the Metropolitan of Athens, and signed by our own Metropolitan of Odessa, Platon, and by His Holiness, the Patriarch of Constantinople.

This Concordat does not bring about intercommunion, but lays the basis of agreement upon which later councils may base their arguments leading toward a final decision. The results accomplished by the Bishop of Harrisburg will be most pleasing to the prelates and the faithful of our Holy Church in America. The full report we believe will be forthcoming from his Lordship and we shall be glad, when it does, to communicate the same to our people.

It is unfortunate that two great branches of the Church such as the Anglican and the Holy Eastern Orthodox should not be able at this present time officially to unite their forces against the common enemy of Catholic union, whose power is so prominently felt in the life of Western Christendom. Both of our Churches have one and the same Head, our Lord Jesus Christ. He is our Supreme Pontiff, the Great High Priest of the Church; owing allegiance to one Master we should find no difficulty in serving Him in unison and in concord. Historical misunderstandings must be done away with; mooted questions must be answered; matters of some divergence in faith and order must be equalized. Upon the basis of the acknowledgment of the necessity of sacramental apostolic succession, of the seven sacraments, and the seven Œcumenical councils, a concrete platform is established upon which we may debate minor questions, which should be very easy of solution.

From our side the matter is very simple. We naturally accept these premises. The task before our Anglican brethren is one possibly a little more difficult, for it is necessary that they should obtain the assent of their entire episcopate, or at least of their law-making authorities, to these premises. If the Anglicans were able to present to our patriarchal synods a basis of agreement sent unanimously from the episcopate of the Anglican Church there is hardly any question that within a very short time canonical inter-relation could be established. We Orthodox Catholics are most desirous for such an approach from the Anglican body. Nothing would please us more than to realize that in the great mission field of America our two bodies should be united in contending for the Nicene Faith. Unfortunately we realize the difficulties in which the Anglican Church finds itself, and we in turn are confronted with the same difficulties in dealing with our sister Church.

Overtures have been made to us that we should set forth a regulation whereby in communities where there be no priest of our Church or other official teacher our people be recommended to seek their spiritualities from the nearest Anglican. This we could easily do were we assured that the nearest Anglican would be of the mind that is so well expressed in

the Concordat of Bishop Darlington. Our Anglican brethren will take no offense when we say that we have no such assurance. For that reason we find ourselves unable to do that which we would like to do and accept the hospitable invitation so generously accorded us.

It is our earnest hope and prayer that immediately those lovers of Catholic unity within the Anglican bodies will set themselves to the task of unifying in all matters of essentials the entire teaching body in their Church. When this shall have been accomplished we shall be sure that we may safely share the responsibility which rests upon us for maintaining intact in America that sacred deposit of our Faith which has been committed to our charge from the generations of the past, who have preserved it at the cost of constant martyrdom even unto our own day.

In the meantime while there may not yet be intercommunion between our Churches, there could be a well-ordered and acknowledged inter-relationship which will do much, if properly directed, to break down prejudices, to do away with misunderstandings, to correct mistaken concepts, and thus prepare for the great day for which we all pray, the day when inter-relationship shall be sanctioned for all time by inter-communion. By inter-relations we mean those brotherly services which one Church can render the other without violence to the canon law of either.

We realize how little we have to offer in this respect to our Anglican confreres; we are an impoverished Church—a mission separated from its Mother Church. Anglicans can well understand our condition by the parallel of what would be the state of their missions in Japan and China were the Episcopal Church in America to become the victim of political upheavals such as have happened to the Church of Russia. The mission in America of our Church is now going through exactly what the Episcopal mission of Japan would likewise go through were conditions to be similar. For that reason we now more than at any time in the past look with grateful hearts to the good offices being performed for us by the Anglican Church in the United States and Canada. This Christian charity so generously dispensed to a suffering sister Church will not be forgotten. Actions speak louder than words, and now in the day of our distress we are being shown most forcibly who our true friends are. We would ask our brethren of the Anglican Communion to accept our heartfelt thanks for all they are doing and have offered to do. We realize their disinterestedness; we know their object is not proselytization. We on our side also have no desire to win from their allegiance any Anglicans. What we desire is that in God's good time there shall be in America one great Holy, Apostolic, Catholic Church of orthodox faith. Our own people and their sons and grandsons will form a great nucleus for this Church; inevitably, as the course of history runs, our people will be assimilated into the great body of American citizenship, will cease to speak the tongue of their forefathers, and will adopt the English tongue of this country. We are preparing to meet this changing condition in our own Church and our hope is, as we go forward and with it, the difficulties which now separate the American Catholic of Anglican descent from the Orthodox Catholic Church will be done away with, and there shall, as we have said, be one great and central body of Catholic Christians in America, united in faith and order, differing possibly in rites and ceremonial, which shall be a witness to the faith once delivered to the saints.

THOSE WHO ARE gone you have. Those who departed loving you love you still; and you love them always. They are not really gone—those dear hearts and true—they are only gone into the next room; and you will presently get up and follow them, and yonder door will be closed upon you, and you will be no more seen.—W. M. Thackeray.

The Czechoslovak National Church

By the Rev. Robert Keating Smith

ONE of the remarkable signs of the stability of the new Republic of Czechoslovakia is that in the rise of the Czechoslovak National Church out of the nominal membership of the Roman Catholic Church in that country there has been no violence and no disturbance. The newly organized Church (really a rebirth of the ancient National Bohemian Catholic Church of the fifteenth and sixteenth centuries, which was independent of Rome) is a spontaneous movement affecting nearly half the population of the provinces of Bohemia and Moravia, and people are now entering it at the rate of a thousand a day, in some instances entire villages enrolling themselves with their parish priests as members of the National Church. In many cases the towns are divided into half Roman and half National, and so loyal to the nation are the people that the parish church in such cases is being shared by the two congregations, the Latin mass and the Czechoslovak mass being said by their respective priests at different hours each Sunday morning. As the church buildings and their equipment are the property of the towns, there is no question of the right of a sufficient proportion of the people to claim and receive their share of the use of the parish church. In some instances, of course, where the village priest remains faithful to the Roman obedience and most of his people renounce their allegiance, he has faithfully and earnestly remonstrated and has been loath to give up the keys of the church, but the legal decisions are always fairly made and all settle down quietly and in order.

The movement of the National Church began a number of years ago on the part of the better class of the people and the priests to reform the Roman Catholic Church from within. In spite of the efforts of the Vatican to purify the clergy of the various orders in Bohemia and Moravia, they have been in bad esteem for many years. In Bohemia among the secular clergy the "Club of the Reformist Clergy" was organized, and in Moravia the secular clergy organized the "Clergymen's Union". A commission of the Reformist clergy was sent to Rome praying for the national language in the liturgy and breviary, and permission for the clergy to marry if they desired. In Slovakia, as is well known, the Greek Catholic Church is in union with Rome, having a married priesthood and mass said in the Slavonic language. In Dalmatia and Croatia also the mass is said in Slavonic, so that some such concessions might be made without compromise on the part of Rome. Some suggestions were also made as to the organization of the Church in the new Republic, the democratization of the consistories, one archbishop for the entire Republic instead of the present division of archbishoprics according to the old Austro-Hungarian organization, and election of bishops by the clergy of the nation instead of appointment by the Emperor—and still in the hands of those favoring return to the pre-war empire. These prayers were refused.

On January 8, 1920, a convention of the Catholic clergy desiring reform met at the National House at Smichov, Prague. This was a public meeting and was attended by 210 priests, including a mission of Czech-American Roman Catholic priests. Minister Stanek was present representing the government, and stated that this was the first time in history that the public was admitted to the deliberations of the clergy. Father Zahradnik-Brodsky, chairman of the Club of Reformist Clergy, was elected chairman of the meeting, Father Holba, vice-president of the Clergymen's Union of Moravia, was elected vice-chairman, and Dr. Karel Farsky secretary of the meeting. The session lasted all day and speeches were made from all points of view, including an appeal by Father Kolar of Wisconsin, who said that separation from Rome would have a bad effect on Czechs both in Czechoslovakia and America. It was called to mind, however, that less than half of the Czech population not only in Czechoslovakia but in America attend church. It was pointed out that reforms in the Church could be carried out only with the help of the people, and the priests present were urged to be active among the people in the promotion of

religion. Father Prochazka then moved that a vote be taken, and for the formation of a Czech National Independent Catholic Church 140 votes were cast, against 65 votes, and 5 did not vote.

Since April of this year the popular movement toward the National Church has been immense. It is distinctly spiritual in nature, and the clergy of the central organizing committee have time only to respond to the more urgent calls upon them to visit communities where a large part of the population has joined in the movement. In Louny the proportion is 10,000 out of 13,000, in Turnov 4,000 out of 7,000, in Celakovice 3,000 out of 4,000, in Jaromer 6,000 out of 8,000, in Jilove 2,800 out of 2,900. In Prague there are 25,000 enrolled, and the Mayor of the city has granted the use of St. Michael's Church which was used before the war by the Russian colony in Prague and during the war was fitted out by the Roman Catholic Church for the use of the army, and since has been out of use. In St. Michael's Church Sunday mornings there are congregations of 500 at the 9 o'clock mass and 1,000 at the 11 o'clock mass, while at the Tyn Church, the ancient cathedral of the independent Bohemian National Church until the year 1623, but a stone's throw from St. Michael's and in the very center of the city, only one Roman mass is said Sunday mornings and with a congregation seldom exceeding 200 people.

There is little or no feeling on the part of the common people still remaining in the Roman Catholic Church that their religious rights as citizens of the Republic are being invaded or trampled upon. There is a tendency, however, on the part of those favoring a return to the monarchy, and the reestablishment of the Austro-Hungarian Empire, to further their propaganda by working on the feelings of Roman Catholics in both Czechoslovakia and America, and there is danger of their exploiting the Roman Catholic Church to its own harm in their reactionary political efforts. The character of the clergy in Bohemia and Moravia who are leaders of the Reformation is acknowledged by all to be above reproach. Father Bohumil Zahradnik-Brodsky, president of the Consistory, is well known as a writer of Church devotional books which have been used by communicants for many years, and he is also author of a series of popular novels of high moral tone. His wife is a literary woman, educated in England, who translates for publication the leading current English books. Dr. Karel Farsky, chairman of the Central Committee on Organization, Doctor of Theology, was very active in the work of putting the Czech translation of the Roman Missal into perfect idiom in collaboration with Father Zahradnik-Brodsky, when hopes still prevailed that the Vatican would grant national concessions. Fewer than one half of the clergy have married. The people who form the membership of the National Church are Catholic communicants who have lost all hope of a reformation within the Roman Church, and the nucleus of organized parishes is made up of the well educated and those actively interested in the welfare of the nation. There are many freethinkers in Bohemia, but these are organized into a regular Freethinkers' Association, and are skeptical of the success of a Reformed Catholic Church or of any Christian organization. There are but 160,000 Protestants in Bohemia and Moravia, and 425,000 Protestants in Slovakia, out of a total population of 13,000,000. These have no connection with the National Catholic Church, although one of their ministers, Dr. Stehule, was present at the public meeting last January when the new organization was voted, and offered the friendship of the Protestants, a pledge which they have lived up to in the spirit of national loyalty which prevails throughout the Republic. At that time, however, while thanking the Protestants and others who attended the meeting, Dr. Farsky declared that the Czechoslovak Catholic Church did not intend to enter into controversies and attack the well-being of the Roman Catholic Church.

Up to the middle of September this year, the enrolled membership of the new Church is 360,000 with 80 priests, and

with an addition on an average of 1,000 people a day and one or two priests a week. The attitude of the national government is very fair and unbiased, and all questions raised are equally considered and settled with justice. Local questions which arise as to Church property in the various towns and cities are considered by the town authorities without reference to the national government, and the interests of the majority are favored, but with the utmost respect for minorities which characterizes this new and harmonious Republic. It is only to be hoped that in America the Austro-Hungarian monarchistic propaganda, ready to exploit any nation and every church, both Catholic and Protestant, to further their ends, will not stir up the many nationalities represented or the various religious denominations to feel indignant or hurt in their sympathies. If this Reform be of men it will come to nought, but if it be of God it cannot be overthrown.

HUDSON STUCK

I know a man who walked, but now shall ride.

At his left side

A cross-hilt sword invisible he bore.

Whenever he came near you could half hear

The clash of unseen golden spurs he wore.

Often when he was nigh you heard nearby
Somewhere a white horse stamping as it stood.

And that all this was so he did not know,

Thinking himself a poor priest far from good.

But I, who hear in part and dimly see,

Knew him for one of heaven's chivalry.

For oh, my King has captains, and they stand

On either hand

In long, bright rows, and one by one they bring

The new men armed aright from the good fight

To stand among the captains of the King.

And neither you nor I shall ride thereby.

As not found worthy; but we sometimes mark

Men faithful unto death, to the last breath,

Out of the great waste spaces or the dark,

And know that they are grown His chosen men

To ride behind Him when He comes again.

And so I dreamed the Knights of the Most High

As they rode by

On great white horses, and they came and came

And, reining past the bed where he lay dead,

Saluted him with swords of cold pure flame.

Tested and true and tried and side by side

The long ranks stood and watched him face to face,

Wherefore he roused and rose; whereupon those

His peers and equals made for him due place

And rode with him to where we cannot be.

West-over-sea they went: West-over-sea.

LOUIS TUCKER.

THE SUPREME NEED OF THE HOUR

By WM. C. ALLEN

IN the years 1914-15 I was in China, Japan, Australia, and New Zealand: and met with eminent statesmen, Church people or missionaries in those countries. The Chinese were then neutral but were horrified at the machinery for destruction, and the passions, associated with the great war. They frankly declared that the Western nations were not Christian. The Japanese were in the war. I was brought into contact with some of their leading politicians and financial men as well as some of their humbler folk. One thing mightily impressed me. From not one of the Japanese did I hear a single word of disrespect or depreciation of their foes. Courteous expression was always in evidence. But when Hong Kong, Australia, and New Zealand were reached all was changed. Bitterness and hate were everywhere. Evidence of an unforgiving spirit often poured from the lips of men dedicated to the service of Christ. The contrast with respect to attitude toward their enemies, be-

tween the non-Christian and Christian lands, was startling. Why?

The only reason I can assign is that when those who love Christ turn from obedience to the spirit of their Lord they are left in greater darkness than are those who have not been acquainted with His teachings.

I have recently concluded one year of travel round the world. I have met many clergymen and addressed meetings of Church people in different cities. Whilst I have heard no open appeal for forgiveness on the part of these brethren I have everywhere discovered a changed attitude towards their late enemies. The word of hatred has largely been stilled. But among men and women met with in the course of travel, in hotels or on railway trains and steamships, there have remained miserable evidences of retaliation and unforgiveness of foes. Returning army officers—not returning privates—politicians, and newspapers have often—not always—combined to fan the fires of hate. International hate has been everywhere. Class hate, like an evil germ, multiplies. Many parts of the world are in an infinitely worse condition than is the British Empire or America. Our Anglo-American peoples little understand the real situation. Much of the economic stress and anguish of the present time is the legitimate fruit of politics rooted and grounded in hatreds and fears. Oh, for the genuine forgiving spirit! Will it come? Who will bring it? We, Thy wandering children, O Father of all the families of the earth, wait for a fresh outpouring of Thy grace and love!

The relief committee of the American Friends (Quakers) has recently been reported as being engaged in furnishing one good meal per day to about 632,000 innocent starving children in Central Europe. This has done more to develop among the Central Powers a willingness to open economic and spiritual intercourse with their late enemies than have continued taunts or blockades and machine guns. The international value of this service, based on love, can never be estimated.

Whilst evil passions have consumed Europe, and so much of the world, some warning voices have been lifted in unexpected places. I remember General Smuts, Premier of South Africa. During a conversation I had with him, he earnestly pleaded for the preaching of "the Gospel of love and forgiveness". Secular newspapers have reported a speech made by General Sir Ian Hamilton in the year 1919. Referring to the soldiers he is alleged to have said: "Propaganda was necessary to harden their hearts for the job. But now the war is over we do not want any more propaganda. . . . If you wish for peace, away with hate propaganda."

If such words fall from the lips of men skilled in the art of war, should not a call to forgiveness come from men consecrated to the Gospel of Peace? If a propaganda of hate was required to deceive men, or make them willing to destroy one another, is not a propaganda of love overwhelmingly necessary if the world is to be created anew? Are not many men and women in many countries longing for a deeper life close to the Love Divine?

We look on the frozen summits of the mountains of Switzerland where the snows of winter would never cease to gather, and from whence the refreshing streams would never flow, were it not for the melting rays of the sun. So are the icy things of the soul disintegrated by the warmth of Christ's eternal love. Recently I travelled across France where for many miles blasted trees and broken cities bore silent testimony to terrible violation of the commands of Jesus. But where men had shamefully wounded the Great Recreator had already commenced to heal. Young trees were tossing their pretty leaves in the sweet south wind. The gleaners were following an abundant harvest. God had already pardoned the desecration of His handiwork. He had again come with blessing to gracious mother-earth who did not resist His gifts.

Even so should we forgive each other and bear witness to the beauty of the things of peace. This must be done if civilization is to continue. We must swim together or all go down together. International and class forgiveness is a supreme need of the hour. Unto every reader of these lines in some way or other is committed the healing ministry of reconciliation. Shall we fulfil it? Dare we do so?

Switzerland, 1920.

Americanization and Immigration—III

By Clinton Rogers Woodruff

IN his diocesan address for 1919 the Bishop of Massachusetts said: "The people are suddenly discovering what the North American Civic League for Immigrants has been hammering at for years, that in the inability of hundreds of thousands to read and write the English language, they are, even though living for years in the country, strangers to America and her spirit." The president of that useful organization, D. Chauncey Brewer of Boston, has pointed out that the management of the war, while bringing new glory to the armies who carried the flag across seas, and to the loyal home-spirit which sustained them in the field, showed little faculty for the economic assembly and direction of the country's resources. There was bad spirit in the national camps and vicious propaganda is now steered by forces as concentrated as they are mischievous. Mr. Brewer knows whereof he speaks, for he was in close touch with camps, the War Department utilizing him and his organization in many different ways.

Perhaps it is unnecessary to say that this need not have been so if an earlier generation had given the immigrant proper attention, if capital and labor had put country first, and if the American people had cut loose from the political maneuverers who thrust unworthy citizens upon the electorate. Nevertheless it is important to dwell on that phase in order that the present generation may not make the same mistake, as it is quite likely to do if it does not look sharply. There is always a tendency to relax vigilance after a great effort, and we are passing through such a period. To paraphrase the old almanacs, "About this time look out for relaxations."

The North American Civic League for Immigrants believes that it must convince the nation that American institutions, still threatened by a loose immigration policy, if adhered to and safeguarded will secure the people their rights and provide reasonable happiness for all, and that they are worth fighting for; that it must make a direct drive for such a regulation of immigration as is not only constitutional but sane, without permitting itself to be deflected by fellow-citizens who, if they were frank, would have to say that they no longer believe in American institutions; it must persuade or compel the endorsement of capital and labor on the ground that each has a selfish interest in American institutions.

Mr. Brewer's immigration programme, in addition to ordinary police safeguards, provides for such an examination and endorsement of immigrant passports in foreign countries by American officers as will automatically detain objectionable persons and provide the Department of Labor with advance information in regard to new arrivals; for the differentiation of intending settlers from the great mass of foreign laborers who come into the United States for the purpose of selling their labor, and who have no thought of shifting their allegiance; for the adoption of measures by which the Department of Education shall keep in touch with the intending settlers, and provide through local authorities for such primary instructions as will prepare them for citizenship; for the detention and housing in barracks at the port of entry of non-settlers (laborers) who have not already purchased transportation to some fixed location; for such a distribution of detained immigrant laborers as will meet the industrial needs of the country.

In addition he recommends complete arrangements by which the movements of all alien laborers through the immigration stations may be periodically checked up (this end can be secured by the immigrant presenting himself from time to time at a specified center in order that he may answer official inquiries); also for the limitation of residence in this country, of immigrants who are here for the purpose of selling their labor, to a reasonable period; unless the immigrant satisfies the department in charge of aliens that he is making some progress in learning the language, enjoys a good character, and is accommodating himself to the customs of the American people. Moreover, so that all aliens shall have the opportunity of securing instruction in English and primary

civics, there should be provided official information bureaus to which resident aliens may have recourse when in need of counsel or information. In addition to an entry tax to be paid by aliens, such additional taxes should be imposed as will maintain the expense of the Department for the supervision of aliens.

This detailed programme, it will be seen at a glance, is based on practical experience and is designed to give the worthy immigrant every possible encouragement while adequately safeguarding those very institutions which induced them to come to our shores.

Immigration figures for the year ending June 30, 1919 (the latest available), show that immigration was at a low ebb during that period. The League's analysis of these figures is interesting and suggestive. Here it is:

"Immigration came chiefly from the following races:

Mexicans	28,844
English	26,889
French	12,598
Scotch	10,364
Japanese	10,956

"After deducting the number of aliens emigrating from these racial groups, it would appear that a 20,000 alien increase in the population was made up of Mexicans, English, Scotch, and Japanese.

"In contrast to these figures it appears that 36,980 Southern Italian aliens left the country as against 2,137 entering, and that 15,562 Greeks departed as against 813 entering. Other racial movements appear to be inconsequential.

"Government reports as to the distribution of aliens have always been unsatisfactory. Meanwhile the following table should prove illuminating. It includes the industrial state of the Atlantic seaboard, together with those states which received the larger part of the immigrants:

	Entering	Departing
New York	28,715	40,935
Texas	21,629	6,233
California	16,575	6,860
Massachusetts	11,408	8,642
Michigan	8,496	2,871
Washington	6,399	1,769
Pennsylvania	3,844	14,327
New Jersey	2,860	4,023
Maine	2,809	954
New Hampshire	1,668	826
Connecticut	1,653	3,836
Rhode Island	1,637	1,226
Vermont	1,486	274

"A glance at this table will show that the following states received accessions in the order indicated:

Texas	15,396
California	9,715
Michigan	5,619
Washington	4,630
Massachusetts	3,166
Maine	1,855
Vermont	1,212
New Hampshire	842
Rhode Island	411

"It will also show that the following great states, which in past years have been the mecca for immigrants, actually decreased their alien population:

New York	12,780
Pennsylvania	10,483"

Not the least interesting phase of the League's work is that which is carried on under the caption of "Port and Station Work". Among hundreds of cases reported by the Young Travelers' Aid agents, who work under League auspices, the following may be selected as illustrative:

"A Polish girl twelve years old came from Brockton, going to an aunt in South Boston. She expected her aunt, or one of the family, to meet her at the station, but no one came for her, and we went to South Station with her, and they told us they did not expect her until the next day.

"Helped a Jewish family of five or six get their tickets and saw them on their train.

"About seven o'clock one morning I noticed several women standing beside a lot of baggage, as if they did not know just what to do. I went to them. Upon inquiry, I learned that they were a party of ten immigrants, just arriving from the South Station waiting for some one to meet them. As no one came for them, they were very grateful for the assistance that I could render. They had arrived in New York on the *Aquitania* and had

come through on the night train to Boston en route for Nova Scotia and the lands beyond. As there was only one train a day to New Brunswick and the provinces beyond, they were obliged to wait all day in the station. It was a very warm day, but I did my best to make them comfortable. I assisted them to send telegrams, took them to lunch, and helped them about the tickets and saw them safely on their train at night.

"A little old French woman came in the early train one morning. She could not speak English, but I found that she wanted to get to the South Station. I started with her, and she did not want to pay on the Elevated. First I thought she had no money, then I found it was not that, but because she did not understand. At last we started, and on the way she took out her snuff box and took a pinch, and then settled back contentedly. I put her in care of the League agent there, and she saw her to her train.

"A young Jewish fellow came from Lowell from the hospital. He had hurt his foot and was not able to step on it. There was no one to meet him, and, as he lived in the city, I went to his home to tell his people, and they came back with me, his sister bringing a five-dollar bill. I suggested that she could get a carriage for him. When we reached the station they tried to get crutches and chair—anything so that they would not have to pay for a carriage—but, not succeeding in securing the crutches, at last they hailed a carriage and took him home.

"An Italian woman with two little boys and a small baby in her arms came into the waiting room, and an officer came to me, thinking I could help in some way. I found out where she wanted to go, when her train left, and that she would have to wait about four hours. While she was waiting, I tried to help her with the children and make her comfortable; I mailed a letter for her, and finally saw that she was safely placed in her train, baggage, bundles, children, and all."

This sort of work should also be undertaken by the city missionary societies of the Church and in some places is looked after by them. The Church of England has a Society for Promoting Christian Knowledge (the oldest of the missionary societies) which looks after emigrants the world over. It issues a booklet entitled *The Church's Care for Emigrants*, which shows how a welcome awaits a member of the Church of England, if he or she will but ask for it.

The first point to note is that they should obtain letters of introduction and commendation from their clergy and others, at home, to the clergy and laity of the place to which they are going. These should be sent on two or three weeks in advance, so that the arrival may be expected.

"You should also carry duplicates of these, which you may present in person. The second point is to get in touch with the chaplain at the port of departure, whose name and address will be found in this book. He will then be on the look-out for you, and give you many useful hints regarding the voyage. When you get to sea, you should inquire for the chaplain of the ship, and make yourself known to him. There are many ways in which lay people can render real service to a chaplain during the voyage. If it should happen that you are not provided with any commendatory letter, the chaplain of the ship will gladly give this to you. When you disembark, look out for the port chaplain, who usually meets the ship, and seek his counsel and advice. When you reach your destination be sure to call upon the clergy or laity to whom you have introductions, and to whom commendations have been already sent. If for any reason your plans are unsettled, or should be so changed that eventually you go to some place for which you have no introduction, then the information contained in this book will prove useful, for you can present the commendation that you carry to those whose names appear under the name of that place. Should you find the clergyman to whom you carry a letter has left, ask to see the clergyman in charge and present your letter to him."

This represents the other side of the shield, but properly developed could be made to dovetail into the work of such bodies as the North American Civic League and city missionary societies. Indeed there should be a much greater co-ordination of all similar efforts so that there will be an effective mobilization of the forces of those who are concerned about the welfare of those who are changing their habitat. If we are to have any real world organization, any real international understanding, there must be a greater effort to make international shifting comfortable and of a maximum benefit to those immediately involved: the individual and the new community home.

In discussing one phase of this problem, Mr. Brewer observes that most immigrants are well disposed on entering the United States, but do not continue so because of the necessary struggle for existence or because of exploitation.

The alien must therefore be reached as early as possible in his first year of residence. If this is done he may become a useful resident. If it is not done he becomes a menace. Rightly to influence the immigrant the League has found it necessary to secure his confidence. This cannot be done by any organization, whether public or private, which has other than disinterested ends in view. However unsuspicious he may be in the beginning, the alien is shrewd enough to estimate motives. It is absolutely essential, therefore, that the organization working with him must have a record for disinterestedness. Any breach of faith is vital. Although the immigrant is not unwilling to respond when trustful, it is unfortunately true, because of the chicanery of less ingenuous individuals of the same stock who have been longer in the country, that he is often led to assign wrong motives to industrial organizations, and even to the authorities.

The League, which exists for the civic betterment of the community, has not found it difficult to open and maintain cordial relations with the incoming foreigners. Its record covers many years and it is known by the friends of the new comers to be reliable. It rarely fails to secure attention when it undertakes an educational campaign. Notwithstanding the enviable position which it occupies, the League seldom attempts to build up classes without preliminary organization. Its experience is published for the benefit of the community which prefers to build up classes in English and primary civics without the expert assistance which the League is glad to render on request. A favorite method of opening relations with a community is the establishment of a bureau of information under charge of a foreign-speaking agent or agents who are reliable and tested. Any others are worse than useless. In these bureaux the League gives counsel and advice freely without asking for return. As soon as retaining points are secured in the foreign colony the League, having formed friendships with responsible members, makes a second move by calling together conference meetings, and organizing committees which are addressed in the language of the audience by men or women with a gift for platform work. Such persons are entrusted with the explanation of the League's plans for the inauguration of classes. If the speaker has been wisely selected and plenty of opportunity is given for discussion in which all may participate, considerable enthusiasm is aroused and it is not difficult to appoint a committee, fix its duties, arrange for place, date, and hour of evening classes. All matter is carefully supervised, possible irritation avoided, and every endeavor made to give the whole credit of the plan to the foreign community under the direction of which it has been inaugurated and is maintained. Classes in operation call for wide advertising, home-like atmosphere of the class room, a sympathetic instructor who knows how to adjust himself to the needs of his pupils, absence of patronizing, and some regard for the fact that the units of classes are frequently men and women who are not wanting in intelligence and who are temperamentally very quick to discern the value of the arts and methods of the born teacher. League instructors are expected to be very human, very patient, and very flexible.

As furnishing some idea of the extent of the organization's activities and as indicating lines of practical work, it may prove suggestive to enumerate its points of contact: Federal departments and offices; army and navy, national and division headquarters; departments in the different states; city and town officials in various districts; religious organizations interested in civic work; patriotic societies; settlement houses; Red Cross Society; American Protective League; Americanization committees; national defence and public safety committees; clubs of foreign-speaking men and women; college departments interested in economics and sociology; chambers of commerce; labor organizations; manufacturers' and merchants' associations; libraries; school committees and officials; associated charities; various charitable and philanthropic societies; women's clubs.

The address of the Society for Promoting Christian Knowledge is 6, St. Martin's place, Trafalgar square, W. C. 2, London, and of the North American Civic League for Immigrants, 173 State street, Boston.

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

PRIVATIONS IN ALASKA

To the Editor of *The Living Church*:

MRS. J. H. MOLINEUX of Ketchikan, Alaska, writes that the Indians of Southern Alaska are having a hard time this autumn on account of the poor fishing season during the summer. The older Indians tell her that they are now passing through the hardest time in forty years. Their clothing cupboards are bare. She wants clothing more than money. She is expecting some supplies later in the winter from the Woman's Auxiliary of Los Angeles, but needs immediate relief. Mrs. Molineux says:

"Will the friends of Alaska kindly look over their clothing and see if they have anything they can send to the Indian Mission at Ketchikan. The Indians always try to make enough in summer to keep them during the winter, and never beg. But they made very little and some none at all this year as fishing was poor, and the canneries could not provide as much work for the women as formerly. They can catch enough fish to eat, but cannot get clothing and the days of fur and skin clothes are no more. Any worn clothing for men, women, and children will be very acceptable and can be sent by parcels post for 12 cents a pound, carefully wrapped, to Mrs. J. H. Molineux, St. John's Mission, Ketchikan, Alaska."

New York, October 30th.

JOHN W. WOOD.

THE NICENE CREED AND RE-UNION

To the Editor of *The Living Church*:

IS it a matter of good policy—nay, is it even consonant with common honesty—for us to tender the Nicene Creed (really that of Constantinople) as it now stands in our Book of Common Prayer, as a basis of re-union? And, if it is not, may not this requirement be a hindrance rather than a help?

The point is this: I take it to be self-evident, that an oecumenical creed cannot rightly be varied in a single point, except by the authority of a General Council. The Creed, as we now have it, has been varied in three particulars: by saying "I believe" instead of "We believe"; by omitting the word "Holy" in the description of the Church; and by the addition of the *Filioque*. It will of course be replied, that the first item is unimportant: that the second is the consequence of pure accident; and that, as to the third, we affirm a "double procession" without meaning to deny that the Father is the *arche* and origin of all Godhead. Still, the objection is not removed. We ought to say "We believe"; to restore the word "Holy"; and to excise the interpolated *Filioque*.

Students of Church history know that the *Filioque* (and the Son) was introduced in Spain, as a safeguard against Arianism, and that for a considerable time it was not accepted at Rome. Long before what is called the Reformation, it had been received in the West generally, including England. The framers of the Edwardine and Elizabethan Prayer Books seem to have been ignorant of this chapter of history and to have simply translated the Latin formula, omitting the word "Holy", as I have said, by some accident; and, when the American Prayer Book was put together, the Nicene Creed was copied as it then stood, no attempt at correction being made.

So we are in this position: In presenting this Creed as a doctrinal basis, we cut ourselves off from the Churches of the East; and we offer to the separated communities (Presbyterian, Baptist, Methodist, Congregational, and what not) a formula the flaws in which are sure to be discovered by their scholars, if the point of serious consideration is ever reached. The Greeks will insist (and rightly) on the point which I have stated to be self-evident. The Presbyterians and Methodists may concur in the Nicene Creed, as originally written. The autobiography of S. William Jewett Tucker, of Andover and Dartmouth (*My Generation*, 1919, esp. p. 133), indicates some concurrence on the part of Congregationalists also. But, in order to make real progress, we must correct the variations that have crept in.

Should this letter elicit any reply, I hope those who take the matter up will not beat about the bush; for we have had enough of that already. Plainly, I am for the Nicene Creed as it originally stood, i.e., at Constantinople; but I am against all variations.

RICHARD H. THORNTON.

Portland, Oregon, All Saints', 1920.

ON THE STATE OF THE CHURCH

To the Editor of *The Living Church*:

IN a world of movie morals and Charlie Chaplin brains the surprising thing about the Church is that it is getting along as well as it is," said one of our Western bishops recently.

"During the last ten days in one of our western states, a physician, a business man, a merchant, an insurance man, and a railway engineer, each a married man with creditable standing in his community, have been arrested and found guilty of stealing one automobile each," remarked a servant of the federal government to the chairman of the "diocesan committee on the State of the Church".

The chairman does not know where to begin his enquiry for facts to build up his report to the convention. Should he begin with an estimate of the state of the people and review the social and ethical standards and interpret the mind and heart of the people as best he can, or should he begin by a recapitulation of the inexhaustible spiritual resources of the Church and try to estimate the use the Church is making of these resources?

Is not God Almighty? Has not Christ all power? Is not the Church the heaven for His Kingdom? "Is His arm shortened that He cannot save?"

Is the business of the "Committee on the State of the Church" a consideration of the "field and problems" of the Church or mainly a consideration of the divine resources of the Church and an estimate of our faithfulness to the summons to reflect the image of His glory?

How can this committee get beyond the statistics of the Church to the standing of souls in the Church?

The committee recently conferred and decided to prepare an enquiry that would develop a report that would be really worth while. The committee would be glad to be advised as to its duties and how to perform them. If any reader knows of any way to estimate the state of the Church apart from tabulation of material development and record of activities, this committee will be glad to have suggestions.

A. L. MURRAY,

Chairman of a Diocesan Committee
on the State of the Church.

Cedar Rapids, Iowa.

INVESTMENT OF CHURCH FUNDS

To the Editor of *The Living Church*:

IN your issue of October 30th attention is drawn to the proposed Fund for Bishop Rowe's Work, the income of which is to be at the disposal of the Bishop of Alaska. Why not the capital? The good Bishop is, I take it, trustworthy. Are not then missions in Alaska (and elsewhere) good investments for the Church? Or does not the Church believe in her own business?

It is not customary for a business corporation to invest its capital outside its own plants at 4 to 6 per cent. and borrow at 6 to 8 per cent. to conduct its branch houses, yet this is what we are doing all the time in the Church. There is no record of the apostles investing the contents of the bag that Judas carried, nor did our Lord instruct the rich young ruler to go and sell all that he had for the purpose of making investments in the public utilities of his day so that the poor might benefit from the interest.

It seems to me that for the Church which professedly believes in the second coming of her Lord, and earnestly prays that that Lord may come quickly, to lay up millions of dollars in stocks and bonds, which will be just so much waste paper in "that day", is poor business at best, and when we consider the need of the present for working funds for the relief of the poor destitute and for the evangelization of the world the hoarding of our gold borders on the criminal. It would be just as sensible for a man to invest fifty per cent. or so of his salary to secure possible great-grandchildren from want, while his own children went hungry and cold, as for the Church to continue to collect endowment funds under present world conditions.

When I read in the *Spirit of Missions* of the Passing of the Medicine Man, I thanked God that the very first United Thank

Offering of the Woman's Auxiliary was not loaned to some soulless corporation in order that the bishops of Alaska might have the use of the interest thereon in perpetuity, but was invested in the Church's own business of the saving of souls and to the glory of God.

Let us have no more strings on our gifts and hand on to the next generation not an heap of so called securities, but today's work well done, and just enough working capital to carry on with between the harvests.

At present the Church is very much in the position of the mendicant who, pleading poverty, asks an alms, while all the time in the lining of the ragged coat lie hidden U. S. Bonds and a pass book to much cash—in the savings bank.

Let us hearken to the Sermon on the Mount, and lay up treasure in the kingdom of heaven in the shape of adequate equipment, churches, hospitals, orphanages, schools, etc. And "Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed."

Sincerely yours,

ARTHUR L. WALTERS.

St. John's Rectory, Tulare, Calif., November 2nd.

A VACATION OFFER

To the Editor of *The Living Church*:

I RECENTLY returned from a vacation trip spent in the northwest, where I was the guest of my friend, Mr. James Gardam, of Whitefish, Montana. While there I visited Mr. Gardam's ranch, eight miles from Eureka, Montana, and spent several days on it enjoying the quiet, the restfulness, and the stimulating climate of that section of Montana. Mr. Gardam has a very comfortable house on the ranch and he is very desirous of placing it and "The Heights of St. John", which is the name he gives his ranch, at the disposal of the clergy, free of charge. While they are there he will consider them as his guests. Any of the clergy who might desire to spend their holiday there next summer can obtain further particulars by addressing Mr. James Gardam, Whitefish, Montana.

HENRY B. BRYAN.

Grace Church Rectory, Jersey City, N. J., October 16th.

CHURCHMEN AT CAMP BENNING

To the Editor of *The Living Church*:

STUDENT officers are daily arriving at Camp Benning to enter the infantry school for the ensuing year. Some eight hundred have already reached here and more are expected. Naturally among these army men are members of the Episcopal Church. I am using every means to locate all who are Churchmen. Will any rector, relative, or friend kindly assist me by sending the name of any such? I should appreciate such a favor very much and at once get in touch with them.

HORACE R. CHASE,
Camp Secretary.

P. O. Box 783, Columbus, Ga., October 25th.

THE LIFE OF DR. DE KOVEN

To the Editor of *The Living Church*:

HAVING taken in hand the preparation of a Life of James de Koven, I would be grateful for the loan of letters or documents, by individuals who may have such in their possession, from Dr. de Koven or bearing upon his life and work. Any personal reminiscences would also be most acceptable.

ARTHUR W. JENKS.

General Theological Seminary, New York, October 27th.

"THE AFTERNOON FOR RECREATION"

To the Editor of *The Living Church*:

IT is a matter of some surprise to me (and possibly to others) that neither in "Blue Monday Musings" nor in your correspondence columns has there appeared any comment on the fact that on the Brotherhood Convention programme the "entire afternoon for recreation" was assigned to Friday.

Tullahoma, Tenn.

JAMES R. SHARP.

PUBLIC CHARITIES and benevolent associations for the gratuitous relief of every species of distress are peculiar to Christianity; no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature.—Colton.

THE GARDENER

I dreamed a gardener, in a garden fair,
Sought long from tree and vine and bush to bring
A basketful of fruits all rich and rare,
To offer it in triumph to his king.
The show was brave; but, when he touched and scanned,
One, seeming sweet, was scarcely sound or firm;
One, glowing bright, was hard unto his hand;
This, soiled with earth; that, channelled by the worm.
Unripe or marred were all, where'er he came.
He wrung his hands and wept and turned away
And, blamelessly, in men's eyes, bore the blame,
And left his offering for another day.
Oh, God, my God, our King, and can it be?—
Is Christ the Gardener?—and the fruit are we?
—*The Voiceless.*

THREE NEW MISSIONARY BISHOPS

SALINA, Honolulu, Liberia—the three places are about as far distant from one another as any three could be and yet remain upon the globe.

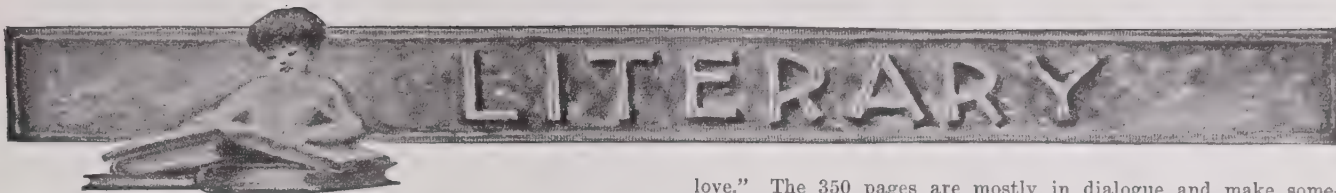
It is for these three missionary districts that bishops were chosen at the session of the House of Bishops held two weeks ago.

The Rev. Robert H. Mize, chosen for the missionary district of Salina, which comprises the western half of Kansas, is already a priest of that state, though of the diocese of Kansas which comprises the eastern half. He is rector of St. Paul's Church, Kansas City, and was dean of the delegation from the diocese of Kansas in the late General Convention. Mr. Mize was born in Chicago in 1870, the son of Edward A. and Caroline (Silliman) Mize. He was graduated in 1894 at St. Stephen's College with the degree of B.A. and in 1897 at the General Theological Seminary. In the latter year he was ordained both as deacon and as priest by the late Bishop Millspough of Kansas, and his entire ministry has been spent in that diocese. His first year was given to St. John's Church, Hiawatha, after which, for several years, he was rector of St. John's Military School, Salina; then, beginning 1906, rector of St. Andrew's Church, Emporia. Finally he accepted the rectorship of St. Paul's Church, Kansas City. At the present time, continuing in that capacity, he is on a year's leave of absence from the parish which he is spending in missionary work in Arizona. He has been a deputy to each General Convention since 1910.

The Rev. John D. LaMothe, elected to succeed Bishop Restarick as Bishop of Honolulu, was born at Ramsey, in the Isle of Man, June 8, 1868, the son of John Corlet and Sarah (Banks) LaMothe. Coming to this country in young manhood he received his theological education at the Theological Seminary of Virginia, from which he was graduated in 1894. He was ordained deacon in the same year by Bishop Whittle, and priest the following year by Bishop Newton. In 1894 he married Margaret Meade Walker. He was rector of Shelbourne parish, Hamilton, Virginia, 1894-1901; assistant at the Church of the Epiphany, Washington, 1901-1903; rector of Christ Church, St. Joseph, Mo., 1903-04; associate rector of the Church of the Epiphany, Washington, 1904-07; rector of St. Paul's Church, New Orleans, 1907-1916; and rector of the Church of the Ascension, Baltimore, since 1916.

The Rev. Theophilus Momolu Gardiner, elected to be Suffragan Bishop of Liberia, is a native Liberian. We are thus far unable to present facts in regard to his earlier history. He was ordained deacon by the late Bishop Ferguson, August 30, 1896, and after a diaconate of nearly ten years was advanced by the same bishop to the priesthood on April 22, 1906. He is at the present time president of the council of advice of the missionary district of Liberia and is missionary at Hoffman station and in the Sodoke district. He will be the first native Liberian to be consecrated bishop, since Bishop Ferguson, though of African descent, was born in America, his parents emigrating to Liberia when he was a child.

DARE, THEN, to wish to be spiritual.—J. B. Mozley.



THREE BISHOPS

Andrew Hunter Dunn, Fifth Bishop of Quebec. A Memoir. By Percival Jolliffe. With Foreword by the Rt. Rev. James MacArthur, D.D. S. P. C. K. and Macmillan Co., \$2.75.

The Life and Letters of George Alfred Lefroy, D.D., Bishop of Calcutta, and Metropolitan. By H. H. Montgomery, D.D., D.C.L. Longmans, Green & Co., \$5.00.

Bishop Moorhouse, of Melbourne and Manchester. By Edith C. Rickards. E. P. Dutton & Co., \$6.00.

Biographies of our bishops are always a welcome contribution to Anglican Church history. The three volumes mentioned above have to do with men of very different type, whose work was carried on at great distances from each other but each of whom has been a power in the development of that history during our own day.

Of the three characters mentioned, Bishop Dunn is much the best known in this country, and as our neighbor, the Bishop of Quebec during a number of years, came in touch with great numbers of American Churchmen. It was very much of an experiment when, past the age of fifty, Dr. Dunn was called from England to become a Canadian bishop, having had no experience whatever outside the mother country. He was unanimously chosen bishop on the fourteenth ballot cast by the electors in the diocese of Quebec in 1892, after it had been impossible for agreement to be reached upon any of the Canadian clergymen whose names had been presented to the diocesan convention. Bishop Dunn's antecedents, however, were excellent. He had begun his ministry at his first and only parish so far back as 1871 by instituting the Holy Communion as the chief service of every Sunday, and as soon as he was assisted by a curate he had established daily Morning and Evening Prayer—both of which were unusual at that time in the Church of England. His ministry had been wonderfully successful and he had chanced to entertain his predecessor as Bishop of Quebec during the visit of the latter to the Lambeth Conference of 1888. For Quebec and for Canada the experiment was a very happy one, for Bishop Dunn became one of the foremost prelates of the Canadian Church, and his influence was always of the best character. His first episcopal charge after arriving in his diocese was on the subject of the Real Presence.

Bishop Lefroy gave his whole life, after his ordination in 1879, to work in India, being sent out first to be the head of the Delhi Mission which had been established under the auspices of the University of Cambridge. The position of the Church and especially of the episcopate in India has never been very satisfactory, due to peculiar political conditions and British laws. Perhaps the most interesting portion of this volume is the story of Mohammedanism and its effects upon the people of India. Bishop Lefroy was one of the few Westerners to understand thoroughly the difficulties of dealing with that movement. The greater part of this interesting volume is made up of letters relating to missionary problems that had come to Dr. Lefroy prior to his elevation to the episcopate. Bishop Montgomery, the author of the volume, well knows how to make missionary biography interesting and of permanent value, and his selection of material is such as to give permanent interest to this story of the life of one who gave all his ministry to the cause of Christ in India.

Bishop Moorhouse had, we think, the distinction of being the first colonial bishop to be translated to the bishopric of an English diocese. His earlier episcopate was at Melbourne, where he was an active factor in developing the life of the Church in Australia. His later life as Bishop of Manchester brought him into touch with events in the home land and gave him the opportunity to develop his scholarly inclination. An Evangelical of the old school, Bishop Moorhouse made the attempt not to be a partisan, while his studies in theology and Bible criticism gave him a place among the scholars of the Church of England.

Morning Knowledge: The Story of the New Inquisition. By Alastair Shannon. Longmans. \$5.00.

A beautiful bit of book making, from the mechanical side; but oh! such a waste of paper! Just what its *raison d'être* is, we cannot make out. The author was a prisoner of war in Turkey; his explanation of the title is that some "held captive by intellect" have had their hearts set at liberty by "the thunderbolt of a wounded God". The publishers tell us that the book presents "a new philosophy of life"; viz., that "truth is not to be found through the medium of logic, but must be created through

love." The 350 pages are mostly in dialogue and make somewhat "sloppy" reading; especially some of the letters; most of all, the Easter letters which show how Jesus "knew that He had become the Son of God". Here is a bit of the dialogue:

"I'm so sorry for God, Mr. Man."

"Why, darling?"

"'Cause nobody loves Him."

"How do you mean, nobody loves Him?"

"Mr. Man, you and me is God. 'Way down at the bottom of our difficultest thinks there is something, isn't there, Mr. Man?"

For those who like this sort of thing, \$5.00 is none too much to pay for the privilege of reading it. There is a shortage of newsprint paper; but the book is far too elegant to come under government restriction on that account.

Corporal's Corner. By W. M. Letts. London: Wells Gardner, Darton & Co. 1919. Paper, pp. 155. Price \$1.00.

The impatient world is "tired of war-books", and wants to forget as fast as it can. But there are some who know that such forgetfulness is folly as well as ingratitude, and are not impatient to rush away from the place of sacrifice as soon as the *Ite, missa est* is said. To such, Miss Letts' new book is commended. The old device of a one-sided correspondence is admirably used; and Corporal Maurice Jack, spinal case in a North-country military hospital from June 1916 to April 1917, writing to his favorite nurse "because he wants to write" becomes a very real person to his readers. Miss Letts' insight is on a par with her clear and loyal faith, and her literary sense is as good. No book of the war has shown more admirably the effect of camp-life, of fighting, and of hopeless pain, upon a fine scholarly nature. One learns to love this young school-master, in his frank self-revelation. His philosophy is in process of development; but it has the Religion of the Incarnation for its core, and it is therefore wholesomely rounded, to include matter as well as spirit. One of our clergy read almost a whole letter to his congregation on a Lenten Sunday, and found it so generally appreciated that there was a great demand for the book at the book-sellers' the next week. Apart from the serious problems dealt with, there is a delicious humor and a sweet sympathy; and one who loves England will rejoice in the bits of description which brighten many pages.

P. I.

The America I Saw in 1916-1918. By L. H. M. Soulsby. Longmans, Green & Co. Price \$2.00.

Not many visitors who come to our shores go home to say such charming things of us as does Miss Soulsby, who saw America at a time when it was least likely to appeal to an Englishwoman, that is, during the chaotic period before we entered the war. We have always known that our land was beautiful, but Miss Soulsby expresses her appreciation thus: "Paradise would never mean to an American what it could to me, for they would have left such beauty behind that they would be like Emily Bronte, who dreamt that she was in heaven, and woke up sobbing for her Yorkshire moors." Mention is made of the Christian Nurture Series, which she admires, and there are splendid tributes to our women. In a word, she saw and understood, and so we hope she will come again.

The Way of Beauty. By Sister Agnes Mason, C.H.F. Longmans, Green & Co. Price \$1.75.

The purpose of this book, as the author explains in the opening chapter, is to piece together our knowledge about beauty and its relation to God and man. There is need for such books as this, especially here in America, where too often our zest for the practical makes us blind to beauty. Those who work among the poor should never forget that it is their dower, also, and that no house can ever be a home without this important attribute.

The Women Who Came in the Mayflower. By Annie Russell Marble. The Pilgrim Press. Price \$1.50.

Twenty-nine of the one hundred and two passengers who sailed in the *Mayflower* were women, of whom fifteen were buried on Plymouth hillside during the first winter and spring. The story of their courage and fidelity is told most graphically in this book, which is none the less interesting because it describes their clothing and their family life.

Church Kalendar



Nov. 1—Monday. All Saints.
 " 7—Twenty-third Sunday after Trinity.
 " 14—Twenty-fourth Sunday after Trinity.
 " 21—Sunday next before Advent.
 " 25—Thursday. Thanksgiving Day.
 " 28—First Sunday in Advent.
 " 30—Tuesday. S. Andrew.

CALENDAR OF COMING EVENTS

Nov. 16—Synod, Third Province, Norfolk, Va.
 " 16—Synod, Fourth Province, Louisville, Ky.
 " 17—Consecration Bishop Coadjutor-elect of Duluth, St. Paul's Church, Minneapolis.

Personal Mention

THE Rev. V. O. ANDERSON, formerly rector of St. Mark's Church, Augusta, Maine, is now on the clergy staff of St. Clement's Church, Philadelphia, and is living in the clergy house at 2013 Appletree street.

ALL communications for the secretary of the missionary district of Oklahoma should be addressed to the Rev. THOMAS BELLINGER, 806½ West Twentieth street, Oklahoma City, Oklahoma.

DEACONESS ELIZABETH D. BOORMAN, who until the school was disbanded was house mother of the Boys' Home at Augusta, Ga., has been transferred to Hagerstown, Md.

THE Rev. R. J. CAMPBELL of Cedar Rapids is announced as Armistice Day speaker at Manchester, Iowa.

THE Rev. H. A. CRESSER, transferred from the diocese of Sacramento, has accepted a call to St. Andrew's Church, Darien, Ga., and has already taken charge.

CANON GEORGE WILLIAM DOUGLAS, of the Cathedral of St. John the Divine, New York, has accepted a call from his former parish, St. John's, Washington, D. C., to be acting rector for a year from November 21st. The rector, the Rev. Dr. Smith, in serious ill health, has been given a year's sick-leave and has gone to California. Dr. and Mrs. Douglas will reside at the Hotel Lafayette, Sixteenth and I streets N. W., during the coming winter.

THE Rev. A. CYRIL DRUMM has been appointed vicar of All Saints' Chapel within St. Paul's parish, Burlington, Vt. Bishop Hall preached at the chapel on All Saints' Eve, the sixth anniversary of its consecration.

THE Rev. AUBREY C. GILMORE, since January vicar in charge of the Church of the Redeemer, Boston, concluded his services on Sunday October 31st. He was presented with a substantial purse, contributed by the people of the church.

THE Rev. G. H. P. GROUT, for a number of years rector of St. Luke's Church, Catskill, N. Y., has been forced through ill health to resign his post, effective January 1st.

THE Rev. H. L. HANNAH, vicar of Holy Communion Chapel, Philadelphia, has resigned to become rector of All Saints' Church, Norristown, Pa. He will preach his first sermon in his new parish on the First Sunday in Advent.

THE Rt. Rev. CUTHBERT FRANK HINTON, D.D., an Old Catholic Bishop who has been rector of Wausau in the diocese of Fond du Lac, has accepted the rectorship of St. John's Church, Mason City, Iowa. It was incorrectly stated last week that he had gone to the parish in Iowa City, of which the Rev. Paul B. James continues to be rector.

THE Rev. AUSTIN A. H. HOUBERT has taken charge of the churches at Lake Village and Readiand, in southeastern Arkansas.

THE Rev. BOSTON M. LACKEY has accepted a call to become assistant to the Rev. M. A. Barber, rector of Christ Church, Raleigh, diocese of North Carolina.

THE Rev. F. BARNBY LEACH has resigned charge of Christ Church, Montpelier, Vermont, to become assistant to the Rev. Dr. Mansfield, superintendent of the Seamen's Church Institute, New York City.

THE address of the Rev. J. O. LINCOLN, D.D., professor emeritus of the Church Divinity School, is 2201 California street, San Francisco, Calif.

THE Rev. EDWARD PORTER LITTLE after a summer at Nantucket is returning to his accustomed residence, 211 South Broad street, Elizabeth, N. J.

THE Rev. CLARENCE S. MCCLELLAN, Jr., missionary in the "Big Bend" of West Texas, is on leave of absence, visiting his wife and children in New York. He is to be the special preacher at Trinity Church on Sunday, November 14th, when he will describe his work along the Mexican border. Mr. McClellan expects to return West about the middle of November.

THE Rev. EDMUND S. MIDDLETON has accepted charge of St. Andrew's Mission Church, Dallas, Texas, and may be addressed at 3414 Spence street, Dallas.

THE Rev. PHILIP NELSON of Meeker, Colo., is now in Oxford, England, resident at St. Stephen's House, Norham Gardens.

THE Rev. A. B. PARSON, formerly dean of the Cathedral of St. Mary and St. John, Manila, P. I., has accepted election by the presiding Bishop and Council as a secretary in the Department of Missions. His future address is 281 Fourth avenue, New York City.

THE Rev. CHARLES RUSSELL PECK has returned to the Church of the Redeemer, Boston, of which he is vicar, fully recovered in health after nine months' travel in England, and on the Continent.

COLONEL CHARLES C. PIERCE, chaplain, U. S. A., is secretary of the War Memorials Council in Washington and has been designated by the Secretary of War as president of a board of officers to select chaplains for the officers' reserve corps as provided for in the army reorganization bill passed during the last session of Congress. Chaplain Pierce also is being retained by the War Department as chief of the Graves Registration Service and Cemeiterial Division, having mortuary control within the army throughout the United States, Mexico, and such foreign countries as have been temporarily occupied by the forces of the United States.

THE Rev. NORMAN B. QUIGG resigned his work at the Church of the Atonement, Edgewater, on October 31st, to become rector of Christ Church, Streator, and St. Andrew's, Park Ridge, Ill.

THE Rev. A. F. RANDALL has resigned as chaplain of the County and City Mission Society of Los Angeles, Calif., but continues voluntary ministrations at the County Hospital only. The new chaplain is the Rev. V. D. RUGGLES.

THE Rev. NICHOLAS RIGHTOR has taken charge of St. Mark's Church, Jonesboro, Ark.

THE Rev. D. A. SANFORD, who has worked among Indian missions in the diocese of Duluth during the summer, has now taken residence for the winter at 1626 Jennings avenue, Fort Worth, Texas.

THE Rev. CHARLES F. SCOFIELD has become rector of the Church of the Atonement, Morton, and St. James' Church, Prospect Park, Pa. Mr. Scofield has been absent from the diocese of Pennsylvania for one year, directing a rural church survey in Delaware and Maryland.

THE Rev. EDGAR L. TIFFANY, formerly of St. Paul's Church, Milwaukee, Wis. has become rector of St. Mark's Church, Paterson, N. J., and began his new duties on November 7th.

ORDINATIONS

DEACON

VERMONT.—On Sunday, October 24th, in St. Paul's Church, Wells, the Bishop Coadjutor ordained to the diaconate Mr. WILLIAM JOHN BROWN. The Rev. W. H. Bamford presented the candidate. Mr. Brown will officiate at St. Paul's, where he has already served as a lay reader.

PRIESTS

MICHIGAN.—On All Saints' Day in St. Paul's Cathedral, Detroit, the Rev. HERBERT A. DALY and the Rev. HARRY MIDWORTH were advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Rev. John McCarroll, M.D., Senior Canon of St. Paul's Cathedral and former rector of old Grace Church, Detroit, in which the Rev. Mr. Daly served as lay reader and deacon for many years. The presenters were Dean Rogers and the Rev. Charles L. Arnold.

Mr. Daly has been connected with the Cathedral staff since the amalgamation of St. Paul's Cathedral and Grace Church, being par-

ticularly active in the Sunday school and the local chapter of the Brotherhood of St. Andrew. He was ordained to the diaconate in 1900, and will remain on the Cathedral staff, at the same time continuing in his present secular employment.

Mr. Midworth served for many years as a lay reader in the diocese, and since his ordination to the diaconate in 1917 has continued to serve as missionary in charge of St. John's Mission, Plymouth.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

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BUFFALO:

Otto Ulbrich, 386 Main St.
 St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

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PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
 Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:

The Cathedral, 117 Peoria St.
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Morehouse Publishing Co., 1801 Fond du Lac Ave.

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Grace Church.

PORTLAND, OREGON:

St. David's Church.

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Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

NOWLAND.—Entered into the rest of Paradise from her home in Ashland, Maine, Thursday, October 14th. SUSAN WEBSTER NOWLAND. "Sister Susan" was for many years the only living graduate of Bishop Huntington's House of the Good Shepherd for deaconesses. Her life was one of unselfish and devoted service in her chosen profession of nursing.

May she rest in peace, and may light perpetual shine upon her!

ROBERTS.—At Hartford Hospital on All Saints' Day, after ten months illness, LOUIE ELLIOTT, wife of the Rev. C. E. Roberts, rector of St. James' Church, Farmington, Conn. The burial was in Farmington cemetery on November 3rd. A requiem was said by the Rev. E. C. Thomas of St. James', Hartford, assisted by the Rev. A. H. Barrington of Unionville. Dean Colladay of Christ Church Cathedral, Hartford, said the burial office, assisted by the Rev. E. C. Thomas and the Rev. A. H. Barrington.

Your prayers for her are asked.

STOCKETT.—Entered into rest, Sunday evening, October 17th, at Christ Church Rectory, Dover, Delaware, EVA COWMAN STOCKETT, eldest daughter of Mrs. John T. Stockett, formerly of Mauch Chunk, Penn., and sister of Mrs. Benjamin F. Thompson of Dover, Delaware. Burial in Christ churchyard, Dover, Delaware.

THOMAS.—Entered into life eternal on October 17th, at "Hindsburg", Bryn Mawr, Pa., EMILY HINDS, eldest daughter of the late William Grasett and Ann Thomas. Burial services at the Church of St. James the Less on October 21st.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting."

TOWER.—In Berkeley, Calif., on October 8th, at the residence of Mr. and Mrs. Lucien C. Lance, PAULINE ESTEE TOWER, wife of Arthur Tower of Evanston, Ill.; mother of Irving Tower of Kansas City, Mo.; of Mrs. Thorndyke Harvey of Detroit, Mich.; of Reuben Tower of Kenosha, Wis.; of John Stewart Tower; and of the late Lawrence Tower, second lieutenant U. S. A.; and of the late Estee Tower. Mrs. Tower was an associate of the Community of St. Mary, and a prominent worker in St. Luke's parish, Evanston, Ill. Service held at St. Luke's, Evanston; interment at Waterville, N. Y.

MEMORIALS

MORTON STEWART LEWIS

LEWIS.—Entered into Rest at Elizabeth, New Jersey, October 22nd, 1920, MORTON STEWART LEWIS; one who loved the Church and served her faithfully all his earthly days.

Born in Baltimore, Maryland, February 11th, 1865. When six years of age he became a member of the choir of St. Luke's Church, Rev. Dr. Charles W. Rankine, rector. Here he remained for a period of seventeen years, until his removal to New York in 1885, where he became actively identified with Calvary Church, Rev. Dr. Henry Yates Satterlee, rector. Removing his residence to Elizabeth in 1891, he became member of Christ Church, Rev. Dr.

Henry H. Oberly, rector, where he served many years faithfully as choirman, warden, and vestryman, until poor health necessitated his lessening his activities. These three rectors, whom he served through all his active Church life, testify to his help and example to them, as well as to other laymen.

With remarkable gift of memory, with taste and talent for research, he became one of the best informed laymen of the Church that he so greatly loved. His work in every department and activity of life was of the highest order and most efficient, yet modest withal.

He was a beloved son, a loving, thoughtful husband, a devoted brother, a faithful friend. As he lovingly served the Church, so, all his life, he loved to serve others. Friendships of childhood, of youth, of young manhood, of later years, all continued to the end. He never forgot. A multitude found in him a wise counsellor, an ever gracious and loving brother most eager to guide and help others over the rough places of life.

He was one of nature's noblemen; one of God's Christian gentlemen.

"Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?"

"Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor."

"He shall receive the blessing from the Lord: and righteousness from the God of his salvation."

—An Appreciation, by Two Friends.

RESOLUTIONS

REV. PERCY T. FENN, D.D.

Resolutions adopted at a meeting of St. John's Vestry, Wichita, Kansas. November 1, 1920.

WHEREAS, Our beloved rector, the Rev. Dr. Percy T. Fenn, has tendered us his resignation as rector of St. John's Church, Wichita, Kansas, after having served us with singular fidelity and devotion for nearly sixteen years, to accept a call to St. Mark's Church, Syracuse, New York; and

WHEREAS, He has the unfaltering conviction that it is his duty to accept this call, and leave the parish and diocese that he has served so faithfully; therefore, be it *Resolved*.

That we ungrudgingly bear our testimony as his wardens and vestrymen to the sweetness and integrity of his life, and to the self-denying labors that he has performed so successfully among us.

He came to us from St. James' Church, Texarkana, Texas,—a parish that loved him devotedly, and which still reverences his work and memory—and all through these years that we have had him with us he has gone in and out among us giving us the help and inspiration we so sorely needed.

By his teaching he has lifted us to a higher appreciation of spiritual truth and sacramental living. With a courage that never counted the cost he has set before us those truths by which we now live and by his own deep devotion and his indefatigable labors he has given our parish a name and reputation, not only in the diocese, but through the province.

Among the poor and the sick he has gone with tender, winning affection carrying with him the messages of the tender sympathies of the Master whom he serves.

The material results of his long rectorate—considerable though they be—are overshadowed by the rich spiritual harvest he has gathered for the Church. During his ministry here he has secured seventeen postulants for holy orders, some of whom are already serving the Church in position of distinction, besides establishing St. Stephen's, now St. James' parish of College Hill District, All Saints' Mission in West Wichita, and St. Augustine's Missions in North Wichita.

We shall miss him in the days to come, and we surrender him most reluctantly to a new people in the East. But we commend him earnestly and lovingly to their sympathies and devotion, and we pray that God will go with him to his new field of labor and that He will crown his work with blessing and increase.

Be it further resolved that these Resolutions be spread upon the Minutes and Records of the Parish, and that they be published in our Church papers and a copy be presented to our retiring rector.

Signed:

CHAS. A. MAGILL, Sr. Warden.
G. M. WHITNEY, Jr. Warden.
H. B. GILKESON.
CHAS. H. KNORR.
BRAYTON CAMPBELL,
J. W. BUCK.
ROBT. OSBORN, Treas.,
RANSOM STEPHENS,
L. B. McCausland, Sec'y.

MINUTE AND APPRECIATION

C. VICTOR TWISS

MR. C. VICTOR TWISS, born in Amherst, New Hampshire, on September 19, 1850, died from a stroke of apoplexy on October 30, 1920, having just passed the allotted days of man, three score years and ten.

For the thirty-two years which he lived in this city, he has been continuously and actively associated with the Church of the Beloved Disciple. He has been during this period an usher on the aisles, a Bible class teacher, the superintendent of the Church school, director of the parish chapter of the Brotherhood of St. Andrew, a singer in the choir, vestryman, treasurer, and warden.

Earnest and reverent, zealous and spiritually minded, his attendance has been constant, his Communion frequent, his interest in the parish unceasing, and his labors unflagging. He loved his Church and spared nothing at his command to make God's way known among men. There was probably no one in this parish, clergyman or layman, who knew everything in and about the church so intimately and to whom any one seeking information or assistance more frequently repaired.

The rector emeritus, the rector, and assistant minister, each of whom has known Mr. Twiss for more than twenty-five years, together with the warden and vestrymen of the Church, desire to express their consciousness of a seemingly irreparable loss in his death, their admiration for his Christian cheerfulness, devotion, and amiable character, and their sympathy for his widow and his daughters, to whom the memory of the just is blessed.

POSITIONS OFFERED

CLERICAL

WANTED, ENERGETIC YOUNG MAN AS assistant rector for a thriving parish in Ohio. Must be able to work among boys and young people. Apply, stating age and present salary, to D-257, care LIVING CHURCH, Milwaukee, Wis.

Replies made only to prospective applicants.

RECTOR FOR SMALL CHURCH IN EAST which can start salary at twelve hundred dollars per year. A spiritual pastor, capable of nurture in the present devotion of the flock and providing real services of worship. Address A. S. P-271, care LIVING CHURCH, Milwaukee, Wis.

IN GROWING MISSION PARISH IN New York State, a Priest who is a good Churchman, energetic, good preacher and parish worker. Salary about \$1,500. Address G-268, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT, CHRIST CHURCH, Springfield, Mass. Salary \$2,000. Apply to Rector-269, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references, Rev. E. N. BULLOCK, rector.

COMPETENT WOMAN OVER THIRTY AS mother's helper in small family. Comfortable home and good salary. Address Box H-248, care LIVING CHURCH, Milwaukee, Wis.

WOMAN PARISH WORKER WANTED. Ability to play a pipe organ a requirement. Good salary. Apply to the Rev. W. E. PATTERSON, Bar Harbor, Maine.

A HOUSEMOTHER FOR COTTAGE FOR small children in Church institution. Good home; fair salary. Address T-270, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted, to begin work January 1st. Write to Rev. R. J. CAMPBELL, Cedar Rapids, Iowa.

A TEACHER FOR GIRLS IN CHURCH Institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CURATE IN LARGE PARISH in New York City desires rectorship in diocese of Chicago or Middle West. Considered good reader and preacher, parochial worker, successful, widely experienced. Best references Address WILLIAMS-81, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, thoroughly experienced, highly recommended, desires parish, curacy, or locum tenency. Address E-265, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY IN Wisconsin or Illinois immediately. Write PRIEST-200, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRBOY TRAINER—ORGANIST, (English Cathedral, four years as assistant) wants post. Twenty years experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address N-260, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER holding position in the North, desires change. Boys or mixed choir. Communicant English Cathedral experience, Recitalist. Apply, DUNELM, care LIVING CHURCH, Milwaukee, Wis.

YOUNG SOUTHERN WOMAN WISHES position as companion to elderly, wealthy, Northern lady. Good references desired and given. Address SOUTHERNER-247, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of ability desires change. Five years in present position. Boy choir specialist. References exchanged. Address MASTER-267, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS house keeper, or companion, or work in Church institution. Address N. G.-263, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER desires change. Boy voice specialist. Highest credentials. Apply C-262, care LIVING CHURCH, Milwaukee, Wis.

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Preacher, Nov. 21st, The Rt. Rev. S. M. Griswold.

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Special Preacher: The Rev. Robert B. Kimber.

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Saint Charles avenue and Sixth street.
The Rt. Rev. DAVIS SESSUMS, D.D., Bishop.
The Rev. J. DIRICKSON CUMMINS, rector.
7:30 A. M., Holy Communion; 11 A. M.
Morning Service.
Sermon by the Rector; 5 P. M. Choral Evensong.

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NOTICES

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On request of copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

THE COMMISSION ON REGISTRATION AND REFERENCE OF CHURCH WORKERS,

under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth avenue, New York City.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

ST. HILDA'S DAY SERVICES

A day of devotion will be held in Christ Church, New Haven, Connecticut, on St. Hilda's Day, November 17, 1920.

The Rev. Wm. Harman van Allen, D.D., will be the Conductor.

Those desiring the Lunch which will be served in the parish house please notify St. HILDA'S HOUSE, New Haven, Conn.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Houghton Mifflin Co. Boston, Mass.

The Hidden Treasure of Rasmola. By Abraham Mitrie Rihbany. Illustrated. \$1.75 net.

Macmillan Co. New York.

Making Good. A story of Northwest Canada. By Captain G. B. M'Kean, V. C., Author of *Scouting Thrills*. \$2.00 net.

Scouts of the Desert. By John Wilson. \$1.75 net.

Jimmy Quigg, Office Boy. By Harold S. Latham, Author of *Marty Lends a Hand*.

Under Orders, etc. Illustrated by Edward C. Caswell. \$2.00 net.

The Terrible Island. By Beatrice Grimshaw, Author of *Red Bob of the Islands*, *In the Strange South Seas*, etc. \$1.75 net.

Right Royal. By John Masefield. \$1.75 net.

Touchdown-and After. By Gardner Hunting, Author of *Sandy's Pal*, etc.

Vir Publishing Co. Philadelphia, Pa.

Touchstones of Success. By 160 Present-day Men of Achievement.

Yale University Press. New Haven, Conn.

Preaching and Paganism. By Albert Parker Fitch, Professor of the History of Religion in Amherst College. The Forty-sixth Series of the Lyman Beecher Lectureship on Preaching in Yale University.

PAMPHLETS

Longmans, Green & Co. New York City.

Dogma and Criticism. By the Most Reverend and Right Honourable J. H. Bernard, D.D., D.C.L., Provost of Trinity College, Dublin. Liverpool Diocesan Board of Divinity Publications XXI. 60 cents net.

Mr. H. W. Hill, the late secretary of the E. C. U., was somewhat critical of the bill, and advised the members to go slowly. To make the measure an efficient instrument for good there must be several alterations. They did not want to promote a measure which did not command the approval and support of Churchpeople.

On Tuesday morning, sermons were preached in three Southend churches by the Archbishop of Canterbury, the Archbishop of Sydney, and the Archbishop of Brisbane.

Before beginning his sermon (at St. Mary's, Prittlewell), the Archbishop of Canterbury asked the congregation to stand for a moment "and ask afresh the guidance of Almighty God for our whole people at this hour of great industrial crisis and distress, that He will vouchsafe to those who have the trust of leadership in our national life, and to all who follow them, the spirit of wisdom and understanding and the quiet maintenance of steadfastness and self-control." The Archbishop then expressed his desire that churches throughout the country might be kept open continuously throughout the day for meditation and prayer during the coal strike.

OPENING THE CONGRESS

The Congress at its first meeting sent a message to the King expressing its loyalty, praying that peace might be speedily restored in Ireland and that the strike might be replaced by harmony in the industrial classes. A telegram was also sent to the Prince of Wales expressing thankfulness for what he had done to consolidate the Empire.

At the opening meeting on Tuesday afternoon the president delivered his address, a very striking and courageous utterance. If anyone doubted the popularity of Dr. Watts-Ditchfield in his diocese, those doubts would have been set at rest by his reception. He has evidently won the confidence of Churchmen of all sorts, and the frankness and sincerity and courage of his utterance show that he has at least deserved it. One most striking point in the address was the Bishop's direct challenge of the conclusion of the Dean of St. Paul's in his Romanes Lecture on "The Idea of Progress". Loud applause greeted his statement that he could not accept the Dean's view that "we have no millennium to look forward to." "I cannot accept this doctrine as compatible with my faith," the Bishop said. "It belittles and undermines the force of the Incarnation, the Atonement, and of Him who is alive for evermore." The interest became intense when the Bishop proceeded to advocate "Reunion within the Church". He struck a very personal note when he spoke of his Methodist upbringing, and described himself as "a pronounced Evangelical". Probably his hearers were not prepared for his bold words about the treatment meted out to the Anglo-Catholic Congress. The Wesleyan Conference, he said, when it met in London, received a message of goodwill from the bishops; why was no message of recognition and goodwill sent to the Anglo-Catholic Congress? His conclusion was that "the cleavage between the episcopate and a great body of Church opinion" was "bad for the Church, bad for the nation, bad for the cause of religion." The loud applause which followed showed that the speaker had the Congress with him.

The discussion of the policy to be pursued towards Anglo-Catholics, coming from so pronounced an Evangelical, was remarkable in its breadth and statesmanship; and it was the utterance of an obviously sincere and religious administrator. Equally bold were the Bishop's proposals for realization

ENGLISH CHURCH CONGRESS PROVES DISTINCT SUCCESS

Despite Handicaps—Topics Include Christian Economics, Forgiveness of Enemies, The National Assembly, Women and the Ministry, Etc.

The Living Church News Bureau }
London, October 22, 1920 }

THE Church Congress, which formally opened at Southend on Tuesday last, has, contrary to the expectations of some, developed into a distinct success. Although taking place at a great industrial crisis (the long-threatened miners' strike having unfortunately come to pass), the attendance has not fallen, and the membership is well over two thousand.

Although the Congress itself did not begin until Tuesday, there were the usual preliminary meetings. The Ecclesiastical Art Exhibition, under management of Mr. John Hart, was opened on Saturday last by the Bishop of Chelmsford. The exhibition includes a very fine collection of antique plate from the churches of Essex, and an array of Elizabethan cups, in value and variety as noteworthy as any in England. The Congress banner, embroidered by the students of the Southend Municipal School of Art, is almost as gorgeous in design and color as the cope worn by the Bishop of London at the coronation of the King and Queen, and it attracted a good deal of attention. The central figure on the banner is that of St. Cedd, Bishop of the East Saxons, the first Bishop of Essex, with the motto, "The Faith of our fathers learned from God may we inviolate teach to posterity." The loan collection also contains the Bishop of Chelmsford's pastoral staff—the first of the new diocese—and the portrait of Dr. Watts-Ditchfield which was presented to him during the week by the Archbishop of Canterbury.

On Sunday afternoon the Bishop of Chelmsford, as President of the Congress, took the chair at the lads' meeting at the Kursaal, very happily holding the attention of the young people. The speakers included the Rev. Patrick McCormick, once vicar of Johannesburg, and chaplain of His Majesty's Forces in South Africa, and the Rev. F. H. Gillingham, the famous Essex cricketer. The same afternoon a very large meet-

ing of girls was presided over by Miss Ruth Rouse, a "Girton Girl" and traveller, who talked about the importance of thinking rightly about other nations on international matters. Miss Winifred Sedgwick, who was for some years secretary of the Students' Christian Movement, and has worked in Russia, also addressed the meeting.

These gatherings were followed on Monday afternoon by a meeting for women (at which Mrs. Knight-Bruce and Deaconess Siddall spoke), and a meeting for men in the evening—though it must be confessed that the men did not come in such numbers as the women had come in the afternoon. The men's meeting, on the ordinary lines of such assemblies, fell below the standard of the similar meeting last autumn at Leicester. The Bishop of Chelmsford got an enthusiastic reception, and spoke well and strongly on the new proposals for divorce. The Bishop of London, who followed, knows exactly how to catch and hold such a meeting; and though new speakers may come with fresh methods, they have not the magic which makes the Bishop of London's name a household word. Mr. Blackburne, an army chaplain, is a first-rate speaker, enthusiastically Christian, vehement in his contempt for party shibboleths. He told a story of some narrow opposition to the erection of a crucifix as a war memorial, and his scorn of such Protestant prejudice moved the audience to loud applause.

On the same evening at a meeting of the English Church Union in the Masonic Hall, the subject for discussion was the proposed Parochial Church Councils (Powers) Bill, shortly to be presented to Parliament. Sir Robert Newman, president of the E. C. U., urged the importance of a definite attitude towards the bill, to secure adoption of the principles and school of thought for which the Union stands. He said it was very easy to criticise the bill: the important thing was to safeguard the things they valued, especially the independence of the parish priest in things spiritual. Canon Lake made a point of the need for effort to bring about the intelligent interest and influence of the laity, to secure by their co-operation the welfare of the Church, and said we must not mind taking risks, so long as they did not run counter to Catholic principles.

approchement that is so desirable. A law must be restored to a position of respect, diocesan synods must be revived. Church courts must be reformed, and the Oath of Canonical Obedience and the Declaration of Assent must be revised. It was a memorable utterance indeed, and its effect will extend far beyond the confines of the Southend Congress.

THE FIRST TOPIC: CHRIST'S ECONOMICS

The Congress, after this brilliant opening, devoted itself to the discussion of the subject set down for that afternoon, viz. The Person of Christ in Relation to Man. Papers were read by Canon A. J. Mason of Canterbury and the Dean of Carlisle (Dr. Rashdall); but the most cordial reception was reserved for Dr. R. J. Campbell (erstwhile of the City Temple, London, now vicar of Christ Church, Westminster). This was Dr. Campbell's first appearance at a Church Congress, and his remarks were received with profound interest. Speaking on the temporal setting and eternal significance of the teaching of our Lord, Dr. Campbell said that it was often insisted that Christ did not teach a complete ethic, that there were gaps in His statement of principles for the ordering of human life, that He could not have foreseen the new and complicated problems thrust upon us by modern industrialism and the far-reaching potentialities of an international democracy. But before admitting this it was requisite to ask ourselves how far modern economics and the relation of the employer and employed represented a transitory stage in human development, and whether they were likely to be superseded by something which relegated material self-interest into the background, and stressed another motive of action than the mere desire to accumulate. "I will hazard the suggestion," said Dr. Campbell, "that the future will show a great change in these respects, a change so tremendous as to be almost inconceivable to our generation. Society cannot long continue as at present organized; there are mighty forces at work to bring about its disruption and re-integration on other lines. Which shall prevail in the new day, the self-regarding or the all-regarding instincts in the nature of individual men; will our thoughts always continue to centre round questions of what we shall eat and what we shall drink and wherewithal we shall be clothed, or can we be set comparatively free from the contemplation of these things to address ourselves to the more fundamental problem of the kind of manhood that is best worth cultivating? Dimly we can discern a new world struggling to the birth, wherein shall be none of the present occasions of bitter strife and mutual antagonism, nothing to make wars about, a world wherein production shall be easier and vastly more abundant, and the passion of acquisitiveness be unknown because without point or meaning."

ON THE FORGIVENESS OF ENEMIES

At the evening meeting the Dean of St. Paul's (Dr. Inge) read a paper on Our Duty to our late Enemies. To read a paper such as this in Southend was a courageous act of faith in the Christianity of the listeners. For Southend suffered severely from German air-raids, and where so many deaths have occurred from German bombs anti-German feeling was bound to be strong. The Dean's paper was a frank and outspoken proclamation of the Christian duty of forgiveness of enemies. Some of the Dean's quotations from Professor Deissman's *Present Situation in Germany* gave rise to interruptions and cries of "Question". The speaker, however, did not flinch

for an instant. His paper was by no means a "popular utterance", but it was courageous to a high degree, and the audience appreciated that fact; as the Dean proceeded he received much applause. He ended with these words:

"You will forgive me, I hope, for making what some would call a pro-German speech. You have been very patient with me. I love my country as much as any of you; but, as Edith Cavell said before her death, 'Patriotism is not enough'. In Christ Jesus there is neither Jew nor Greek, German nor Englishman; we are all one in Christ Jesus."

The Bishop of Lichfield, who spoke next, paid a warm tribute to Dean Inge's paper, and then set himself to ask: "Is there such a thing as a Christian view of politics?" He maintained, firstly, that politics and business must not be excluded from the rule of Jesus Christ; and, secondly, that nationalism must be Christianized. The Bishop went on to deal with our position in the eyes of other nations, particularly in our treatment of nationality in Egypt, India, and Ireland. "Our present régime in Ireland," he said, "is causing us infinite discredit among all the nations of the earth," and the audience showed their endorsement of the Bishop's view by their applause. So, too, they took his clear warnings about the hypocrisy which permits our business houses to enter into relations with Germany, but forbids Germany to enter the League of Nations. Finally, the Bishop insisted that the League of Nations was emphatically a Church question, and he made the point that every advance towards Christian unity marked a stage in fellowship between nations. A "home reunion," he said, "which deliberately ignores other great branches of the Catholic Church might be a positive hindrance to the cause of a right understanding among the nations. Nothing short of one united Catholic Church will suffice." The Bishop closed a fine appeal with the words: "Our one hope for the nations rests on allegiance to the Person, obedience to the principles, and reliance on the power of Christ, whose law is the law of love."

"THE NATIONAL ASSEMBLY"

On Wednesday the Congress discussed Problems of the National Assembly, when a careful and learned paper was read by Lord Phillimore, the late president of the E. C. U., which was followed by a dissertation on the Powers and Functions of Parochial Church Councils, by Lord Wolmer. Both these papers were of importance to Churchpeople in this country, but are hardly of sufficient interest to your readers in America to warrant any lengthy comment.

On the same afternoon, a crowded meeting in another hall discussed Spiritualism, and papers were read by the Rev. Harold Anson, Sir W. F. Barrett, F.G.S., Miss L. Dougall, and the Rev. M. A. Bayfield.

"WOMEN AND THE MINISTRY"

A good deal of controversy was aroused by Miss Picton-Turbervill's address on Women and the Ministry. Canon Goudge, of Ely Cathedral, said that the subject of woman's fitness for the ministry demanded frankness. Man, whether superior or not in the main, certainly had the physical strength and qualities for leadership; women, on the other hand, were neither good theologians nor so sound as men in the giving of advice. This question in no way depended on the spiritual worthiness or otherwise of women. Nor had the restriction of their service anything to do with any limitation of education. Men could not claim the characteristic burdens

of women, and they did not desire to see women share any of the characteristic burdens of man. The mind of the Church on the broad issues had been quite clear: The Church was meant for a theocracy, but it had never recognized the placing of women in authority over men. He concluded by saying that, so far as the Lambeth Report was concerned, very few of the bishops were in favor of all the conclusions.

"THE CHURCH AND LABOR"

The evening session of Wednesday attracted a large audience, the subject being The Church and Labor. As was fully expected, the Bishop of Chelmsford gave a good lead with a strong and rousing speech from the chair. He claimed that Christian people in this land had never faced the Labor question as a whole. It was necessary for capital and labor to deal with the problems in a Christian spirit.

The Bishop of Peterborough said that there were two irresistible movements to-day: (1) the movement of workers from the status of mere tools to the status of partners; (2) the movement of industry from private enterprise to public service. Both have two enemies—one is the group that desires to retain the *status quo* (many good Churchmen among them); the other hopes for a swift bomb which will destroy all systems at a blow. One group needs to learn adventure, the other patience; and the only teacher who can teach both groups is Christ. The Christian employer must be prepared to make Christian experiments—for instance, in coöperative management. We are being driven back from all quarters on one conclusion—that if you want a renovated world you must have renovated men, and it is the business of the Church to produce them.

Mr. Fred Hughes, assistant secretary of the National Union of Clerks, followed with a stimulating paper on the subject of Labor as a World-Problem. It was a constructive and profound effort—direct and clear, yet not combative—and its reception by the audience showed how much Church opinion has changed, or is changing, on questions of labor.

The Rev. G. A. Studdert-Kennedy was the last speaker, and those who expected jokes and funny stories from "Woodbine Willie" must have been surprised at the speech they heard. There was humor, indeed, but the speech was a clever and candid examination of the actual position of the Church and of labor opinion. It revealed a remarkable first-hand acquaintance with the inner conditions of the labor movement on its moral and intellectual sides, and was a very solid contribution to the discussion of a most urgent problem.

I have already exceeded, I fear, the limitations of space, so will defer until next week's letter detailed comments upon Thursday's proceedings. These included a most interesting discussion on Christ and Recreation and papers on Reunion with the Eastern Orthodox Church. The Congress closes to-day (Friday) with a devotional meeting, but obviously there will be no discussion.

THE NEXT BISHOP OF MANCHESTER?

There is already conjecture as to the successor of Dr. Knox, Bishop of Manchester, who resigns at the end of this year. A correspondent of the *Guardian* says:

"Of all the names mentioned only three are regarded with general approval—the vicar of Leeds, Dr. Temple, and Canon Peter Green. The first would be acceptable to all parties, and his intimate acquaintance with parochial work in the diocese would make his selection most popular. Dr. Temple has

many admirers in Manchester, and his appointment is specially favored by those who recognize that the complex problems of reconstruction under the new Church Constitution should be in the hands of a capable

leader. A feeling prevails that the problems of organization involved in the pending division of the see would not be to Canon Green's taste."

GEORGE PARSONS.

ARCHITECT BEGINS REBUILDING KING'S COLLEGE, WINDSOR

On Former Site—Discussion of Marriage Annulments in Toronto— Report on the Hickson Mission

The Living Church News Bureau }
November 3, 1920 }

THE work of rebuilding King's College, Windsor, the main building of which was destroyed by fire last year, has been commenced, the architect being Andrew R. Cobb, M.Sc.

While the old King's College main building destroyed by fire was Georgian in its architectural style, the building was not always so. This historic building was begun in 1791, the cornerstone being laid by Governor Parr. When completed it had no classic grace or dignity. The trees around it were few and small. It looked more like a barracks, built in the old fashioned German style, with its flat roof and high unbroken front over 200 feet long, the whole surmounted by a tremendous cupola.

Such was the building until 1854, when the pitched roof was added (to some extent hiding the cupola) and the classic Georgian portico with its beautiful Ionic columns. In the course of time the trees added to the charm of the place and these same fine old elms have lived through the recent fire to beautify the new building which will stand on the old site.

There is much in the surroundings of the old location. No finer site could be found anywhere in Canada, the hill top sloping gently to the south and west and commanding a view of the rich dyke lands, dotted with French willows, and stretching for miles, with well wooded hills beyond. Grouped about are the little chapel, the convocation hall, the professors' residences, the school buildings, each with a charm of its own. Such is the setting for the new building, and the task of the governors has been to replace the old building with a modern structure which will fit in with things as the many sons and daughters of old King's remember the scene.

Chancellor Davidson on Marriage Annulments in Quebec

That veteran layman of the diocese of Montreal, Dr. C. H. Davidson, who is the diocesan chancellor, recently addressed the Presbyterian Synod of Montreal on The Marriage Laws of the Province of Quebec.

Dr. Davidson explained clearly the conditions which exist to-day, mentioning specific instances where, through an ecclesiastical impediment, marriages had been annulled *ab initio*, thereby reducing the children of such marriages to the status of illegitimates and stigmatizing the woman as an adulteress in the eyes of the Church.

A law permitting the annulment of marriages *ab initio* was considered by the speaker to be worse than the divorce laws of any country, for these laws did not do away with the original marriage contract.

While believing that the Church had the right to make marriage laws and issue decrees which should be obeyed by its members, Dr. Davidson urged strongly that the

Presbyterian Church of Canada should support the principle that the punishment meted out to the parties disobeying these decrees should be strictly ecclesiastical, and that no contravention of the civil law should be allowed by a religious community. The sacredness of the home, he asserted, was being violated, and the people of the Dominion could be sure of no safety as long as such marriage annulments were allowed. He also urged strongly that the Presbyterian Church should support the stand taken by the Bishop of Montreal on the subject, or should take steps to place itself on record as being opposed to any interference with the rights and liberties of people by authorities who have no right of jurisdiction under the civil laws.

Dr. Hanson of Montreal emphasized the necessity of the people of Canada being awakened to the danger to their homes through the present possibility of marriages, legal according to civil law, being annulled by a decree outside the law.

Methodist Board of Social Service on Marriage Annulment

The Department of Evangelism and Social Service of the Methodist Church in Canada has just been holding its annual meeting in Toronto. It passed the following resolution on the burning question of the annulment of mixed marriages in the Province of Quebec:

"We recognize that it is essentially fundamental to the welfare of the national life that marriage laws be clearly defined and faithfully observed, and the permanence of the marriage relations be absolutely maintained. We regret that marriages legally performed by our ministers in the province of Quebec, where the contracting parties have lived happily together as husband and wife, and have borne children, have been interfered with by ecclesiastical authorities, and notwithstanding the fact that the Supreme Court of Canada has rendered its decision that these marriages were performed in accord with the laws of the province. We submit that such action is in violation of the rights of our people, and that the decision of the Supreme Court of Canada should be respected in all parts of the Dominion.

"We declare our astonishment and abhorrence at this attack upon the rights of Canadian citizens: upon the legal authority of the Church ministers in good and regular standing in their denominations, and given right to marry by the laws of the province, and upon the decision of the highest judicial Court in Canada. We earnestly appeal to the Government and courts of Canada to uphold the authority of the Supreme Court and to the Government and legislature of the Province of Quebec to defend the rights given to Church ministers under its laws to marry people of that Province, to protect its citizens who have been legally married against interference with their domestic relations, and their children from the stigma that has been thrust upon them.

"The government by definite action should set aside these annulment decrees and re-

store to the men, women, and children concerned their legal right to home and domestic life."

Valuable Report of the Hickson Mission in Toronto

A special committee of the deanery of Toronto has prepared and presented the following valuable and interesting report on the Hickson mission in Toronto.

A total of 1,402 persons received the laying on of hands during the mission. As far as recorded, these were: Anglicans, 709; Presbyterians, 123; Methodists, 142; Baptists, 43; Roman Catholics, 9; various religious bodies such as the Salvation Army, Jews, Christian Scientists, New Thought, Pentecostal Mission, and Unitarians, 58.

At the beginning of October a letter and form of enquiry regarding bodily benefits received through the mission were sent to all who presented cards of admission at St. James' Cathedral. The results are as follows:

A. 1,017 letters were sent to residents of Toronto and 214 to persons resident elsewhere, a total of 1,231. 685 replies have been received, and 27 undelivered letters were returned.

B. The following table of results, based entirely on these answers, is simply a summary of the patients' own testimony. The committee has had no means of testing accuracy either in diagnosis or in the statement of results.

C. Cases of cures not reported officially are known to members of the committee, but are not included in the report.

D. It should be borne in mind that there was practically no spiritual preparation, that many people came for healing hardly knowing what to expect, and that in the Church itself there was no large body of confident faith in the mission. In the light of these facts, the outpouring of spiritual blessing and the lessening of physical affliction are truly remarkable.

Cures of the following diseases are reported: Nervous prostration, 2; "nerves", 3; neuritis, 4; tie-doloreux, 1; St. Vitus' dance, 1; mental deficiency, 1; internal weakness, 1; kidney trouble, 1; gastritis, 2; appendicitis, 1; peritonitis, 1; bladder trouble, 1; stones in urita, 1; high blood pressure, 2; heart trouble, 1; hardening of arteries, 1; hemorrhage, 1; asthma, 1; abscess on lung, 1; rupture, 1; rheumatism, 7; cancer, 1; cyst, 1; goiter, 2; growth on face, 1; convulsions, 2; epilepsy, 1; lameness, 3; pains in back, 3; pains in head and chronic headache, 3; Pott's disease, 1; fluid on knee, 1; throat trouble, 1; total 55 cures.

There were 152 cases of very great improvement, 184 cases of noticeable improvement, and 304 cases of no improvement. Fifty-six per cent. of those replying testify that they received some definite bodily blessing.

Splendid War Memorial Unveiled in Toronto

Last Sunday witnessed at the Church of the Redeemer, Toronto, the unveiling of six splendid war memorial windows and two tablets.

The general theme of the group of six windows is a representation of sacrifice, the upper left hand window containing a representation of our Lord bearing His cross on the way to the Crucifixion.

The service was almost wholly taken by the fathers of the men who had fallen. Dr. N. W. Hoyles read the lesson, and F. Armstrong and J. W. Curry read the names of those 52 boys which are inscribed in two tablets in the west transept just under

the memorial windows. The windows and tablet were unveiled by Sir John Aird and E. R. C. Clarkson while W. J. Bennett read the words of unveiling. The twelve sidesmen who presented the offertory were fathers of the soldiers. The dedication prayers were said by the rector, Canon C. J. James, who had planned every detail with great care and affection, and gave a most suitable address.

Inter-Diocesan Jewish Missionary Conference

The Inter-Diocesan Jewish Missionary Conference held at St. Stephen's Church and parish house, Toronto, last week proved most helpful. The Bishop of Toronto presided, the Rev. M. Malbert of Ottawa read an interesting paper on Rabbinitism, Miss Strangeman spoke about work among Jewish women and children in Montreal, the Rev. D. J. Nevjevitz spoke on Present-day Problems of Jewish Missions, the Rev. John L. Saker, secretary of the Protestant Episcopal Church Missions to Jews in U. S. A., read a remarkable paper on the Philosophy of Israel's Destiny.

Miscellaneous Items of Church News

Archdeacon Ingles on Sunday last unveiled a memorial tablet at St. Mark's, Parkdale, Toronto, to the twenty-three men of the Church who gave their lives in the great war. A special sermon was preached by the Rev. J. F. Tupper, a returned chaplain.

The funeral of Miss R. Grier, for twenty-three years principal of the Bishop Strachan School, took place from the chapel of the Sisterhood of St. John the Divine, Toronto, of which her sister is Mother Superior. The service was conducted by four nephews, Dean Owen of Hamilton, Dr. John Mockridge of Philadelphia, Dr. Grier of New York, and the Rev. Hamilton Mockridge of Toronto.

The Rev. E. B. Spurr, rector of St. Mary's, Glace Bay, Cape Breton, has been appointed treasurer of King's College, Windsor, Nova Scotia, which intends next spring to launch a big drive for a rebuilding and reconstruction fund.

The Woman's Auxiliary of the diocese of Nova Scotia held its fifteenth annual meeting in Halifax, opening with celebration of the Holy Communion at All Saints' Cathedral. Features of the proceedings were addresses by the Archbishop of Nova Scotia and Miss McIntosh, a missionary from Honan, China. Mrs. H. W. Cunningham was re-elected president.

The Dean of Niagara, Dr. Owen, dedicated the honor roll and tablet which has been erected to the memory of 1,620 men of Hamilton and the county of Wentworth who fell in the great war.

Wycliffe College has conferred honorary doctors' degrees in *absentia* on the Right Rev. Heber J. Hamilton, Bishop in Mid-Japan, and the Rev. J. Cooper Robinson, also of the Canadian Mission in Japan, who is the senior foreign missionary of the Canadian Church.

The deanery of Peel, Ontario, held an annual choir festival at Christ Church, Brampton. J. Edmond Jones, well known as the secretary of the committee which compiled the Hymnbook of the Church of England in Canada, conducted the assembled choirs and Canon Woodcock gave an able sermon on Worship.

Last week the Women's Canadian Clubs at Kitchener and Stratford, Ont., were addressed by Miss E. M. Knox, principal of Havergal College, Toronto, on The Girl of

Yesterday and To-day. The old Havergal girls at Kitchener gave a reception for Miss Knox.

The Rev. Canon Shatford has been appointed chairman of the central committee which is dealing with the erection in Montreal of a Canadian Vimy Ridge Memorial Church.

A tablet was unveiled in St. Clement's, Riverdale, Toronto, on October 31st, by Major, the Rev. W. L. Baynes Reed, D.S.O., to perpetuate the memory of 281 soldiers and a nursing sister from the parish who

enlisted in the great war, 28 of whom lost their lives.

The Bishop of the Yukon has just sent in \$2,585.60 as the results of the canvass of his diocese for the Forward Movement, with \$2,067.85 cash paid. The Commissioner, Mr. Evelyn Macrae, also reports with warm appreciation that the sum of \$66.50 has been sent in by our missionaries in Kangra, India, and that Quebec diocese remitted \$680.50 received from the Magdalen Islands. Surely the movement has enlisted world wide support.

ADDRESSES ON LAMBETH AND GENEVA BEFORE CHURCH CLUB

By Bishop Burch and Mr. Gardiner — Memorial Service for Archdeacon Stuck — Centennial of Colored Parish

New York Office of The Living Church
11 West 45th Street
New York, November 8, 1920

AN important meeting of the Church Club will be held on Tuesday evening, November 16th, at the club rooms, 53 East Fifty-sixth street.

At this meeting members and guests, and ladies accompanying them, will be privileged to hear of the two great events of the summer in the religious world.

Bishop Burch will speak about the Lambeth Conference and the Encyclical Letter.

Robert H. Gardiner, Esq., secretary of the World Conference on Faith and Order, will tell of what was done at the important and unusual gathering of clergy and laymen from all parts of the world held at Geneva, Switzerland.

IN MEMORY OF ARCHDEACON STUCK

Great crowds were present in the Cathedral of St. John the Divine last Sunday afternoon, when a service was held in memory of Hudson Stuck, priest and doctor. An eloquent eulogy was made by the Rev. Dr. Edward Cloves Chorley. The service, the large attendance of worshippers, and the memorial sermon, made a worthy tribute. Archdeacon Stuck was one of the outstanding figures in the missionary work of the Church. He was especially interested in this Cathedral and had spoken of its growth and possibilities. The Archdeacon of Alaska was widely known to Church people in this city and his brave work on one of the frontiers of Christendom was highly esteemed.

CENTENNIAL OF NEW YORK'S CHIEF PARISH OF COLORED PEOPLE

The *Bulletin* of St. Philip's Church gives interesting facts in the history of this prosperous parish and outlines the programme of services and other events marking the centennial anniversary of the incorporation of the congregation.

On Sunday, November 14th, there will be five celebrations of the Holy Communion and three other services on that day, and two sermons. Bishop Burch will make an address of welcome and congratulation. Monday evening there will be a pageant and tableaux. Tuesday evening is the time set apart for a public meeting and a reception and reunion, with addresses by six distinguished speakers.

A service of praise will be held on Wednesday evening.

Thursday and Friday will be given over

to the newly formed Provincial Conference of Church Workers among Colored People.

Saturday is an open day.

On Sunday, the octave of the festival, there will be three celebrations of the Holy Communion and four other services.

Large committees of men and women are assisting the rector, the Rev. Dr. Hutchins C. Bishop, and the Rev. Everard W. Daniel, in advisory and executive work.

It will be a great week in the history of this great parish. Many congratulations will go to the rector and his faithful people.

FIFTY YEARS A SEXTON

In token of fifty years' service as sexton rendered to Christ Church by George Gilham, appropriate remarks were made at the close of the mid-day service last Sunday morning by the rector, the Rev. John R. Atkinson. In further recognition of this long term of service well and faithfully done, a substantial gift was presented to Mr. Gilham in the name of the congregation. A parish reception was held on Monday evening at which the sexton was the guest of honor. A large company of parishioners and guests were present, an orchestra from Columbia University furnished music, and the Children's League gave an interesting entertainment.

CHURCH OF THE HOLY COMMUNION

This fall sees the introduction in this parish of a 4 P. M. vesper service, without sermon. There is a choir of forty voices, and the psalter is chanted by a body of men using only Gregorian tones. At a shortened evening service there is an abundance of popular hymns, and then a Bible story thrown on the screen. The church is filling up for these services. Beginning this month the church will be used by the Salvation Army for its week-day night service. On one week-night a course of twelve illustrated lectures on Americanization will be given, prepared by the Rev. Newell Dwight Hillis, D.D.

THE MISSIONARY INSTITUTE IN INCARNATION PARISH

As announced last week, a series of conferences on missions begins at the Church of the Incarnation on Monday, the 15th, continuing through the following Friday. The general topic is The World for Christ. A daily celebration at 9:15 (not 9:45 as previously announced), will be followed by conferences at 10 and 11, a noon-day service from 12:15 to 12:35, and afternoon conferences of an hour's duration beginning at 3, 4, and 5:20. Numerous well known speakers will take part, including Bishop Lloyd, Chancellor E. E. Brown, Dr. Slattery, Dr. John W. Wood, the Rev. F. L. H. Pott,

D.D., the Rev. Y. Y. Tsu, and others, besides those mentioned heretofore.

CHANGES IN THE HOLY EASTERN ORTHODOX CHURCH

The Rev. Ingram N. W. Irvine is no longer associated with the Holy Eastern Orthodox Catholic Church in its work carried on in New York under the jurisdiction of the Archbishop and diocesan council by the Archimandrite Patrick and the American clergy working with him. Dr. Irvine's place as associate rector of the Church of the Transfiguration has been taken by the Rev. Canon Stephan Geoffrey Arthur Lang, D.D. As head of the English department of the National Russian Orthodox Seminary at Tenafly, N. J., he is superseded by the Rt. Rev. Archimandrite Patrick, who is chairman of the English faculty. Two of our own clergy are also members of this faculty. The vice-chairman is the Rev. Edward J. Burlingham, rector of Christ Church, West Islip, L. I., and the Rev. Elwyn H. Spear, rector of the Church of the Atonement, Tenafly, is teaching American Church History, Ethics, and Civics.

THE EASTERN ORTHODOX IN NEW YORK

Archimandrite Patrick, representing the Eastern Orthodox Catholic Churches in the city, addressed the clergy of the City Mission Society at their monthly staff meeting in the Chapel of St. Barnabas' House, on October 4th. He formally asked their co-operation in his efforts to have the adherents of this great communion, numbering between 300,000 and 400,000 people in Greater New York, listed as Eastern Orthodox, not as Roman Catholics. The superintendent of the society, the Rev. L. Ernest Sunderland, stated that for years they had taken special interest in the Eastern Orthodox people, and in some institutions they are already referred to the chaplain of the City Mission Society rather than to the Roman Catholic chaplain. Our chaplains have always endeavored to get a priest of the Eastern communion to minister to them if possible, or have ministered personally in *extremis*.

Formal request was also made of the city authorities by the Archimandrite and the Rev. Mr. Sunderland that these people be properly registered on admission to a public institution, and referred to the chaplains of the City Mission Society, who are the official chaplains in twenty-five municipal and state institutions for all who are not Roman Catholics or Jews. This request was cordially received, and a promise of co-operation given. The Rev. Father Antony, on the staff of the Cathedral of St. Nicholas, is in charge of this work for Archimandrite Patrick, and will closely coöperate with the clergy of the City Mission Society.

NEW RECTOR FOR ST. ANDREW'S, HARLEM

St. Andrew's future, declares the parish news letter, is now assured. The Rev. Albert E. Ribourg, D.D. (pronounced Ree bour), has been unanimously called by wardens and vestry and enthusiastically commended by the Bishop. He has accepted and will begin his ministrations on the first Sunday in December. Dr. Ribourg is one of the most noted preachers in Canada. For three years he crowded his church in Winnipeg, and was then called to build up the new St. Alban's Cathedral in Toronto, where he has labored for the last four years. The Cathedral building had to be enlarged. He himself is an American citizen.

Dr. Ribourg is a native of France, educated and graduated in arts and theology in that country, proceeding to a doctorate in theology. Under the influence of the

famous Père Hyacinthe he joined the Old Catholic Church, then came to America and worked for a number of years under the late Bishop Kozlowski, by whom he was ordained as deacon and as priest in 1902. Received into the Canadian Church in 1913 by the Archbishop of Rupert's Land, he served as general missionary among the French in the eastern states.

It is hoped that the church may be cleared

of debt and ready for consecration on St. Andrew's Day.

The Rev. P. Gavan Duffy will hold a week's mission in St. Andrew's parish, beginning on Sunday, November 14th. On November 16th, the convocation of the Brotherhood of St. Andrew will meet in the parish, when there will be afternoon discussions, a dinner, and an evening service, at which Father Duffy will preach.

BISHOP MORRIS AND DR. POTT ADDRESS MASSACHUSETTS WOMEN

On Missionary Topics—Cambridge Coaching School—Trying to Help Dr. Grenfell's Work

The Living Church News Bureau
Boston, November 8, 1920

THE Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone and Panama, and the Rev. F. L. H. Pott, D.D., of St. John's College, China, were the two speakers outside the diocese to address the forty-third anniversary meeting of the Massachusetts branch of the Woman's Auxiliary in Trinity Church last Wednesday.

Two services were held in the morning and one in the afternoon. Bishop Lawrence gave the opening address and after that service the women adjourned to Trinity Chapel for an address by Miss Eleanor Denman, diocesan parish visitor.

The afternoon service was conducted by Bishop Babcock.

Bishop Morris told of the large West Indian population of the Canal Zone, most of whom are members of the Church of England. At the two churches in Colon and Panama, he said, the attendance fairly overflows, and many white Americans worship with the West Indians. There is need, he said, of two new churches, at Las Cascadas and at a new town called Silver City. He outlined the work being done for little Panamanian orphans and appealed for funds to enlarge the work; a car is needed to bring supplies from the city, and he suggested that some Boston woman might contribute a Ford car.

Land on which the chapel stands in which the work of the zone centres has been promised, as well as a larger plot adjoining, by the Governor on condition that they build a church, parish house, and other buildings. He told the Governor that this plan would cost at least \$100,000, and the land has been leased upon this condition.

Dr. Pott centred his talk upon the needs of St. Mary's Hall, in Shanghai, adjoining St. John's University. The schools and colleges of China he characterized as "centres of power," and cited the "students' strike" of about a year ago, which forced the Chinese government to reverse its intention of handing over Shantung to Japan. The girl students participated in this student movement. These girls, he declared, came from the representative families of China, and often come to the Christian schools in face of parental opposition.

RETURN OF ITALIAN PRIEST

The Rev. Henry C. Sartorio has resumed his work at the Chapel of St. Francis of Assisi, Boston, having returned from Italy with his eyes much improved. In July the Ph.D. degree was bestowed upon him by the University of Rome. The publishing house of Zanichelli in Bologna is bringing out his

latest book, on *Americans of To-day*. The preface is by Senator Ruffini, Minister of Public Instruction in Italy.

CAMBRIDGE COACHING SCHOOL

Last Wednesday evening the Cambridge Coaching School held its first meeting at the Episcopal Theological School, Cambridge, with a large attendance. The object of this school is to show Church school teachers how they can carry on their work with children on Sundays most effectively. The work is maintained by the board of education of the diocese, of which the Rev. John W. Suter, Jr., recently has been made educational secretary. The fact that 600,000 children in Massachusetts are receiving no religious instruction of any kind has spurred the Church to determine to reach all the boys and girls for which it is responsible. The Cambridge Coaching School is a step to this end.

On Sunday, November 14th, every parish and mission in the diocese has been asked by the diocesan board of education to observe a corporate Communion for Church school teachers, officers, leaders of boys' and girls' clubs or guilds, and leaders of the Church School Service League. It is hoped that this corporate communion may become an annual observance.

G. F. S. QUIET DAY

The annual quiet day for the Girls' Friendly Society of the diocese held on Saturday, November 6th, at Trinity Church, Boston, was conducted by the Rev. F. C. Lauderburn of the Berkeley Divinity School.

GRENFELL ENDOWMENT

Mr. Hollis French, junior warden of Emmanuel Church, Boston, and chairman of the Boston committee, announced at a meeting in Emmanuel Church last week that preliminary plans had been made for the active participation of prominent Boston residents in the international movement to raise a \$1,500,000 endowment fund to finance adequately the medical missionary work of Dr. Wilfred T. Grenfell in Labrador.

The movement will start in Boston on November 18th with a luncheon at the Boston City Club, at which Dr. Grenfell will speak. Dr. Grenfell will also address a mass meeting on November 23rd in Symphony hall, and motion pictures depicting his work in Labrador will be shown.

RALPH M. HARPER.

CORNERSTONE LAID AT DELAFIELD

THE CORNERSTONE of the "Victory Chapel" which is being erected in connection with St. John's Military Academy, Delafield, Wis., will be laid on the 14th inst. at 3:30 P. M. under the auspices of the Victory Memorial Association. Major-General Leonard Wood, U. S. A., will deliver the address.

THE CHURCH IN PENNSYLVANIA OBSERVES 225TH ANNIVERSARY

*During Next Eight Days — Bishops
Commemorate Consecration —
Bishop's Day at Mt. Airy —
Church Influence at the Uni-
versity*

The Living Church News Bureau }
Philadelphia, November 8, 1920 }

SEVERAL bishops, many clergy and laymen, and laywomen, will deliver addresses at the celebration of the 225th anniversary of the introduction of the Church into the colony of Pennsylvania. The celebration will be state-wide and will begin on Sunday, November 14th, when the clergy will preach historical sermons. The programme for the observance has been practically completed. Services will be held in Christ Church, Second street above Market, throughout the week. The Rev. Louis C. Washburn, D.D., rector of Christ Church, who arranged the programme, announces that the Rt. Rev. Herbert Bury, D.D., Assistant Bishop for British subjects in North and Central Europe, will be the preacher on Sunday morning, November 21st. Bishop Bury represents both the Bishop of London and the Society for the Propagation of the Gospel.

On Sunday morning, November 14th, the preacher will be the Bishop of Erie. At 3:30 in the afternoon a pageant will be rendered, combining the missionary with the historical message; and at 8 P. M., the same evening, there will be a special service with lantern slides, illustrating the development of the Church and colony.

Monday will be the day at Christ Church of particular attractions for the clergy and people generally. The bishops of the diocese and state, the clergy, and representative laity will assemble at various hours to consider papers by selected speakers upon the chief persons and movements of the past. Bishop Rhinelander will give an interpretation of the Church's errand; Bishop Garland has an interesting story of recent research to submit; Bishop Israel will bring a message from the daughter dioceses; James W. Thomas, representing Bishop Murray, of Maryland, has the account of Governor Nicholson's helpfulness to tell; Professor Ayer will treat of Pennsylvania's contribution to the Constitution of the Church; Dr. Barton will recall the Church's relation with the Friends; Herbert Welsh will present the subject of the attitude of the Church to the Indians and negroes; Dr. Austin Baxter Keep has an important chapter concerning Thomas Bray and his libraries and societies; Miss Anne Hollingsworth Wharton will speak of Our Foremothers; brief personal sketches of the local laymen who founded the Church will be presented, and a historical poem will be read. The appointments for Monday also include a meeting of the bishops and clergy at 11 A. M., a noon-day service at 12:30 P. M., addresses after luncheon by Governor Sproul and Edwin Y. Hill, Moderator of the Presbytery of Philadelphia, a meeting under the auspices of the women at 3 P. M., and a meeting for the general public at 8 P. M.

The service on the 21st, at which Bishop Bury will be the preacher, will be attended by specially invited representatives of the historical societies and patriotic orders of the city.

A historical exhibit will be open to vis-

itors throughout the week. A daily noon day service, with selected preachers, will be held at 12:30 P. M.

In accordance with the request of the committee there will be numerous celebrations of this historic event in parish churches. In the diocesan Church of St. Mary the special preacher on November 14th will be the Rev. J. Cullen Ayer, Jr., D.D., May Wolfe, Professor of Ecclesiastical History in the Philadelphia Divinity School.

BISHOPS CELEBRATE NINTH ANNIVERSARY

The anniversary of the consecration of the Bishop and Bishop Suffragan, which usually is observed on the Feast of SS. Simon and Jude, was this year kept on All Souls' Day. At the Holy Eucharist in the Church of the Advocate, the Bishop was celebrant and the Bishop Suffragan assisted.

At the conference following Bishop Garland discussed Social and Industrial Questions in the light of the findings of the Lambeth Conference.

He called attention to the restraint exercised in the adoption of the resolution which says:

"An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life." The resolution omits the word *structure*.

The Bishop said there was nothing fundamentally wrong with the structure of society. What is wrong is the spirit. He warned the clergy against trying to socialize the Church, and urged them rather to preach the Gospel. "Our aim should be not to make Christians socialists, but to make socialists Christians," he said.

The Bishop gave an inside glimpse of the Committee on Social and Industrial Questions on which he served at Lambeth.

Some two hundred of the clergy were guests of the Bishop and Suffragan Bishop at luncheon. The urgency of the Nationwide Campaign was forcefully presented by two laymen, Mr. William P. Barba, acting treasurer of the diocese, and Mr. Reynolds D. Brown, Executive Secretary.

Mr. Barba, who worked his way up to the presidency of a great steel plant and has now given up business to devote his life to the Church, spoke of the crisis in the affairs of the general Church. He said the weight and gravity of the situation did not fully appear in the appeal issued recently by the Presiding Bishop and Council. Mr. Barba's stirring address was followed by remarks by Mr. Brown, who has himself given up his law practice to devote himself to Church work.

"BISHOP'S DAY" AT MOUNT AIRY

Another delightful feature of the diocesan calendar, each year is what is known as "Bishop's Day". It began some eight years ago when the Churchwomen of Germantown and Chestnut Hill invited the Bishop to devote a day to them. The original "Bishop's Day" was held in Grace Church, Mt. Airy, where for the second time it was observed last week. The programme continues practically unaltered. It consists of a celebration of the Holy Communion with the Bishop as celebrant and preacher.

Then follows an intercession service at which many requests for special prayers are presented.

After luncheon the Bishop conducts an

informal conference lasting until four o'clock. Occasionally women address the meeting—those speaking last Friday being Mrs. North, Mrs. English, and Mrs. Pancoast.

The most popular feature of the afternoon is the Bishop's Question Box. His answers on Friday touched on such subjects as Prayers for the Dead, Spiritual Healing, the prospect of the restoration of Santa Sophia to the Eastern Church, Reunion with the Eastern Church, and America's duty in regard to the League of Nations.

This Bishop's Day has proved such an inspiration to the women of Germantown and Chestnut Hill during the past eight years that other centers are planning to institute similar days. The Bishop proposed to a group of the clergy who were present last Friday that a similar day be arranged for the men. He suggested that a Sunday be devoted to a programme including an early celebration, breakfast, preaching service, and conference.

CHURCH INFLUENCE AT THE UNIVERSITY

Those familiar with conditions at the University of Pennsylvania ten years ago, when practically no effort was being made to bring Church influence to bear upon student life, will realize the progress since made when told of present conditions.

The other evening four hundred students, both men and women, held a dinner. The bond that united them and furnished the theme of the evening was The Church.

Among the speakers were Prof. William R. Newbold of the University, Chaplain Clayton Wheat of West Point, and former Provost Edgar F. Smith. The dinner was arranged by a student committee.

This enthusiastic event is only one of many evidences of the splendid work being done by the Church in this field. The student committee is backed up by a strong committee of laymen in the diocese. The Rev. John R. Hart, Jr., is devoting his whole time to pastoral work among the students. The Chapel of the Transfiguration has been given over entirely to this work and will hereafter be used as a student church.

This growing work among University students is gratifying and big with promise.

RAISON D'ETRE OF THE CATHEDRAL

At the fall meeting of the Cathedral League held in the Diocesan Church recently, the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, set forth interestingly and at length the functions of the Cathedral.

TEACHING MISSION AT DIOCESAN CHURCH

On November 28th, the First Sunday in Advent, a two weeks' teaching mission will be begun under the leadership of Bishop Rhinelander, assisted by the Vicar, the Rev. George L. Richardson, D.D., the Rev. Samuel B. Booth, and the Rev. Sidney W. Creasey. There will be services daily at 7:00 and 10:00 A. M. and 4:00 and 8:00 P. M. At 4:00 o'clock the services, under the leadership of the Rev. Sidney W. Creasey, will emphasize Spiritual Healing. There will be instruction in personal religion. In the evening the Rev. Mr. Booth and Dr. Richardson will speak during the first week, and the Bishop himself will give the instructions during the second week. This mission will be diocesan in its scope. Its purpose is continuous, systematic, intensive instruction in the fundamentals of the Faith. The subject of all the instructions will be the Knowledge of God, and the key thought will be the great saying of our Lord: "This is life eter-

nal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

CONSECRATION OF CHAPEL OF ST. SIMON
THE CYRENIAN

Bishop Rhinelander officiated at the consecration of the Chapel of St. Simon the Cyrenian last Wednesday. This is a chapel of the Church of the Holy Apostles, located at Twenty-second and Reed streets.

The Bishop preached and more than forty of the clergy took part.

The chapel and parish building, valued at nearly \$50,000, were erected in 1914 and the late George C. Thomas bequeathed the chapel an endowment of \$25,000.

The consecration was made possible by a drive begun last spring to pay off the remaining part of the mortgage of \$4,400.

This is said to be the largest congregation (there being eleven others) among colored people in the diocese, with a membership of 740 and a Church school of 475.

The present vicar, the Rev. John R. Logan, has been in charge since 1909. The statistics for the past eleven years show something of the activity of priest and people: Baptisms, 711; confirmations, 578 (108 in one class); gained by transfer, 140; lost by transfer, 20; marriages, 268; burials, 446.

MISCELLANEOUS ITEMS

The annual conference of the colored workers of the diocese was held last week at the Church of the Holy Apostles, Philadelphia.

A brass processional cross has been presented to Emmanuel Church, Holmesburg, by Joseph H. Brown in memory of his father, who was for several years accounting warden and lay delegate of the parish. The cross, given "to the glory of God and in loving memory of Joseph H. Brown", was dedicated by the rector, the Rev. Sidney Goodman, in the presence of a large congregation.

Bishop Rhinelander officiates on November 10th at the institution of the Rev. Albert H. Holt, the new rector of Christ Church, Sixth and Venango streets.

The Church Forum will hold its first meeting next Monday evening in the auditorium of the Inasmuch Mission. Mr. George W. Coleman of Boston will speak on The Church Forum.

BISHOP WHITE PRAYER BOOK SOCIETY

Officers and managers of the Bishop White Prayer Book Society were reelected at the annual meeting recently held in the Church House. The society distributed 7,262 Prayer Books last year, 6,722 Hymnals, 2,766 soldiers' and sailors' Prayer Books, 251 Italian Prayer Books, and about 5,000 Dakota service books for Indians. Bishop Rhinelander is president *ex-officio*. The other officers reelected included the vice-presidents, Bishop Garland, the Rev. Dr. James DeWolf Perry, W. W. Frazier, Samuel Wagner, and R. Francis Wood; the corresponding and recording secretary, the Rev. W. Arthur Warner; and the treasurer, William Paul Morris.

THOMAS S. CLINE.

BISHOP AND PARISH OFFICERS MEET IN CHICAGO CATHEDRAL

*For Stimulating Service in Which
Nation-wide Campaign Is Re-
viewed — Notable Clerical
Changes*

The Living Church News Bureau
Chicago, November 8, 1920

HERE was a notable meeting summoned by the Bishop of clergy, wardens, and vestrymen, members of finance committees, officers and members of Nation-wide Campaign committees, and of many others interested, on November 3rd, at the Cathedral. It was an impressive sight to see the old church filled to the doors, with a most representative gathering of men and women.

The Bishop in his address said that the meeting was a business meeting in which he as executive head of the Council was to make a report of the work of the diocese for 1920, and to announce their plans for 1921. It was his opinion that the Nation-wide Campaign had been a great success, but not a complete success. The people of this diocese had pledged four times more in 1920 than in 1919. Two-thirds of the receipts had been paid in the past ten months. The amount pledged was \$219,000; the amount received was \$131,000, all of which had been used. The Campaign had aroused a new enthusiasm, had given new conceptions of the Church's work and field. The Bishop specified certain accomplishments in this diocese, as increasing salaries for the missionary clergy, the new social service center at what he tentatively named Seabury House, on Ashland Boulevard, the opening work at certain new points, and the

increased work in Church and city institutions.

In announcing plans for 1921, the Bishop dwelt on the need of a diocesan house. He considered it a scandal that the diocese was without such a house. He mentioned too the need of a new cathedral, and told of the intention to build twenty new churches. The total estimated budget for 1920 was \$150,000 for diocesan work and \$150,000 for general Church extension.

In conclusion the Bishop urged the importance of a parish programme. "Don't drift, steer the ship", said he. "In times of danger at sea, the S.O.S. signal is sent out. The times we live in are times of horrible reaction, and of danger of a slump. The S.O.S. signal needs to go out to all who man the Church's ship. S. means service. The war brought out splendid types of men and women in Chicago who did exceptional service: the service of these is needed in the Church to-day. O. stands for oblation, the offering of one's self to God. There is special need for young men to offer themselves for the ministry.

"Give of thy sons to bear the message glorious.
Give of thy wealth to speed them on their way.
Pour out thy soul for them in prayer victorious!"

"The last S. stands for stewardship. This is evidenced particularly by attendance at the services of the Church, which is not what it should be."

CLERICAL CHANGES

The Rev. Frederick Grandy Budlong, D.D., rector of St. Peter's Church, the largest parish in the diocese, has announced his intention to resign his rectorship as of December 6th, and accept the rectorship of

the Church of the Ascension, Pittsburgh, to which he was called early last month.

Dr. Budlong came to this diocese in 1912 from St. Paul, Minn., where he had done a notable work in the downtown parish of Christ Church and served as Dean of St. Paul. He was sent by Gov. Johnson as the Minnesota delegate to the First International Peace Congress. From 1912 to 1916 he was rector of Christ Church, Winnetka. His solution of the perplexing problems in suburban work is widely known. A thoroughly organized parish and a beautiful parish house and chapel are monuments to his efforts.

In 1916 he was made rector of St. Peter's parish, Chicago. No more significant progress can be recorded among the churches in this diocese than has occurred at St. Peter's during the past five years, and in Dr. Budlong's departure this city loses one of its ablest religious leaders.

The Church of the Ascension, Pittsburgh, has about 800 communicants. It is in a delightful residence section in the East End, and has a beautiful church and parish house. It is only a short distance from the University of Pittsburgh and the Carnegie Institute of Technology, with a student body totaling about 8,000, and many of the faculty and students are members of this parish.

The Rev. Earl C. Schmeiser has been called as curate at St. Peter's to succeed the Rev. M. J. Van Zandt, now rector of St. Mark's.

A service of institution of the new rector of St. Mark's, Chicago, the Rev. Malcolm James Van Zandt, was held at the parish church on November 4th, the Bishop Suffragan officiating. Many of the city clergy and a large congregation were present. Mr. Van Zandt, who did conspicuous work as assistant at St. Peter's, took charge of St. Mark's on November 1st.

The Rev. F. C. Grant has been called to Trinity Church, and becomes rector there on December 1st. He came from Dixon, Ill., to be senior curate of St. Luke's, Evanston. Mr. Grant has been very active in promoting the Evanston plan of Religious Education, and has written a book, *The Life and Times of Jesus* (Abingdon Press, New York), which is being used in Evanston, Oak Park, the Calumet district schools, and elsewhere. These useful texts are to be supplemented by two others by Mr. Grant, *The Early Days of Christianity* and *The Christian Conquest of the World*.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King gathered at St. Peter's Church, Chicago, on October 26th, beginning with Holy Communion. The Rev. Dr. Hutton was the preacher, and nearly eighty attended the afternoon meeting. Miss Adelia Thompson reported on the Racine Conference, and told of the Daughters' opportunity there. Mrs. Herman P. Butler outlined the work of the Church Service League and emphasized the Daughters' part. Mrs. William White Wilson gave a report on the Conference of the House of Church women. Reports from several chapters on social service work done under the direction of Deaconess Fuller were most interesting. This work is being done at the Home for Incurables, Lawrence Hall, the municipal sanitarium for consumptives, and at the Cook County Hospital. A junior chapter is being formed at St. Mark's, Glen Ellyn. The central office at New York has asked permission to print for general distribution the Chicago assembly's four leaflets, *Valuable Aid*, by the Rev. H. W. Prince; *A Questionnaire*, by Dr. Hopkins; *A Call*, by

the Rev. E. L. Roland; and *The Message*. The January local assembly will take place at the Church of the Atonement, Edgewater.

DEACONESSES ORGANIZE

On October 20th, there was a corporate Communion at the Cathedral for the deaconesses of the diocese, the Rev. C. L. Street being celebrant. Afterward in one of the offices of the Clergy House, there was organized a chapter of deaconesses. A constitution previously prepared, and approved by the Bishop, was accepted. Mr. Street, whom the Bishop had appointed as chaplain, conducted the meeting. The officers for the first year are Deaconess Helen M. Fuller, president, and Deaconess Grace E. Wilson, secretary-treasurer. The constitution requires that meetings be held quarterly, preceded by the Holy Communion.

ST. GEORGE'S TO HAVE A FORUM

St. George's Church on the South side has a membership distinctively English in its character and origin. Its present pastor is the Rev. W. B. Spofford, managing editor of the *Witness*. Mr. Spofford is a specialist in industrial and social questions, and expects to have soon an open forum in his parish. To accommodate the forum St. George's Hall is being built to seat 500, with a stage, kitchen equipment, and all the appointments which will increase its value as a community center.

CHURCH ATTENDANCE CAMPAIGN

A group of earnest men of St. Paul's-by-the-Lake, Rogers Park, are making a month's campaign for church attendance at the Sunday evening service, beginning November 7th. In the announcement of the campaign being distributed, we read: "Our object is the strengthening of Christ's kingdom. Our method: Prayer, and personal calls, invitation and signed pledges. The outward and visible sign of our efforts will be a full church by Sunday evening, December 5th."

NOTES FROM ST. LUKE'S, EVANSTON

The patronal festival of St. Luke's parish, Evanston, was observed Sunday, October 17th, by a corporate Communion at 7:30, the Eucharist of great praise at 11, and choral evensong at 5 o'clock. At the 11 and 5 o'clock services the rector preached.

St. Luke's is coöperating in the plan of week-day religious instruction in Evanston. The rector is one of the five members of the local board of religious education.

AT ST. PAUL'S, KANKAKEE

The Rev. R. Everett Carr began his new work as rector of St. Paul's, Kankakee, in January last. Since then much progress has been made.

Mr. H. E. Taylor, junior warden, has, in memory of his wife, just added \$3,000 to the endowment fund, the income to be used for religious education. This makes St. Paul's one of the first endowed schools in the diocese.

Other activities have included reorganization of the Church school, and introduction of the Christian Nurture Series; extensive repairs to the roof and installation of a new heating system in the church; and complete rehabilitation of the rectory. An extensive financial campaign resulted in an increase of 100 per cent in pledges for current expenses.

NOTES

Trinity Church, Aurora (Rev. B. E. Chapman, rector), has a parish council which meets on the first Monday evening of each month, when reports are made by all the local organizations, and plans discussed for the coming month. These meetings,

which are varied, too, with an address by a good speaker, have become of considerable value in the parish life. The officers of the church organizations compose the executive committee, and through this committee, says the rector, plans are put into action much more quickly than in any other way.

Five parishes and missions on the

northwest side of the city and its suburbs united in a festival service at the Church of the Advent, on the Eve of All Saints' Day. The parishes were St. Timothy's, St. Ann's, St. John's, the Advent and St. Mary's (Park Ridge). The Rev. Dr. Hopkins, rector of the Church of the Redeemer, was the special preacher. H. B. GWYN.

THE NATION-WIDE CAMPAIGN

Reports from Many Dioceses Show Determination to Make a More Successful Campaign

ALBANY.—A conference at the Cathedral Guild House on October 26th was attended by over sixty clergymen and lay workers.

ARKANSAS.—At a recent conference in Christ Church, Little Rock, some parishes had as many as ten or eleven delegates. The Rev. J. A. Ten Broeck was the conductor.

BETHLEHEM.—Four missions will be held in diocesan centers during Advent—at Scranton, Wilkes-Barre, Pottsville, and South Bethlehem. Parishes that cannot unite with either of these four are asked to hold independent missions.

CENTRAL NEW YORK.—Group conferences have been held in various diocesan centers. In the third and fifth districts the deans will care for further organization in parish groups. In Syracuse a committee of laymen will do this work. The committee on Advent missions has decided to make them rather more conferences on religion and its relation to life than is usually implied by the term. Missions have been arranged in about forty centers.

EAST CAROLINA.—Group conferences have evoked much interest not slackened by an unfavorable business outlook. While some parishes are behind, the majority have made satisfactory progress in raising their quota. The Rev. Stephen Gardner was recently elected secretary of the Campaign Department.

ERIE.—Material benefits from last year's Campaign have carried Church work in many directions not possible before. Greenville has received substantial help in securing a parish building. Rectories will be purchased at North Girard and Osceola Mills, and needed repairs are being made at North East, Conneautville, and Instanter. Every parish and mission but one in the diocese is manned. Called for jury duty in Erie and also absent during the sessions of the House of Bishops, Bishop Israel was unavoidably absent from the archdeaconry meetings in October.

FOND DU LAC.—An enthusiastic meeting was held at Christ Church, Green Bay, on October 13th, the speakers being Miss Freeman, Mr. George K. Gibson, and the Bishop.

GEORGIA.—Much parish activity has followed the diocesan conference in Savannah on October 14th. Grace Church, Waycross, is still without a rector but the delegates who attended the conference were able to communicate their enthusiasm to the people. Weekly cottage meetings are being held in the parish of St. Michael and All Angels, Savannah. Many parishes and missions are regularly organized to carry out the Campaign programme. Diocesan charts have been sent out and the Campaign pageant is being widely used. Miss Edith D. Johnston at Savannah has been appointed executive

secretary. Though the appointment is late, the diocese is being quickly organized.

HARRISBURG.—The Diocesan Council has recommended that conferences be held in four centers under diocesan leaders and unit conferences follow in every parish; and that the Campaign programme be carried out fully. The Campaign is an established fact and a definite policy of the Church which cannot be set aside or otherwise disposed of.

IOWA.—Conference of clergy and laymen in St. Paul's Church, Des Moines, November 4th. Bishop Longley presided in the unexpected absence of the Rev. Mr. Kemerer. The diocese will not put on a general Campaign but parochial canvasses will be made the second week in December, asking pledges for two years. Over 75% of the parishes are planning Campaign quiet days, to be held for the most part during Advent.

LOS ANGELES.—The training conferences conducted throughout the diocese by the Rev. Robert W. Patton, D.D., were inaugurated by a mass meeting in St. Paul's Pro-Cathedral, Los Angeles, on October 17th. Dr. Patton preached. The special form of service was conducted by the Very Rev. William MacCormack, D.D., the final prayers and benediction being taken by Bishop Stevens. The first of conferences in the four convocations was conducted at St. John's Church, San Bernardino, on St. Luke's Day. It opened with Holy Communion, Bishop Stevens celebrating, assisted by the Rev. William A. Cash and Rural Dean Kirchhoffer. Dr. Patton spoke during the rest of the morning, and again in the afternoon. About 125 delegates were present, from all parts of a scattered convocation. The conference for the San Diego convocation was held on October 19th, at St. Paul's Church, San Diego, led by the Rev. Byron Holley, the associate of Dr. Patton. The largest conference was naturally that at St. Paul's Pro-Cathedral, Los Angeles, on October 20th, when about 300 delegates attended during morning and afternoon. Dr. Patton himself led. The final conference, for the convocation of Santa Barbara, was held on October 21st under the direction of Rural Dean Weld.

LOUISIANA.—At a conference in St. James' Church, Alexandria, on October 21st, the Rev. Louis G. Wood was chief speaker and leader. A report on the year's work was made by the Rev. A. R. Berkeley and Mr. Warren Kearny read a report from parishes and missions showing good general outlook. At an evening session addresses were made by the Rev. J. M. Owens and the speakers mentioned above, with a final impressive address by Bishop Semmes. A general meeting of rectors and Campaign committees of New Orleans was held on October 22nd.

MILWAUKEE.—There are many activities in the Nation-wide Campaign and the various parishes are being visited by clerical and lay teachers in the interest of that work. Mr. H. N. Laffin, Mr. George K. Gibson of Chicago, Mr. P. C. Hatton, Mr.

Carl B. Rix, Mr. Victor M. Stamm, Mr. August H. Vogel, Mr. Charles S. Smith, Mr. James H. Daggett, Mr. Vroman Mason, and Mr. Frederic C. Morehouse are among the laymen who have participated. There is an excellent spirit and an increase beyond the 45% of the diocesan quota attained last year is confidently anticipated.

MISSISSIPPI.—The Rev. Louis G. Wood conducted a conference in St. Andrew's Church, Jackson, for clergy and laymen from different parts of the diocese. The Rev. John Gass volunteered his services as executive secretary without pay. At a parish dinner on October 11th fully 250 heard inspiring addresses on the Campaign and the necessity of personal service.

NEWARK.—The Rev. Francis B. Blodgett conducts a preaching mission in St. John's Church, Newark, on November 14th, 15th, and 16th. Other parishes throughout the diocese are arranging similar missions and holding conferences and special meetings.

NEW HAMPSHIRE.—The Rev. Arthur M. Dunstan of Tilton has resigned his parish to become executive secretary of the Bishop and Council, which has arranged for a preaching mission in nearly every parish and mission between November 28th and December 12th.

PENNSYLVANIA.—The diocesan committee has changed the date for the annual roll call to December 5th. There will be a teaching mission at the Diocesan Church from November 28th to December 12th; the preachers being the Rev. Dr. Richardson, the Rev. Mr. Booth, and Bishop Rhineland. A healing mission will be held simultaneously. A committee is arranging a standard presentation of the Campaign pageant in the diocese.

RHODE ISLAND.—The Campaign is being pushed with spirit and wisdom. There have been meetings of committees and a conference of parish leaders; many interviews, and much correspondence. At St. Mary's Church, East Providence, the Rev. Frank Damrosch will conduct a ten days' preaching mission.

SOUTHERN OHIO.—An interparochial mission will be held in Christ Church, Cincinnati, from January 16th to 23rd by the Rev. Dr. Bowie of Richmond, Va. Columbus and Dayton have not yet decided whether their missions will be united or parochial. Only one parish in the diocese does not want a mission, and that because the rector has but recently arrived. Of eleven outside missionaries invited, only one was able to accept, but the diocesan clergy have been active in filling the need in their own and neighboring parishes.

VERMONT.—On the day following the provincial synod, the Bishops held a conference for the clergy at St. Paul's Church, Burlington. The Rev. A. A. Bessey is serving as distributor of literature.

VIRGINIA.—The Campaign is going ahead. Reports from every section show tremendous interest and a determination to make this year an even greater success than last. Group meetings of parishes have been held in every convocation.

WASHINGTON.—Mr. Lewis B. Franklin conducted a conference of leaders and workers in the parish of the Epiphany.

SYNOD OF NEW ENGLAND

A VERY SUCCESSFUL meeting of the Provincial Synod of New England was held at St. Paul's Church, Burlington, Vt., on October 26th and 27th. All ten bishops of the province were in attendance, and between

forty and fifty deputies. Many of the clergy of Vermont were present as guests of St. Paul's parish. On the first day all were entertained by the diocese at luncheon at the Hotel Vermont; on the second day breakfast (after the early Eucharist) and luncheon were provided at St. Paul's parish house.

Beside the Holy Communion the daily services were reverently said with the canticles and a hymn sung, morning prayer before the forenoon session, and evensong at the close of the afternoon session. Intercessions were offered at noon, and hymns were sung at the evening meetings. All the bishops met for devotion and conference in the forenoon of the first day at the Bishop's House, Rock Point.

Bishop Lawrence's term of office (six years) having come to an end, the Bishop of Vermont was elected president of the synod in spite of his protest that a younger man ought to be chosen. The Rev. Morgan Ashley of Rutland succeeded Archdeacon Dennen as recording secretary. It was voted that the synod should have an executive secretary; his appointment was left to the executive committee. The outstanding action of the synod was the abolition of the separate boards of missions, religious education, and social service, and the concentration of all responsibility for the work of the province between meetings of the synod in an executive committee of five elected members with the president and executive secretary, the committee having power to appoint commissions composed of men or women for special departments of work, the chairman of each commission to be a member of the executive committee. Only experience can show whether this change in the interest of closer coördination and greater efficiency is wise. Much will depend on securing a thoroughly competent executive secretary. The following are the elected members of the executive committee: The Bishop of New Hampshire, the Rev. Messrs. Malcolm Taylor (Massachusetts) and Stephen Keeling (Western Massachusetts), Messrs. L. D. Learned (Rhode Island) and C. A. Pease (Connecticut).

The provincial canons were amended, where necessary, to conform to the revised canons adopted by General Convention a year ago.

The three chief departments of the Church's work were well covered by addresses following the official reports, and in each case followed by useful discussion. The subject of work among our Foreign-born population was introduced by the Rev. Wm. C. Emhardt. The First Province may be said to have led the way in this work now taken over by the Presiding Bishop and Council, and a resolution of congratulation and appreciation was adopted in reference to the leadership in this matter of Bishop Parker and the Rev. Messrs. Thomas Burgess and Robert Keating Smith. The Rev. Roy Magoun of the Seaman's Institute at Newport, R. I., gave an interesting account of work among seamen, emphasizing the need of pastoral ministrations, and the value set on these by the men, in addition to the provision of clubs and recreation.

The Nation-wide Campaign with its national budget was ably explained by Mr. Lewis B. Franklin and Dr. Alexander Mann. On the suggestion of the latter the Synod begged the Presiding Bishop and Council to consider the possibility of submitting to a provincial synod the quotas proposed for its component dioceses before these are reported to General Convention.

With reference to Social Service Bishop Brewster of Maine enlarged on the treatment of social questions at the Lambeth

Conference; the Rev. Norman Nash gave a brilliant exposition of the position and aims of the Church League for Industrial Democracy; and Mr. Wm. R. Webster of Bridgeport read an instructive paper on Recognition and Reconciliation, with notable statistics concerning increase of wages, etc.

On Religious Education Dr. Thayer urged provincial aid for Church Schools that a diocese alone cannot support. Dr. Gardner with admirable good temper welcomed criticism of the Christian Nurture Series, and begged for aid in preparing courses for small rural schools.

Before a large congregation at the concluding meeting three excellent addresses were made on Religious Education and American Citizenship, Mr. Edward Sargent dealing with the need of Religious Instruction in coöperation with the Public Schools; the Rev. Remsen Ogilby with Religious Education in Preparatory Schools; and the Rev. John Dallas, of Hanover, N. H., and Dartmouth College, with the Church's responsibility to help college men and women.

A resolution was adopted endorsing the work of the Near East Relief, and commending its appeal to our people.

BISHOP ROWE'S TWENTY-FIFTH ANNIVERSARY

A MOVEMENT which will arouse nationwide interest has been inaugurated to observe on November 30th the twenty-fifth anniversary of the missionary episcopate of the Bishop of Alaska, and as a fitting thanksgiving for his bishopric, and testimonial of the admiration and love in which he is held, to establish The Bishop Rowe Foundation Fund of \$100,000, the annual income to go to some missionary object in Alaska.

Peter Trimble Rowe was born in Meadowvale, Ontario, Canada, and is a graduate of the University of Toronto. From 1878 to 1892 he had charge of missionary work among Indians and white people along Lake Huron, and from 1892 to 1895 in the Soo country, Northern Michigan. Few men have had early training which so thoroughly fitted them for their life-work. In 1895, when the Church determined to send a bishop to Alaska, he was called.

Bishop Rowe began in Alaska with the same practical devotion that had marked all his former ministry, and which has made him known as the friend of every man—white, Indian, or Eskimo—and the best known and best beloved citizen of Alaska.

In the Arctic winter he has regularly gone on marches of a thousand or even two thousand miles—journeys involving snowshoe trips which experienced men had thought impossible, building his own boat and shooting the rapids; and as the strikes of gold caused a rush of white miners here and there, at Fairbanks, Nome, Cordova, or elsewhere, he has not delayed. The Church has been there as soon as the saloon—sometimes getting there first—erecting hospitals, schools, clubrooms, and churches; placing nurses, teachers, and missionaries in charge; himself an expert with hammer and saw, or seeking out the lonely prospector, the sick and distressed, or following up the Church's children who have emigrated from every State in the Union and from many other parts of the world.

Among Indian and Eskimo, also, the Bishop's name is a household word; and they rejoice at the news passed along that he is on his way for a visit with them—their friend and Father in God.

One touching letter comes from an isolated point in the interior:

"When you come to ———, please you

make big church and help all people get straight in God way. I wait here for you all summer.

"You come here then all this country you make light, and then I be glad. All children and every one want to see you.

"Sure you make light this country if you come, and if you no come every one be too much sorry.

"You help me. Your friend,
"—————"

A national committee will have charge both of the celebration and of the memorial fund. Of this committee Bishop Tuttle is honorary chairman; the Bishop of California, chairman; and the Bishop of Oregon, secretary. The Alaska committee includes the Ven. Hudson Stuck (deceased), the Very Rev. G. D. Christian, Juneau; and his Excellency, Governor Riggs. Mr. Stephen Baker, of 40 Wall street, New York, has kindly consented to act as treasurer.

NOTES IN RELIGIOUS EDUCATION

THE CHINESE EPISCOPAL CLUB of New York City, a unit of the National Student Council, has elected as its president this year Consul General C. I. Suez, the first Christian consul the Chinese have sent to America. A graduate of St. John's University, and belonging to a family that has been in the Church for more than one generation, Consul Suez is making his influence felt for Christianity in New York City in a very striking way. He it was who arranged for a celebration of the national day of China in the Cathedral of St. John the Divine on October 10th, as reported in these columns.

THE PRESENCE of two students, one from Rice Institute and the other from the University of Texas, proved a desirable innovation at the Synod of the Province of the Southwest. Both students spoke with great enthusiasm and convinced the delegates of the need of work for the students.

THE COMMISSION on the Church School Service League met in the office of the Department of Religious Education, on October 20th, for a three-and-a-half-day session. The commission is to issue from time to time helpful programmes for the six cycles of the League.

Programmes were formulated for Cycles III and V, showing how the prayer, study, work, gifts, and fellowship of the League may be developed in the different fields of service. At its next session the Commission expects to work on programmes for Cycles II, IV, and VI. That for Cycle I was issued in September. Copies of the programmes will be obtainable soon from the Department of Religious Education.

THE TEACHER TRAINING COMMISSION of the department has invited representatives of all the summer schools to attend a conference at 289 Fourth avenue, New York City, on November 4th and 5th, in the interest of a general coöperative policy. At least nine schools will be represented. No more stimulating and powerful agency for the training of leaders exists than the summer schools, and the conference is intended to promote the welfare of this important movement.

A LEAFLET signed by the Department of Religious Education in the district of Spokane, with Bishop Page as chairman, formulates a judgment on the usefulness of the Christian Nurture lessons in small and scattered schools. A uniform system for the small school was under consideration and finally rejected because the Christian Nurture Series was deemed better even for

the small school. They are planning certain modifications to render the series more available for the small school, and all interested may communicate with the Rev. H. I. Oberholtzer, Ellensburg, Washington. They make the following statement:

"It is our conviction that every clergyman who believes in religious education should master the principles and details of the Christian Nurture Series, see that his teachers understand it and learn how to use the various courses, and then supervise the work that is being done. Any efficient system requires work on the part of the clergymen, and we believe that any clergyman who will master the Christian Nurture Series and use it will secure surprisingly good results."

BURIAL OF FAMOUS ALASKAN MISSIONARY

A REPORT to Dawson City from Fort Yukon says the remains of Archdeacon Hudson Stuck were interred in a humble Indian cemetery at Fort Yukon beside the bodies of natives among whom he had spent his life. He was buried there at his own request. The service was conducted by Dr. Grafton Burke. The pallbearers were part of the native council who bore the body a quarter of a mile to the grave.

FROM LIBERIA

ONE OF OUR missionaries at Cape Mount, Liberia, writes:

"The rains have been unusually heavy this season, and the people were really suffering from lack of food. Now that the swamp rice has been cut, they are beginning to look a little happier. For the last five months everyone in the neighborhood of Cape Mount has been living almost entirely on plums and palm cabbage, even the fish having apparently deserted us.

"Now it is quite funny to see the people's faces break with smiles when they see a man going along with a bag of rice on his head.

"We have been working hard for the Nation-wide Campaign, and the natives in the interior, very interested in the movement, have sent from time to time small sums of money, and a little farm products, to be sold in aid of the fund. Altogether the rector has been able to send about a hundred dollars to the committee in charge of the Nation-wide Campaign.

"At the hospital yesterday morning, we caught a large rat. When it was time to leave for church, the children were surrounding a plate of stewed rat and seemed so extremely loath to leave it that I suggested that each eat her little piece of rat on the way to church. They all departed quite happily munching their dainty morsels."

INSTALLATION OF RECTOR AT HOWE SCHOOL

THE NEW rector of Howe School, the Rev. Charles H. Young, was installed on October 31st. The Bishop of the diocese, the Rt. Rev. John Hazen White, D.D., officiated and preached. On Monday, as has been the custom for years, the founders of the school were commemorated. Addresses were given by a member of the alumni, the school, and by the Bishop.

Many years ago, when the present Bishop was rector of a parish in the diocese of Chicago, the rector of the school was a member of the Sunday school. He received part of his preparation for college from his

rector. Later, a part of his training was received at a seminary of which the present Bishop was then head.

This new relationship, accordingly, marks the renewal of a friendship extending over a long period.

CONSECRATION OF BUFFALO CHURCH

BISHOP BRENT consecrated All Saints' Church, Buffalo, N. Y., Sunday morning, October 31st. The parish, organized in 1879, has had but two rectors, the Rev. Mr. Hyde and the present rector, the Rev. George Herbert Gaviller, under whose pastorate the parish sold its old site and built a new church in 1914. A gift of a carpet runner for the middle aisle was made at this service by two sisters in the parish.

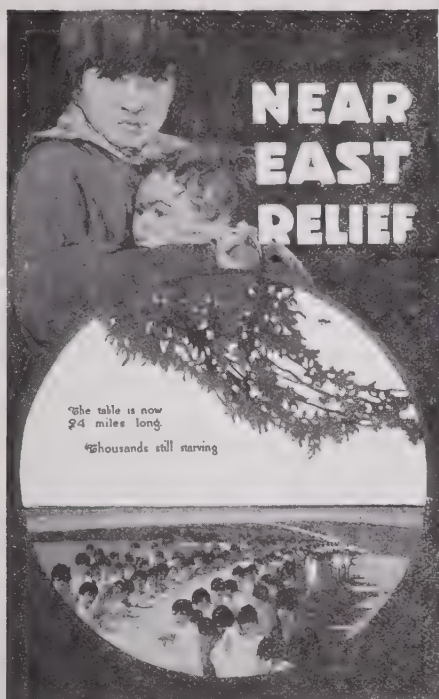
G. F. S. IN THE FIFTH PROVINCE

THE FIRST conference of the Girls' Friendly Society in the Province of the Mid-West under the new Constitution was held in Cincinnati on October 22nd, 23rd, and 24th. Out-of-town delegates numbered twenty-seven, and eight dioceses were represented. On Friday evening, Mrs. J. D. Herron, vice-president for the province, opened the meeting with the G. F. S. prayer, after which the Rev. Frank H. Nelson, D.D., rector of Christ Church, welcomed the conference. Miss Catherine Morrison (Cincinnati), spoke on the Church Service League and the Relation of the G. F. S. to It; Miss Lydia Thieme (Chicago) discussed the question of retaining the interest of the older girls, urging training them to help in establishing new branches and strengthening others. Saturday morning was devoted to sight-seeing, the second session being called at two o'clock. Miss Lydia Thieme was elected secretary, and Miss Ida Walker (Cincinnati) treasurer. Miss Margaret McGuffey, housing referee for the G. F. S. A., spoke on housing as affecting women and girls in industry, and Miss Alice Simrall of Cincinnati spoke on branch programmes. A discussion of the third central rule followed, after which Miss Rosalie Phillips (Cincinnati) presented two motions, both of which were carried. The first of these recommended to every diocesan council in the province a careful study of the amendment to change the rule from a negative to a positive statement, which was passed in Cleveland in October 1919, and will come up at Central Council in October 1921 for the second vote necessary to its acceptance. The second motion opposed the amendment.

The offering at the festival service was sent to Miss Sibley to apply on her pledge of \$500 made in the name of the Girls' Friendly Society, to help save Racine College. At the evening meeting, Miss Jeanette Ziegler, extension secretary, spoke on Extension.

The last speaker was the Rev. Charles N. Lathrop, secretary of the social service department of the Church. He urged a practical rather than a sentimental conception of social service, and commended the efforts of the G. F. S. in bettering the working and housing conditions of women and girls.

The two services of the conference were the corporate Communion in St. Paul's Cathedral on Sunday, with Dean Purves as celebrant, and a festival service in Christ Church Sunday afternoon. Five hundred members and associates, with many banners, made the procession into the church a wonderful sight. Bishop Reese, of Southern Ohio, preached.



NEAR EAST RELIEF

The table is now
94 miles long
Thousands still starving

WE CAN SAVE THEM

NEAR EAST RELIEF IN ASIA MINOR

A CONFERENCE on Near East Relief was held recently in Constantinople with about sixty workers attending, including Mr. Vickery of New York, general secretary, just arrived in Constantinople from the Caucasus.

Deliberations centralized in the recommendations of the findings committee, defining the policy of the organization in regard to continuance of its relief work.

Direct relief, it was decided, except for the refugee population, tends to pauperization, and except possibly in the Caucasus, where the food supply is inadequate, should be discontinued. Industrial relief, except as part of the education of orphans, should be terminated as soon as possible. As the medical service is restoring the normal physical condition of the people, it should be continued; but it should soon be turned over to the medical agencies operating before the war, such as the native physicians and the medical institutions. The rescue homes will be carried on because Near East Relief has a responsibility that cannot be shirked for the Armenian women who were imprisoned in Turkish harems. But these victims of deportation will be helped to industrial independence, or restored to their relatives, as rapidly as possible.

A vast field that cannot be abandoned is the care of orphans. The organization is guardian of at least 60,000 destitute children, a number swollen to 110,000 when other children under care of the Near East Relief are included. It is recommended that training for industrial independence of at least 50,000 of these children, with the supplementary feeding of other under-nourished children, be undertaken as a contribution to the future welfare of the Near East.

This modified programme will require large sums through a series of years. The rescue homes will require at least \$120,000 a year for every thousand of women rescued and sheltered; while the annual budget for the orphanages will be at least \$8,000,000, although this total will decrease gradually as the children are released and as industrial efficiency brings self-support.

As President Ohandjanian of the Arme-

nian Republic said to Mr. Vickery on his recent visit to Erivan, capital of Armenia; "These people would not be alive to-day had it not been for American relief."

THE CHURCH LEAGUE

THE ANNUAL meeting of the Church League of the Protestant Episcopal Church was held in St. Andrew's parish house, Wilmington, Delaware, on October 20th. The present officers were reelected. Reports of treasurer and secretary made evident a widespread interest in the league. The reissuing of the Declaration was assigned to a special committee, authorized to restate it if necessary and give it more general circulation. Drs. Floyd W. Tomkins and George C. Foley were appointed to draft suitable resolutions upon the death of the League's first president, the late Rev. Dr. McKim.

The league adopted a plan to federate with several other evangelical societies, interested in maintaining the evangelical character of the Church, and a committee was appointed to confer with similar committees from other bodies upon the preparation and distribution of fresh papers upon the proposed amendments to the Prayer Book. This combination aims to supply information concerning the meaning, tendency, and objects of the proposed changes.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Granville Gaylord Bennett as Bishop Coadjutor of the diocese of Duluth, as follows:

Time: Wednesday, November 17th.

Place: St. Paul's Church, Minneapolis.

Consecrators: The Presiding Bishop, the Bishop of Duluth, the Bishop of North Dakota.

Preacher: The Bishop Coadjutor of Southern Ohio.

Presenters: The Bishop of Minnesota, the Suffragan Bishop of South Dakota.

"COMMEMORATION SUNDAY"

A CORRESPONDENT writes calling attention to the following resolution, passed by the last General Convention:

"Resolved, the House of Bishops concurring, That the Sunday falling on or immediately following the 14th of November, being the anniversary of the consecration of our first American bishop, be designated 'Commemoration Sunday', and it is

"Recommended, That on the said Sunday in each year some effort be made loyally to commemorate the beginning of our Church in America."

This resolution ought not to be overlooked in the multitude of claims upon our attention.

DEATH OF W. H. RODDIS

THE DEATH of William H. Roddis of Marshfield, Wis., who was perhaps the most widely known and most influential layman of the diocese of Fond du Lac, occurred at his home in Marshfield in the early morning of Saturday, November 6th. Mr. Roddis has been a member of each General Convention since 1910 and has served his diocese and the national Church in many capacities. For a number of years he has been a trustee of Nashotah. Born in Troy, N. Y., January 5, 1844, he lived much of his earlier adult life in Milwaukee, where he was associated with the work and organizations of the

Cathedral. He removed in middle life to Marshfield, where he was engaged in manufacturing and served one term as mayor of the city.

NEW DEAN OF PORTLAND CATHEDRAL

THE REV. EDMUND RANDOLPH LAINE, Jr., associate rector of Christ Church, Springfield, Massachusetts, has been elected Dean of St. Luke's Cathedral, Portland, Maine, to succeed the Rev. Dr. Frank L. Vernon.

Mr. Laine is a graduate of Clark University, Worcester, Mass., and of the General Theological Seminary. He was ordained deacon and priest by the Bishop of Western Massachusetts. From 1914 to January 1, 1918, he was in charge of St. Andrew's Church, Ludlow, Mass. On January 1, 1918, he became associate at Christ Church, Springfield, succeeding the Rev. John W. Suter, Jr. From the summer of 1918 until August 1919 he was on leave of absence, serving as chaplain of the 58th Infantry of the American Expeditionary Forces. Mr. Laine was with his regiment in the Meuse-Argonne offensive and eight months with the army of occupation in Germany. On his return he resumed his duties at Christ Church. He has accepted the Deanship of the Portland Cathedral and will probably go there about the first of the year. While at Christ Church he has been the pastor of the young people.

BEQUESTS

BY THE will of Mrs. Roger W. Butterfield, recently deceased, the Bishop of Western Michigan receives \$10,000 as a personal gift, and the Woman's Auxiliary is bequeathed \$2,500.

IN THE will of Mary Temple Robinson, wife of R. A. Robinson, a bequest of \$1,000 is made to the endowment fund of St. Andrew's Church, Louisville, Ky. (Rev. John S. Douglas, rector), of which parish she was a member.

MEMORIALS AND GIFTS

THE BEAUTY of St. Michael's Church, Bristol, R. I., has been enhanced by a new window, picturing the Adoration of the Magi, given in memory of Samuel S. and Hannah W. Drury by their children, one of whom is the Rev. S. S. Drury, D.D., headmaster of St. Paul's School, Concord.

THE FINE new organ for the chapel of the St. Elizabeth Home, Providence, R. I., dedicated by Bishop Perry on the afternoon of Sunday, October 24th, is the gift of Miss Helen G. Chase in memory of her parents Frederick A. and Harriet H. Chase. The cost of installation was paid from a fund raised by the members of the Home and their friends. The chapel was crowded to its utmost capacity for the service.

ON SUNDAY, October 24th, in Trinity Church, Woburn, Mass. (Rev. Luther L. Weller, rector), a jeweled brass processional cross was blessed and used for the first time. The Cross is inscribed:

"To the Glory of God,
and in loving memory of
JOHN P. AND ROBERT GIVEN."

These brothers were among the incorporators of Trinity parish in 1867; and the cross was presented by their sons. Two grandchildren were baptized at this service.

ON SUNDAY, October 24th, there was a service of benediction of the memorial chimes at All Souls' Memorial Church, Washington, D. C. The chimes proper were given by Mary Kirtley Lamberton in

memory of her father, Rear-Admiral Benjamin P. Lamberton, U. S. N., and of his wife Elisabeth Stedman Lamberton. The cost of their installation (\$1,400) was met by the people of the community, chiefly by contributions in memory of some departed one. The chimes were put in by J. C. Deagan of Chicago. Mrs. John Miller and her son Allison N. Miller have given the \$500 required to put in the Westminster clock and automatic chimes device in memory of husband and father. An address on the sentiment and religious influence of chimes was made by the associate rector.

A FUNERAL PALL of heavy black silk, with an appliqued cross of violet brocade, edged with dull gold cord, was blessed by the rector of Trinity Church, Waterbury, Conn., on October 10th, in memory of Isabel Ross Wilton, a devoted communicant of the Church. On All Saints' Day, the rector blessed a silver tray, on the front of which is the sacred monogram in relief, and beneath it, engraved:

"Lord, I have loved the habitation of Thy house, the place where Thine honor dwelleth."

On the reverse side is:

"In loving memory of LAURA E. BITTZ, entered into Paradise March 24, 1919."

During the past year a red chalice veil and burse have been given in memory of a member of the altar guild, and a silver ciborium, a thank offering for the safe return from France of a young officer, a member of the parish.

ON THE Sunday within the octave of its patronal day the parish of All Saints', Orange, N. J., held a service of blessing for a pair of memorial windows erected by his father, in memory of Archer R. Robinson Trench of the Canadian Field Artillery. Of colored and stained glass of great beauty, the windows are from the studios of the Montague Castle-London Co., of New York. In one window is found the figure of the Divine Lord, who gave His life for the world. He stands against a background of the vine—"I am the true vine, My Father is the Husbandman"—in the act of blessing the English proto-martyr St. Alban of Verulam. A third figure is that of St. George, the patron saint of England, who, like St. Alban, gave his life for the faith. The figures of St. Alban and St. George are massed against a background of laurel, the symbol of victory.

TWO Eucharistic candlesticks have been presented to St. John's Church, Madeira, N. Y., by Dr. Milton E. Bork of Grace parish, Buffalo, where the rector of St. John's was a former associate rector.

A NEW tabernacle door has recently been installed in All Souls' Chapel, St. Matthew's Cathedral, Dallas, Texas. The door is of heavy bronze, with raised design showing the chalice and host, and the following quotation: "*Et Verbum Caro Factum Est Et Habitavit in Nobis*". Below is the inscription:

"In loving memory of their son
WALTER SHERMAN KEELING,
Lieut. U. S. A. Air Service.
November 5, 1898—September 10, 1918.
from
Mr. and Mrs. E. B. Keeling.
R.I.P."

A new silver-gilt ciborium also recently given for use in the tabernacle bears the inscription:

"In Memoriam
CECIL JAMES HUMPHREYS,
Lieutenant-Royal Flying Corps
Died in Service
Monday, July 15, 1918.
R.I.P.
Given by
Mary Elizabeth Cochran
Whitsuntide-1920."

ALBANY

RICHARD H. NELSON, D.D., Bishop

Dedication of Parish House—The Mercer-Hadley Mission in Albany

THE DEDICATION of the new parish house of St. Paul's Church, Albany, took place on All Saints' Day, immediately after the morning service. The dedication service was conducted by the Ven. Roelif H. Brooks, rector of the parish, and the bronze tablet bearing the following inscription was unveiled:

"This Parish House is erected
to the Glory of God
through the service of man
in loving memory of
GEORGE POWERS WILSON
and
HELEN LOUISA HEWSON
his wife
by their daughter
Pauline Hewson Wilson
All Saints 1920."

Mr. and Mrs. Wilson were long beloved members of this parish. Mr. Wilson was a vestryman from 1884 to 1895 and a warden from 1895 to 1918.

The new building adds a choir room, chapel, a guild room, a recreation room, and a study for the curate, and also makes possible remodeling the old parish house to provide a model kitchen and an enlarged school room.

IN THE Mercer-Hadley mission recently held in St. Paul's Church, Albany (Ven. Roelif H. Brooks, rector), there is not a doubt that each person who attended was definitely and consciously helped. The services were simple and dignified, and in listening to the addresses, one was impressed by their sincere purpose and by the sense of confidence inspired through their faith in Christ. Mr. Mercer, of wide experience in all the strata of social life, has peculiar ability to render self-critical every man, woman, and child before whom he speaks. He presents not a ruthless condemnation of the pleasures of life, both good and evil, but rather, a sane, critical examination of the problems of sin, and through stirring stories from his varied experiences he brings one to the realization that Christ is indeed the Saviour. The talk he gave for women and girls was really remarkable. Though he discussed the problems of the young girl with absolute frankness, he approached the subject so cautiously and with such evident earnestness as not to offend even the most sensitive. On the last day Mr. Mercer and Mr. Hadley each told his own story. Theirs is a practical Christian work, appealing not to sympathy and emotion, but rather to the natural desire for what is right, clean, and Christ-like.

THE SPIRITUAL OVERSIGHT of St. Stephen's, Delmar, formerly in charge of the Dean of the Cathedral, Albany, has been committed to Archdeacon Brooks.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORÉ, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

At the University—Diocesan Statistics—Cornerstone Laid at Marianna

WORK AMONG the students in the University of Arkansas at Fayetteville under the rector of St. Paul's parish, Fayetteville, the Rev. C. P. Parker, is going forward nicely, considering the inadequate plant. More students are enrolled in the University this year than at any previous time. Mr. Parker has been diligent greeting the students, meeting most of the trains which brought them into Fayetteville. This work is one of the most important in the diocese, hundreds of Arkansas young men

and women getting their first impressions of the Church in the University town. Bishop Saphoré is a former rector of St. Paul's parish.

THE DIOCESAN JOURNAL for 1920 contains some interesting statistics. The amount raised for all purposes in 1919 was the greatest in the history of the diocese, totaling \$101,327.97. The number of communicants is estimated at 4,900. The diocese has three bishops, the largest complement of episcopal aid in the American Church; 21 priests, 9 postulants, and 18 lay readers. The value of Church property is estimated at considerably over half a million dollars. The Rev. A. E. Lyman-Wheaton is secretary of the diocese.

THE CORNERSTONE of St. Andrew's Church, Marianna (Rev. C. C. Burke, rector), has been laid with appropriate ceremonies. Bishop Winchester officiated. The cornerstone bears the simple inscription, "One, Holy, Catholic, Apostolic Church", and is made of native Arkansas marble.

THE REV. AND MRS. JOHN BODEN, of Christ Church parish, Little Rock, gave a reception on November 3rd in the handsome two-story brick edifice recently acquired as a rectory by Christ Church parish. This parish is being given a thorough reorganization by the rector and his assistant, the Rev. Frank W. Gee. It now has 1,000 baptized members and its reorganization will make for greater efficiency for the whole diocese.

THE MISSIONS near Winslow, under supervision of the Rev. E. T. Mabley, warden of the Helen Dunlap Memorial School, are making satisfactory progress. Mr. Mabley now has helping him two or three young men who are looking forward to holy orders.

BISHOP WINCHESTER has returned much rested to the diocese after several weeks spent in Clifton Springs, New York, recuperating from the shock and injury of an automobile accident early last summer.

GRACE MISSION at Wynne, and the mission at Blytheville, now have regular services.

THE NINTH number of the second volume of the *Southwest Churchman*, edited by Bishop Demby in the interest of the colored work, appears this month in a more attractive form, and about twice its former size, laying special stress upon the colored communicants entering the Nation-wide Campaign.

THE SECOND annual convocation of colored Churchmen of the diocese meets in St. Mary's Church, Hot Springs, from November 21st to 23rd.

THE HELEN DUNLAP Memorial School at Winslow (Rev. E. T. Mabley, warden), has had a most auspicious opening for the year with twenty-six girls enrolled. The work in the school and about Winslow (which is also a summer resort) is progressing. Last summer the school chapel was well filled each evening for the vesper services.

BISHOP DEMBY is anxious to open up a community center and playground in the south part of Little Rock on the property of St. James' mission. He is seeking funds and hopes that by the first of the year he may have established classes there in domestic science and arts, with lecture talks on civics, industry, hygiene, and sanitation. The Bishop is relying partly upon a resolution passed at the last diocesan council calling for an offering for his work in every parish and mission.

BETHLEHEM
ETHELBERT TALBOT, D.D., Bishop
Woman's Auxiliary

THE AUTUMN meeting of the Woman's Auxiliary of the archdeaconry of Scranton was held on October 26th and 27th, at St. Paul's Church, Montrose (Rev. Wallace Martin, rector). On Tuesday the Rev. George A. Green gave a fascinating account of the work of the Seamen's Church Institute. On Wednesday, Mrs. W. A. Lathrop, vice-president, presided over the business meeting at 10:00 A. M. The president's address was delivered by Miss Laura L. Ruddle, of East Mauch Chunk. Other speakers were Mrs. W. E. Bates on Looking Forward; Miss M. L. Farrer on the United Thank Offering; Mrs. A. M. Hildebrand on the New System of Box Work; Miss Margaret Maurice on the Church Periodical Club. A talk on Church Work Among the Indians was given by Miss Margaret L. Elliott, of Cannon Ball, North Dakota. After luncheon the new executive secretary of the Bishop and Council, the Rev. Harvey P. Walter, gave an address on Porto Rico and the Nation-wide Campaign.

CENTRAL NEW YORK
CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Changes in Personnel—Improvements—Standard for Clergy Salaries—Parish Anniversary

A NUMBER OF CHANGES in the personnel of the diocese are taking place this fall. The Rev. F. S. Eastman, rector of Grace Church, Carthage, will soon take charge of a parish in Salem, Ohio; the Rev. A. E. Dunham, engaged in supply work since his resignation of Trinity Church, Fayetteville, will take up work in Florida; the Rev. E. S. Middleton, locum tenens in St. Mark's, Syracuse, during the war, has accepted a parish in Dallas, Texas; and after an interim of six months, St. Mark's, Syracuse, will have as its rector, the Rev. Percy T. Fenn, D.D.

A NEW heating plant has been placed in St. James' Church, Clinton (Rev. Robert J. Parker, rector), and the church and other parish buildings have been repainted. Considerable improvement, including a new heating plant, has been made in the Church of the Good Shepherd, Oriskany Falls, a mission of St. James'.

THE DIOCESAN COUNCIL has appointed the Archdeacon and the executive secretary a committee to establish a standard for clergy salaries in missionary districts. One difficulty the committee encounters is that the salaries of the parochial clergy are in many cases below the proposed missionary standard.

DURING THE octave of All Saints, the Church of the Good Shepherd, Binghamton (Rev. H. C. Staunton, rector), celebrated its fiftieth anniversary. On Sunday, October 31st, at the first evensong of All Saints' Day, Bishop Fiske was the special preacher, and was also celebrant at Holy Communion at 7 A. M. on All Saints' Day. On Thursday evening, at a social evening and entertainment for members and friends, the Rev. H. P. LeF. Grabau, a former rector, Mr. Thomas J. Mangan, and Mrs. Anna F. Stone spoke of earlier days in the parish. On Friday the rector celebrated at a requiem Eucharist, assisted by the Rev. H. P. LeF. Grabau. Saturday morning there was a Children's service, special programme and luncheon; and the festival closed on Sunday, November 7th, with Holy Eucharist and sermon by the Rev. H. P. LeF. Grabau.

GRACE CHURCH, Syracuse (Rev. H. G. Coddington, D.D., rector), will celebrate its 50th anniversary on December 5th. Bishop Olmsted and Bishop Fiske will take part.

A QUIET DAY for men and women was conducted by the Rev. Spence Burton, S.S.J.E., in Trinity Church, Syracuse, on October 29th, with about forty present.

THE MEN'S CLUB of Trinity Church, Syracuse (Rev. A. A. Jaynes, rector), had their first dinner of the season in October, the speaker being Prof. C. H. Richardson of Syracuse University.

THE ROME COMMANDERY of Knights Templar attended service in St. John's Church, Oneida (Rev. S. R. MacEwan, rector), on the eve of All Saints' Day.

THE REV. SPENCE BURTON, S.S.J.E., preached to the Girls' Friendly Societies of Utica and vicinity on October 25th, and later in the week conducted retreats in St. George's, Utica, and Trinity Church, Syracuse.

THE BROTHERHOOD of St. Andrew of Emmanuel Church, Elmira (Rev. L. E. Ward, rector), has undertaken special missionary work at Greatsinger's Corners. In this small settlement of twenty-seven families, with many children, no religious services of any kind have been held before.

A DRIVE for \$150,000 for St. Luke's Hospital, Utica, has just been launched. Mr. T. R. Proctor is chairman, and Bishop Olmsted is a member of the executive committee.

THE WOMAN'S AUXILIARY of the second district held a two days' institute on October 21st and 22nd at Grace Church, Utica, conducted by Miss Laura Boyer, organizing secretary from New York City, whose subject was The Survey. In the evening an address was given by the Rev. E. C. Tuthill. Bishop Olmsted led in the opening and closing devotions.

BISHOP OLMSTED is a member of the committee of one hundred which will select a commission of five to conduct impartial investigation into conditions in Ireland.

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CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Girls' Friendly Society—Bishop and Clergy—
Community Recreation—Death of Judge
Seymour

THE COMMITTEE of the New Haven Girls' Friendly Lodge, by way of an experiment, will open for November the Lodge at 82 Trumbull street in that city as a girls' center and rest room from 5:30 until 7:45 each day. On Sunday afternoons from four to six the committee will serve afternoon tea to all visitors. An associate hostess will be present each evening.

THE BISHOP desires to meet the clergy of the diocese in groups in the several archdeaconries. He has invited the clergy of the New Haven archdeaconry to meet him in Trinity parish, New Haven, on Tuesday, November 8th, when he will celebrate the Holy Communion and afterwards give an account of the Lambeth Conference. In the afternoon in Trinity parish house the Bishop will address an open meeting of the clergy and people on some of his experiences in England during the summer.

A NEW VENTURE in community service in which all the local Churches and religious institutions are asked to coöperate is the New Haven Community Service Play School, to be inaugurated during the weeks of November 8th to 19th. The object is to increase interest in games, dramatics, and other forms of healthful recreation among men and women, and also to furnish leaders with recreation material for gatherings of any kind. It is hoped that this school will in part solve the problem of how to interest young people in wholesome week-day recreation.

IN THE death of Judge Morris Wodruff Seymour the diocese has lost a faithful Churchman and the state a man of large prominence. Born in Litchfield, where he died, he was one of a family which had meant much to the Church. His brother, the Rev. Storrs O. Seymour, who died a few years ago, was for many years rector of St. Michael's Church in that town and president of the Standing Committee. Judge Seymour was the first chancellor of this diocese, resigning only with failing health. During his public life he held many offices, among which were those of state senator, member of the State Reformatory Board, and member of the State Prison Board of Pardons. At the time of his death last month Judge Seymour was president of the Connecticut Society Military Order of Foreign Wars, Connecticut Colonial Wars, vice-president of the Connecticut Society of the Cincinnati and of the Connecticut Historical Society. Funeral services were held on the 23rd and burial was in the cemetery of the Church.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Bishop Garrett's Birthday

ON OCTOBER 31st, special services were held at St. Matthew's Cathedral in honor of the eighty-eighth birthday of Bishop Garrett, which occurred on November 4th. Bishop Garrett, following a custom of many years, was the special preacher at 11 o'clock. The Bishop came to Dallas in 1874. In the forty-six years since then he has become known throughout the country as Churchman, scholar, orator, and educator, not only the spiritual pastor and beloved head of the diocese, but a national figure in the Church.

DELAWARE

PHILIP COOK, D.D., Bishop

Woman's Auxiliary—Bishop and Mrs. Cook—
Christ Church, Delaware City

THE ANNUAL meeting of the diocesan Auxiliary was held in Immanuel Church, Wilmington, on October 21st. Bishop Cook was celebrant and preacher. The following officers are among those elected: President, Mrs. John P. Saulsbury, of Dover; Secretary, Mrs. Wm. H. Beacon.

BISHOP COOK and the Rev. R. W. Trapnell were speakers at a masonic George Washington commemoration dinner in Wilmington on November 4th, when 1,200 guests were present. The invocation was made by the Rev. Thomas V. Wingate.

A PUBLIC RECEPTION was given to Bishop and Mrs. Cook at the Hotel du Pont on November 10th.

THE CHURCH CLUB of the diocese has issued invitations for a dinner at the Hotel du Pont on November 23rd. The Bishop will be the guest of honor.

SUNDAY, October 31st, was a red letter day for Christ Church, Delaware City. This church, in the absence of a rector, has maintained services and a Sunday school, largely through the efforts of Mr. Wm. B. Jester, a lay reader. The church has recently been redecorated, and a new lighting system installed. It was opened again on October 31st with a celebration and sermon by the Bishop in the morning, and a service in the evening under direction of the Rev. Joseph H. Earp, assisted by the Rev. George S. Gassner, D.D., and the Rev. P. L. Donaghy. The sermon was preached by the Rev. Benjamin F. Thompson, of Dover. The Methodist congregation of the city attended in the morning, and the Presbyterian congregation in the evening.

"OLD CHRIST CHURCH," near Laurel, dating from 1771, was opened for the usual semi-annual service on October 24th. The service marked the Bishop's first official act in the diocese, he being celebrant and preacher. The clergy and choirs from nearby parishes, with members of the congregations, attended either the morning or afternoon service. The old church, mother of all the work in that part of the diocese, is now under the care of the Rev. F. A. Parsons, rector of St. Philip's, Laurel.

EAST CAROLINA

THOMAS C. DARST, D.D., Bishop

Church Club of Wilmington—Convocations

CLERGYMEN and laymen of near-by missions were invited by the Church Club of Wilmington to attend the October meeting, held in the parish hall of the Church of the Good Shepherd (Rev. Frank D. Dean, rector). Bishop Darst made an inspirational address. The visitors expressed de-

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termination to advance the cause of the Church in the weaker communities.

THE CONVOCATIONS of Wilmington and Edenton are meeting this week, the former in the Church of the Good Shepherd, Wilmington, on November 11th and 12th, the latter in Belhaven, on November 9th and 10th.

KANSAS

JAMES WISE, D.D., Bishop

Commission of Student Workers—The Bishop's Anniversary—Grace Cathedral—Healing Missions

THE COMMISSION of Student Workers of the diocese met in St. Peter's Church, Pittsburgh, on October 12th. After shortened evensong, the chairman, the Rev. Carl Nau, gave welcome, and also spoke on the needs of the Commission. Reports were made for Lawrence, Manhattan, Emporia, and Pittsburg. The key note was struck by two addresses from students present, Mr. Bennett of the Kansas University and Miss White of the Kansas State Normal at Emporia, both of whom spoke on The Relationship of the Faculty and Parish Church to the Student. Mr. Bennett said: "At Lawrence students must be interested by students, for it has been demonstrated many times that a few students can accomplish in a few weeks what the older Faculty men have failed to do in several years. The student does not expect the faculty member to meet him at the Church door or call him by his first name. The faculty can be the means of suggesting by their attitude in the class room and in a practical way, that the Christian life is worth something. A student, impressed by a teacher will seek out than man's Church to see where his belief comes from. Students cannot be driven; they are not willing to have anything hammered at them."

Professor Conover of the agricultural college at Manhattan spoke on the Relationship of Church and Student. Next morning after the Holy Communion, the business session was held. The papers were of great interest. The personnel of the Commission, again changed, now is composed of the student pastor and one faculty member with one student from each of the four student centers. The synod of the United Presbyterians was meeting in Pittsburg, and greetings were exchanged. Dr. Brandenburg of Kansas State Normal spoke on The Influence of Sacred Literature in the Curriculum of the College Student. The Commission meets in Manhattan next spring.

BISHOP AND MRS. WISE returned the middle of October from their European trip. After the Lambeth Conference they traveled through England, Scotland, France, Italy, Switzerland, and Belgium. October 28th was the Bishop's fourth anniversary. As he was at the session of the House of Bishops on that day, he celebrated in the Church of the Holy Communion, St. Louis, where he was consecrated, and of which he was then rector.

GRACE CATHEDRAL, Topeka, is advertising in the moving picture houses with films of the parish, such as the Girls' Friendly Society cottage; the choir and procession; Bethany College and the girls leaving for the Cathedral, and pictures of the grounds. These pictures, run three times daily, a week in each house and then transferred to a second house, are very beautiful and have attracted wide attention. Printed material acquaints non-Churchgoing people with the cause of the Gospel of Christ. It is planned to run these pictures for a year.

THE HEALING MISSIONS are being continued in the Cathedral with considerable success and the clergy staff are making a house to house visit on all who have registered. The impression is decidedly good. The plan is to have these services every other Sunday afternoon. A special pamphlet has been printed.

A UNIT of the National Student Council has been formed by the college students attending the Church of St. Andrew (Rev. Carl W. Nau, rector), in Emporia.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

\$50,000 Fire at Church Home—Entertainment for the Provincial Synod

WHAT MIGHT have been a very disastrous fire occurred Friday of last week at the Church Home and Infirmary, Louisville. Flames on the roof were discovered by somebody passing who promptly sent in an alarm. The cook with great presence of mind rang the dinner gong and all of the aged inmates came promptly to the dining-room on the ground floor, thus avoiding a panic. Neighbors and the police did prompt and efficient work in assisting or carrying out the elderly, blind, and infirm. Special mention should be made of the faithful employee who operated the elevator, in spite of increasing smoke, until the last of the old people had been carried down in safety. Immediately upon the return of the Bishop, a meeting of the board of trustees was held. The roof was entirely destroyed, and there was considerable damage from water. The loss has been estimated at \$50,000. A special committee has been appointed to have the loss adjusted quickly and report back to the board for final action. It is estimated that at least two months will be required to put the building in habitable shape, and in the meantime the eighty residents are being cared for at other institutions and in private homes.

LOUISVILLE has for some months been making careful and complete arrangements to entertain the synod of the province on November 16th to 18th. Lieutenant-Governor Ballard, general chairman, has an efficient corps of assistants. As a large medical convention and other smaller gatherings are scheduled for the same week and the fall racing season is also in progress, the hotels have cancelled all reservations and announced that no rooms can be held for the committee. Thus practically all

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delegates and visitors must be entertained in private homes; this however was the plan in most cases anyway and there is no doubt that Kentucky's far famed hospitality will be amply demonstrated. The committee has provided a series of pre-synod meetings, chiefly in the interest of religious education.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Companions of the Holy Saviour

THE GENERAL CHAPTER of the thirty-seventh year of the congregation of the Companions of the Holy Saviour was held at St. Saviour's, Maspeth, N. Y., on October 19th. Six companions were present. The annual retreat began the same day and was conducted by the reverend master. During the past year three new members have been received.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
W. BERTRAND STEVENS, Ph.D., Bp. Coadj.

County and City Mission Society—In Honor of Bishop Stevens—Students Organize

THE COUNTY and City Mission Society brought its work before the Church people of Los Angeles and vicinity by the unique method of a complimentary reception supper in the parish house of St. Paul's Pro-Cathedral on October 27th. The honor guest was Bishop Stevens. After supper there was a community sing, followed by addresses from the Very Rev. William MacCormack, D.D., Bishop Stevens, and the Rev. V. D. Ruggles, on the society's work. The Rev. Alfred M. Smith, a former chaplain of the society, told of his present work with the Philadelphia City Mission. George M. Wiley described his lay services in the jails, while Walton J. Wood, public defender of the county, told of his labors and their relation to the society. The Rev. Byron Holley spoke on behalf of the Nation-wide Campaign.

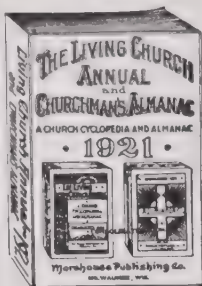
THE FIRST function given in honor of Bishop Stevens after his consecration was a parish dinner at St. Luke's Church, Long Beach (Rev. A. G. H. Bode, rector), on October 14th. Over two hundred sat down, the rector acting as toastmaster. The address of welcome was given by the senior warden, Mr. J. W. Tucker. In response Bishop Stevens spoke on the Nation-wide Campaign. Bishop Stevens confirmed his first class at St. Paul's Church, San Diego, on Sunday, October 24th. A class of twenty-two, the second class this year, was presented by the rector, the Rev. Charles L. Barnes. Bishop Stevens preached.

THE FIRST regular meeting of the Episcopal Club of the University of Southern California at Los Angeles was held on October 22nd. Bishop Stevens spoke of the Church's need of the college man and woman. The Rev. Stanley T. Boggess told of the National Student Council, to which the club voted its support. A plan of corporate communions was also developed. Although the University is a Methodist institution it numbers a great many Churchmen among its 2,000 students.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop
Parish Anniversaries—St. Luke's, Minneapolis—
Pipe Organs—Christian Nurture Series

THE REV. W. S. HOWARD recently celebrated his eighth anniversary as rector of Christ Church, the old mother parish of St. Paul, and was guest of honor at a reception given by his parishioners on Octo-



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The recent re-organization of the Church and of its official work, and the federation of women's societies in the Church Service League, make the ANNUAL more necessary than ever.

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ber 26th. During his rectorship Christ Church, as a downtown parish subject to losses by removals, has not only stood its ground but has also demonstrated that it is possible for a downtown parish to carry on aggressive and successful work. The parish has doubled the number of its communicants in those eight years, and greatly increased its financial support.

A RECEPTION was given to the Rev. G. G. Bennett, B'shop Coadjutor-elect of Duluth, and to Mrs. Bennett by the parishioners of St. Paul's parish, Minneapolis, at Dayton's Tea Rooms in Minneapolis on November 2nd.

ALL SOULS' CHURCH, Sleepy Eye (Rev. C. W. Baxter, priest in charge), celebrated the thirtieth anniversary of its opening on All Saints' Day. The programme of the day included morning and evening prayer, the Holy Communion, sermons and addresses by the Rev. W. L. Johnson of St. Peter and Mr. C. D. Murray, and a parish supper served by the ladies' guild.

THE REV. FATHER McVEIGH HARRISON, O.H.C., conducted a successful mission at the Church of the Messiah, St. Paul (Rev. C. C. Rollit, D.D., associate rector), from October 10th to 24th.

THE CHURCH HOME of Minnesota has now moved into its newly acquired quarters on Feronia avenue in St. Paul. A special gift of \$10,000 for maintenance has recently been announced.

A FOLDER issued on behalf of the National Campaign by St. Luke's Church, Minneapolis (Rev. F. D. Tyner, rector), indicates remarkable progress since this parish was founded as a mission Sunday school in 1911. The communicants and Church school enrollment have more than doubled since 1917, the church plant has been thrice enlarged, the parish is working on a budget of \$8,000 this year, and the gift of an automobile to its rector makes possible regular services at the Sheltering Arms and at Douglas Chapel in North Minneapolis, besides occasional hospital services and frequent visitations. The parish is planning a budget of \$11,000 for the coming year.

THE CATHEDRAL of Our Merciful Saviour, Faribault, has recently spent \$3,000 in rebuilding and modernizing its pipe organ. The work was done by J. S. Austin of Minneapolis.

ST. PAUL'S-ON-THE-HILL, St. Paul (Rev. E. H. Eckel, Jr., rector), has purchased the old Hook and Hastings organ, now in St. Paul's Cathedral, Detroit, Mich., and soon to be replaced by a costly new instrument. The Austin Organ Co. will place the Hook and Hastings instrument in St. Paul's Church about the first of the year.

THE CHRISTIAN NURTURE SERIES is used by an increasing number of Church schools in this diocese, and encouraging reports of growth and progress have been received this fall. St. Paul's Church School in St. Paul, which before the introduction of the series had an enrolment of 70 officers, teachers, and scholars, now has an enrolment of 165. The average attendance has trebled in a little over two years.

MISSOURI

DANIEL S. TUTTLE, D.D., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Cathedral Anniversary

CHRIST CHURCH CATHEDRAL, St. Louis, observed its 101st anniversary between November 1st and 8th. A reception for the diocese, celebrations of the women's and

girls' clubs, and guilds, and a corporate Communion on All Saints' Day, marked the week. Dean Carroll M. Davis is now in his thirty-first year of service at the Cathedral. The former Dean, the late Rev. Montgomery Schuyler, was for forty-two years head of the parish.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Mission and Patronal Festival

A SUCCESSFUL mission was conducted by the Order of the Holy Cross at all Saints' Church, Orange, N. J., from October 10th to October 24th. The missionaries were the Rev. Karl Tiedeman and the Rev. Joseph Smyth. On November 7th the parish celebrated its patronal festival, the Rev. Arthur Whipple Jenks, D.D., being the preacher. At this service two memorial windows were blessed by the rector, the Rev. Clarence M. Dunham, in memory of Archer R. Robinson French.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting in Concord, when explanations of the Church Service League and the method of forming a parish unit were presented by Mrs. Chase of the Massachusetts Auxiliary and the Rev. W. S. Emery. At the full business meeting Mrs. Ida C. Humphrey was elected president and Miss Margaret Emery corresponding secretary. Three members of the diocesan Bishop and Council were also elected, and Mrs. Humphrey was chosen president and Mrs. William Porter Niles secretary-treasurer of the diocesan council of the Church Service League.

NORTH CAROLINA

JOSEPH B. CHESHIRE, D.D., Bishop
HENRY B. DELANY, D.D., Suffr. Bp.

Parochial Mission at Mt. Airy and Walnut Cove

A NINE DAYS' MISSION was recently held at Trinity Church, Mount Airy, and Christ

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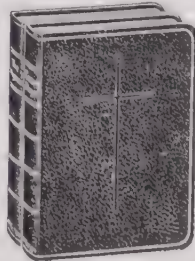
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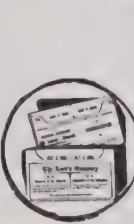


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Church, Walnut Cove (Rev. J. R. Mallett, priest in charge). Attendance at each place grew steadily, until seating capacity was taxed to the utmost. The missions culminated on the evening of the Twenty-second Sunday after Trinity when Bishop Cheshire, after the baptism of adults, administered confirmation. The missionary was the Rev. Dr. F. J. Mallett.

NORTHERN INDIANA

JOHN H. WHITE, D.D., Bishop

Conference on Church Work—Church Service League

A TWO-DAYS' conference on Church work was held in St. James' Church, South Bend (Rev. Robert J. Long), on October 25th and 26th. The meetings were for (1) young people, (2) the clergy, and (3) general, but more especially for the Woman's Auxiliary. At a supper at the Y. M. C. A. a diocesan society was organized. Mr. John Myers, of the young people's society of St. James', presided and the Rev. Charles H. Young, rector-elect of Howe School, made the address. About one hundred attended. At a conference on social service on Monday afternoon, Miss Kathlyn Moore, director of charities in Evanston, led the discussion. On Tuesday, the Rev. McVeigh Harrison, O.H.C., spoke on Making a Meditation, and Dean White of Cleveland on the Expanding Work of the Church. On Monday the Rev. Charles H. Young pointed out new fields of Church work, dwelling especially on Americanization, rural and college opportunities. Dean White conducted a service for children. Canon Reade spoke on social service in regard to Churchmen. Bishop McCormick gave an account of the Lambeth Conference. The principal service, held on Monday evening, was of a missionary nature. The combined choirs of several parishes with an orchestra shared the service, at which Bishop Anderson preached.

THREE DISTRICT meetings of the Church Service League were held on October 3rd, 4th, and 5th; in Trinity Church, Ft. Wayne, Trinity Church, Logansport, and St. Andrew's Church, Valparaiso. The new method for women's work was presented and discussed. Miss Matthews told of the work as related to the general Church, and Mrs. W. T. Brackenridge, Mrs. W. J. Lockton, and Mrs. G. W. Gardner also spoke. The Bishop, the last speaker, commended the Nation-wide Campaign and urged increased activity in its support.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Ep. Coadj.

Church Normal School—Numerous Confirmations on Parish Anniversaries

THE CLERICUS of Cleveland recently appointed a committee to take up the question of a normal school for the Church school teachers, and at Trinity Cathedral, October 25th, the first meeting of a school for training teachers using the Christian Nurture series was held. Several parishes were represented and there was an attendance of sixty-two. The plan is to have a meeting on the fourth Monday of each month throughout the school year, with a conference for each course, under a competent leader. This is a regularly organized body, with the Rev. Frederick G. Harkness as president, and Miss Mary Goff, educational secretary of Trinity Cathedral, as secretary.

ON SUNDAY, October 24th, sixty-two persons were confirmed in St. Stephen's Church, East Liverpool, the largest class confirmed at any one time in nearly a century of parish

life. The parish also commemorated the twentieth anniversary of the present Church and appropriate addresses were made by Bishop DuMoulin in the morning and the Rev. G. F. Patterson in the evening.

QUINCY

EDWARD FAWCETT, D.D., Bishop

Daily "Community Celebration" at Peoria—Church Students

AT ST. PAUL'S CHURCH, Peoria, a daily "community" celebration of the Holy Eucharist has been established, the service being taken in turn by the three priests of the city, the Rev. H. L. Brown, rector of St. Paul's, and the rectors of St. Andrew's and St. Stephen's parishes, who are working under special direction of the Rev. Mr. Brown as Rural Dean of Peoria.

A CHURCH CLUB, composed of men and women students of Knox and Lombard Colleges, has been organized at Grace Church, Galesburg (Rev. W. D. Foley, rector). The club meets Sunday evenings, with programme of music, popular talks, and sociability, followed by compline.

RHODE ISLAND

JAMES DEWOLF PERRY, JR., D.D., Bishop

All Saints' Church, Providence

ALL SAINTS' CHURCH, Providence, has had its vestibule repainted and decorated, and the walls retinted after the penetrating storms of last winter. It has been made more comfortable by installation of a new heating plant at considerable cost. The over-worked rector needs an assistant, but felt that these improvements were the more necessary.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop

Executive Board

AT THE monthly meeting of the Executive Board, at Roanoke, on October 15th, the chairman of the Nation-wide Campaign gave a most interesting report. It was decided to have preaching missions before December 5th, to be preceded by cottage prayer meetings. The treasurer is much gratified at the prompt payment of subscriptions. It was decided that the financial obligations hitherto carried by the old convocation of Southwestern Virginia should be taken over by the Board so as not to further tax the parishes. The Rev. C. E. Hughes proposed the founding of a home for children in the archdeaconry, and a committee was formed to report on the matter at the next meeting.

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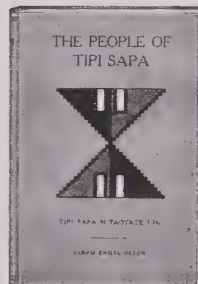
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And of Thine own have we given Thee."

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14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoned with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, Thou deliverdest unto me five talents; behold I have gained beside them five talents more.

21 His lord said unto him, **Well done, thou good and faithful servant;** thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents; behold, I have gained two other talents beside them.

23 His lord said unto him, **Well done, thou good and faithful servant;** thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, **Thou wicked and slothful servant,** thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have in abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

St. Matt. 25:14-30.



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There is nothing remarkable in the acts of the two faithful servants; nothing remarkable in the act of him who was not faithful. Three servants were given definite tasks to perform. Two measured up and one was found wanting.

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Can we say with the faithful servants, "Behold, Lord!" and know the full joy of a stewardship fulfilled? Or must we make excuses, being unwilling to admit that "we have not done those things which we ought to have done?"

Can we say, "Of Thine own have we given Thee" in the same joyful tone as the two faithful servants, knowing deep in our hearts that the joy verily is ours?

"It is required in stewards, that a man be found faithful."

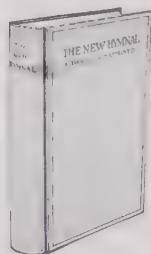
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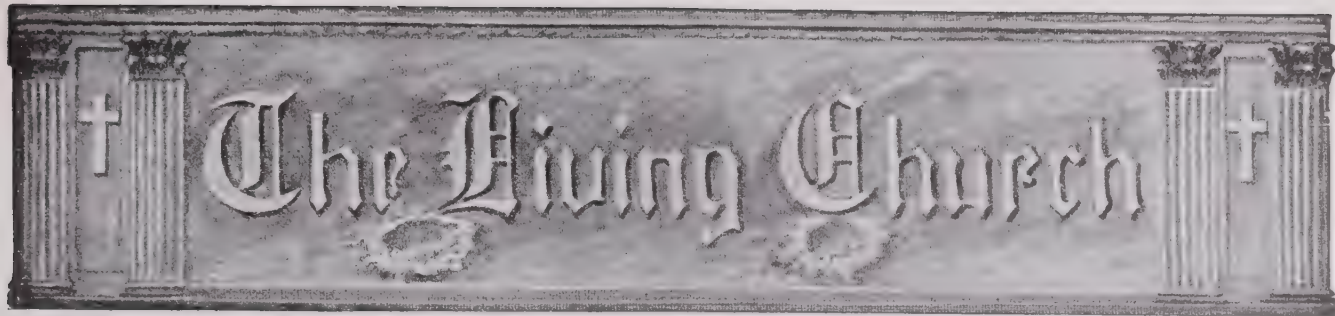
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HE THAT ADDS to the beauty of the world is of the sons of God.—William Sharp.

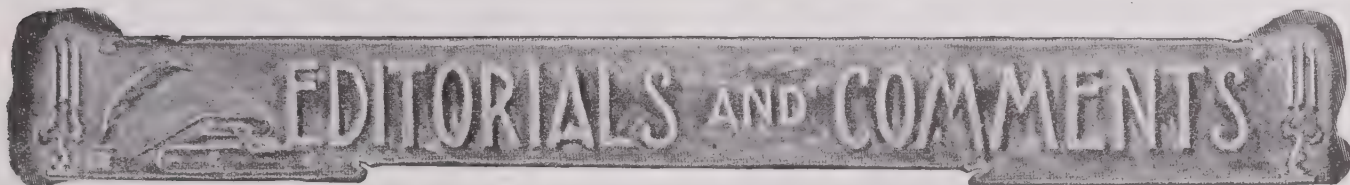


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NO. 3



Bishop Hall on the Lambeth Appeal

WE are printing on another page the review of the Lambeth Appeal for Unity which the Bishop of Vermont has published and in which he states the grounds which led him to cast his vote in the Lambeth Conference against the adoption of the Appeal. We had awaited this statement with much interest because the report that he was one of four bishops in the Conference to register dissent by casting their votes in the negative had caused us to study the Appeal even more carefully than perhaps we might have done without this suggestion of caution. Yet the result of our own study has seemed to us to commend the attitude rather of such trustworthy critics as the Bishop of Zanzibar, the Bishop of Nassau, and the Bishop of Edinburgh, each of whom has reviewed the matter in published articles, and each of whom has given his endorsement to the Appeal. In the light of Bishop Hall's article we have now read again the Appeal, the Encyclical, the Resolutions, and our own editorial entitled *The Lambeth Programme for Unity* (*THE LIVING CHURCH*, September 18th)*, in order to see whether his criticisms should seem to require on our part some modification of the general approval (not extending to certain details) which we expressed in the editorial mentioned. We feel bound to say that no such modification seems to us to be required. Giving the utmost deference to the scholarly opinions which the Bishop of Vermont has expressed we shall seek briefly to show—not indeed that he is wrong but rather—why we have reached conclusions differing from his own. We shall not seek to justify such different conclusions, rather leaving our readers to say for themselves whether those conclusions, or the criticisms made by the Bishop, shall seem more adequately to be justified by the language of the Appeal and the other Lambeth papers; and we do not forget the strong presumption that the Bishop, rather than this editor, would be right when a difference of interpretation should arise, were it not that the editor does but follow the reasoning, apparently, of the whole Anglican episcopate, four notable and scholarly members alone excepted.

BISHOP HALL states as first among his objections to the Appeal that which is numbered (6) in his printed paragraphs. He is unable "to accept the dogmatic assumption—clean contrary to the teaching of many Fathers . . . that Baptism alone, by whomsoever ministered, in whatsoever body (*e. g.* Mormons?) and with whatsoever intention, constitutes membership in the Body of Christ, without any sanction or reconciliation by the Laying on of hands. Confirmation is regarded not as the appointed completion of the initiatory

rites of the Christian Church, but as a desirable but not really necessary addition."

But does the Lambeth Appeal justify this comment? "We acknowledge", it reads, "all those who believe in our Lord Jesus Christ and have been baptized *into the name of the Holy Trinity* as sharing with us membership in the Universal Church of Christ which is His Body." Surely there is here intended no complete definition as to what, exactly, constitutes valid baptism. Whoever has undergone a process that is not regarded by the Church as Christian baptism is obviously not included. It can scarcely need to be argued that our bishops had not forgotten such a distinction between rites as, *e. g.*, that between Christian baptism and the baptism of John the Baptist, or between a baptism into the sacred Name and one that had no such import.

So also as to the relation of Confirmation to Baptism. We have not forgotten the careful exegesis of the subject given by Bishop Hall in his valuable work on *Confirmation*, in which he treats of Confirmation as the completion of Baptism, nor the earlier work by Canon Mason, who argues almost that a baptism is not effective until it is completed by confirmation. These books are real contributions to a difficult subject. Yet we need scarcely say that those who argue (quite truly) that Confirmation is the completion of Baptism may easily be misunderstood. Death is equally the completion of life, yet life is quite truly *life* from the moment when generation begins without waiting for its completion in death. The same is true of regeneration. Baptism is not so dependent upon Confirmation as to be unavailing without it. Professor F. J. Hall is undoubtedly justified by the consensus of the Church and of Catholic theologians when he says:

"The benefits of Baptism are (a) incorporation into the Body of Christ, and consequent regeneration; (b) remission of sins and justification; (c) adoption as children of God and heirs of the kingdom of heaven; (d) 'character' suitable for such a status; (e) capacity to receive the benefits of other sacraments" (*Doctr. of the Church*, p. 54).

These "benefits" undoubtedly accrue from Baptism alone and are not dependent upon the "completion" of the act by confirmation. Infants dying after baptism but before confirmation are not construed to have died unbaptized; neither do we count the Roman practice—which we deprecate—of giving first communion to unconfirmed children an act of sacrilege as it would be were those communicated who were unbaptized.

Our theologians may well exercise some reticence in requiring general acceptance of particular theories as to Confirmation. Nothing is clearer than that the doctrine of the Catholic Church relating to it is in great confusion, not only by reason of divergent practice and teaching between East and West but by reason also of the grave differences

* The Appeal to All Christian People was printed in *THE LIVING CHURCH* of August 28th; the Encyclical in that of September 11th; and the Resolutions, September 18th.

even between the theologians of the West. The *Catholic Encyclopedia*, representing the consensus of thought among Roman Catholics, seems justified in saying:

"It is clear from the diversity of practice at the present day that there is much uncertainty as to the doctrine concerning Confirmation. . . . At the time of the Council of Trent the difficulty was felt to be so great that the assembled Fathers contented themselves with only a few canons on the subject."—Art. "Confirmation", *Cath. Encyc.*

Over-definition has generally been a Roman rather than an Anglican failing, and we are not willing in this matter to allow definitions as essential that rest simply on the view taken by our own scholars. Neither the Roman canons thus referred to nor any Anglican legislation justify the position that Baptism is intrinsically deficient without Confirmation. That regeneration is wholly and finally effected by Baptism is so truly the teaching of the Church that it can scarcely be treated as open to revision. Bishop Hall is on ground easy to be misunderstood when he maintains it to be erroneous to hold that Confirmation is "a desirable but not really necessary addition", presumably to Baptism. "Necessary" is a term of technical significance. The Anglican distinction of two sacraments alone as "necessary to salvation" is upheld completely in the matter of Confirmation by the Catechism of the Council of Trent which says:

"Confirmation has not been instituted as necessary for salvation, but that by virtue thereof we might be found well armed and prepared when called upon to fight for the faith of Christ."—*Catechism of the Council of Trent*, pt. II, ch. iii, 18.

At least, therefore, in the matter which Bishop Hall chiefly criticises in the Lambeth Appeal, it is not clear that his position accords either with Anglican or with Roman formularies, however he may be within his rights as a Catholic scholar in holding the position which he maintains. Certainly in any plan for reunion it would be dangerous to add to the Church's official teaching as to Confirmation that which would also detract from her teaching as to Baptism. In upholding Confirmation we may well be careful lest we impair the Church's doctrine of Baptismal Regeneration.

Neither do we follow the Bishop when he says: "Apparently a minister of another religious body might be ordained without first receiving the laying on of hands for the gift of the Holy Ghost." We find nothing in the Lambeth Appeal that even suggests this possibility, but we grant that the question does arise in connection with the quasi-recognition of Swedish orders and the participation by two English bishops in consecration of Swedish bishops, apparently on the authority of Lambeth Resolution 25. We feel this action to have been of questionable wisdom, but yet it is not difficult to defend it in so far as the lack of valid confirmation of the bishops consecrated is concerned. "Every baptized male can validly receive ordination", says the *Catholic Encyclopedia* (art. "Orders"). F. J. Hall says:

"The subject of Order must be of the male sex, and must be at least baptized . . . Confirmation is also necessary for regularity, but inasmuch as its grace is contained in that of Order its omission does not invalidate Order"—(*Doctr. of the Church*, p. 82).

Mortimer says:

"The subject of Holy Orders must be a baptized male and capable of Orders, that is, free from any impediments. He should also have been confirmed, but the absence of this does not invalidate the Sacrament of Orders." Mortimer, *Cath. Faith and Pr.*, II. 86.

Grueber, in his very careful text book, *Holy Order*, says: "The omission of Confirmation has not been considered to render Orders invalid", and he cites at length a passage from St. Thomas Aquinas *de Sacrament. Ordin. Quaest.* xxxiv, Art. 4, as bearing out his statement. He proceeds to declare it to be a "grave offence" to receive Orders unconfirmed "if it be wilful and any one elect to enter Orders with the knowledge that he has not been confirmed." The omission is further declared to be "contrary to order, but not an 'Irregularity' in the strict and technical sense of the word, which means a thing done in violation of express canon" (*Holy Order*, pp. 22-24).

Thus the action of the English bishops in participating in the Swedish consecrations is not to be challenged on the ground that no valid confirmation had previously been re-

ceived by the candidates consecrated, especially since these had received the rite which is called Confirmation in the Swedish Church and their failure to receive it according to the discipline of the Anglican Church is certainly not a "wilful" rejection of it. Yet that we must insist upon Confirmation in any general plan for reunion, and especially that no scheme shall admit of the ordination of unconfirmed ministers of the Protestant non-episcopal Churches, seems to us absolutely beyond question. Neither do we see that the Lambeth Appeal takes other ground. It will be remembered that the proposed canon appended to the Concordat expressly provided for confirmation before ordination of any candidate, while the resolutions of General Convention referring the matter to a commission went further and expressed the confident expectation that Confirmation should be generally accepted by the people in the event that the proposed relationship with Congregationalists should ensue. This went beyond the condition suggested in the report of the committee on canons in the House of Bishops, which, commenting on the Concordat, only proposed "further safeguards" "as to the restriction of its administration"—i. e., the Holy Communion—"at least to those duly baptized" (*Journal Gen. Con. 1919*, p. 97).

BISHOP HALL believes "that while, with the use of a good deal of skill, the Appeal and its consequent Resolutions may be defended and interpreted by us in an orthodox or Catholic sense, it will not be so understood by many of those to whom it is addressed." Curiously enough, exactly the opposite seemed to us the case both on the first reading of these papers and even more on each successive reading. Rather would we say that, while an orthodox or Catholic sense alone gives adequate interpretation to the papers, some of the paragraphs are so loosely drawn as (taken by themselves) to detract from the clearness with which the papers generally are expressed. But the real test is to be found in the views expressed by non-Churchmen. Have these views seemed to be founded on a mis-interpretation of the papers in the interest of a proposed laxity in practice? If so, the expressions that have come to our attention do not indicate it. "The distinct hardening of practice, which has been manifest since Kikuyu, receives now for the first time, if we mistake not, authoritative sanction", says Prof. C. Anderson Scott (Presbyterian) in the *British Weekly*. Principal Griffith Jones, a leading Nonconformist, was quoted in our London Letter as commenting that "the vast majority of Free Church ministers will never submit to conditions of reunion which include episcopal ordination and the Nicene Creed. . . . Probably the outcome" [of the Appeal] "will be to continue the present friendly negotiations with the Orthodox Eastern Churches, and do all that is possible to be done in that direction, while leaving an 'open door' for the Protestants." Bishop Luther B. Wilson (Methodist), writing in the *Churchman* of November 6th, quotes the question in the Appeal: "May we not reasonably claim that the episcopate is the one means of providing such a ministry", and answers: "Multitudes of believers would answer that question with an emphatic negative; and if as is doubtless the case, it is intended that the episcopate be the 'historic episcopate' of other Anglican conferences and appeals, there will doubtless be upon the part of those outside the Communion represented in the deliverance a dissent almost universal." Unfortunately we did not retain the copies of American sectarian papers which commented on the subject, but we do not recall a single one that seemed to see in the Appeal a recession from principles that our Anglican formularies have heretofore set forth. Bishop Hall fears especially that American Congregationalists will misunderstand the distinction between "the episcopal ordination which we offer their ministers and the commission or recognition which we profess to be ready in turn to receive." But, though the paragraph in which this is treated in the Appeal leaves very much to be desired in its language, the Congregationalist papers that have come to our attention have not seemed to misunderstand it, and certainly the commission of that body now in conference with a commission of our own will easily be corrected if a misunderstanding shall be found to exist.

Bishop Hall comments further that "according to the

Appeal the Catholic Church is an object of hope rather than of faith". We do not so read the Appeal, though it is not as clear as might be desired in this respect, but any such misapprehension is corrected by the Encyclical which, referring directly to the Appeal, says: "The one Body exists. It needs not to be made, nor to be remade, but to become organic and visible." "To become organic" is a curious and perhaps meaningless expression, but the sense of the paragraph seems clear.

The Bishop believes that the system of "groups existing side by side, but retaining differences of administration and worship, within a given area (say the state of Vermont), if only each had its bishop" is a "sort of Reunion hardly worth striving for." "Overlapping jurisdictions promise no real union, but seem fruitful in rivalries and trouble." Yet that system already prevails in dioceses in this country in which the jurisdiction of Oriental bishops of various rites "overlaps" with both the jurisdiction of our own bishops and of each other, while in Constantinople and Jerusalem this has been a matter of course for centuries. It is not an ideal condition. It simply makes possible a step toward ultimately a greater unity, and for its value in connection with any bodies in this country or in England everything would depend upon details. Such a system in connection with any Protestant body is not likely to be worked out in our own day, and would require the most careful scrutiny. Yet we can see that it *may* be the natural step toward unity sometime, and we should be quite willing to discuss details on that basis with any body that seemed interested. Our own opinion is that the conference rather than its probable outcome would be the thing of value, and, as we have remarked more than once in connection with the conferences that resulted in the proposed Concordat, it is next to certain that a succession of false steps will be the immediate result of any such conferences, and their conclusions must always be subjected to rigid criticism, yet the conferences themselves are useful and will ultimately produce good results. In any event, so far as the Lambeth Appeal goes in this respect, the most serious criticism that can be made is that such a plan is, under present conditions, probably unworkable and even impossible; but it does not necessarily contravene fundamental Church principles. With Bishop Hall we feel that "the bishops who, by an overwhelming majority, adopted the Appeal and its consequent Resolutions will, I feel sure, feel bound to do their utmost to preserve the balance of the agreement and to guard against the possible dangers and risks which many of them recognize and of which all have been fairly warned."

We have written all of this, not because we fail to sympathize with the anxieties of the Bishop of Vermont, but because, frankly, we do not believe that he has shown that the reasons that impelled him to vote against the Appeal to all Christian People are sufficient to justify serious misgivings on the part of Churchmen. The Anglican Churches are not in danger of apostasy. The overwhelming desire for unity is likely to lead to the serious presentation of many impossible schemes, and about six different varieties of such impossibilities have been propounded each year by serious Churchmen during the era since the war began, and, particularly, since it ended. Each one of them must be carefully and sympathetically examined, and those responsible for it must be treated with the greatest deference. The worst possible reaction on the subject is that of becoming excited or panicky over any one of them; and the distrust of the Holy Spirit and of the essential good sense of Anglican Churchmen that we have sometimes witnessed reflect anything but credit to those of little faith who exhibit it. In marked contrast to those is this dispassionate, temperate statement by the Bishop of Vermont. He has simply shown why he felt impelled to vote against the Appeal. He charges neither bad motives nor bad judgment against the great majority of his brethren with whom he disagreed. All of us are glad to be able to read and to weigh his reasons.

In the spirit in which he has written, we have sympathetically read his statement. Yet, with the greatest deference to his views, we believe that the overwhelming majority of the Anglican episcopate were justified in setting forth the Lambeth Appeal.

WHEN, on Monday of this week, the representatives of forty-one nations sat side by side in formal conclave in Geneva, constituting the first gathering of the assembly of the League of Nations, a new chapter was opened in the history of the world. United civilization—with some notable omissions—now takes up the mighty task of world reconstruction.

History in the Making

The contrast between this representative gathering of the peoples of the world and the gathering of absolute monarchs that signalized the beginning of the so-called holy alliance marks the contrast between the twentieth and the early nineteenth century. Then a half dozen autocrats plotted to maintain perpetually their personal rule. Now, though a few minor nations with uneducated peoples are still ruled by petty czars, anomalies in the midst of the mighty democracies that rule the world, the gathering of the nations bespeaks the triumph of those principles with which Washington and Jefferson and Hamilton and Patrick Henry startled the world less than a century and a half ago.

United civilization now starts on the appalling task of making great wars forever impossible, simply by providing the machinery for bringing the nations together and constituting a tribunal that shall settle their differences. It is pathetically simple; but nineteen centuries of the religion of Jesus Christ have not yet so conquered the hearts of the nations that all of them are ready to unite in the adventure of peace. The feasibility of the plan depends upon the feasibility of the gospel. Dismiss Jesus Christ from the world as an idle dreamer and the impossibility of the League of Nations becomes a matter of course. But nothing is clearer than that if, in that awful July and early August of 1914, there had been a power that could have compelled a truce for one or two short months, in which the nations could have been compelled to sit side by side and weigh the consequences of a war to be waged by autocracy against civilization, the war would never have occurred. That glaring lack in our civilization has cost the world millions of lives and billions of treasure and has left civilization on the brink of chaos.

Civilization, humbled, now seeks to supply the lack. The League of Nations, imperfect, but containing the germ from which the organism of peace may be matured, is her attempt to mend the defect. The master minds of civilization will strive to make it a success. Every blinded and maimed and wounded and diseased soldier, every mute evidence of the suffering of the world, is the outward and visible sign of the world's prayer for the success of the undertaking.

America, from her self-chosen place beside Germany and Turkey and Mexico, outside the ranks of organized civilization, has declined her rightful place in the great task of reconstruction. The leadership that she wielded over the world two years ago is gone—perhaps for ever. Europe and Asia and South America, united for the first time in the bonds of a common task assumed by them all and for them all—yes, for America and Germany and Turkey and Mexico as well as for themselves—now seek to rebuild civilization. So nations have risen and fallen throughout the whole course of history, as they have been obedient or disobedient to the heavenly vision. God is not mocked.

And from great numbers of bleeding hearts, in this land that has chosen to be outside, the most earnest prayers will ascend to the Father in heaven that He will guide these great nations in their unparalleled task; that He will bless the new leadership across the seas that has responded to His call; and so that, through the endeavor of those who have dreamed the great dream of a world united, and are seeking to realize their dream in actual reality, peace on earth may be established, and men of good will, from whatever nation and of whatever blood, may be the instruments whereby His will shall be done on earth as it is in heaven, throughout the new era that is to come.

Amen.

ACKNOWLEDGMENTS

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

286. Miss Isabel Wesson, Boston, Mass.....\$ 36.50

321. St. Paul's Sunday School, Waco, Texas.....	36.50
Total for the week.....	\$ 73.00
Previously acknowledged	\$63,637.72
	\$63,710.72
NEAR EAST RELIEF FUND	
A communicant of St. Paul's Church, Columbus, Ohio....	\$ 2.00
St. Paul's Branch Girls' Friendly Society, Burlington, Vt...	10.00
C. M. G. for October.....	2.00
A communicant of the Church in Charlotte, N. C.....	5.00
Holy Trinity S. S. Kindergarten Dept., Pueblo, Colo.....	1.30
A member of Calvary Church, Batavia, Ill.....	6.00
Primary Dept. Christ Church School, Rochester, N. Y.....	4.11
	\$ 30.41
PADEREWSKI FUND FOR POLAND	
H. N. Harris, Belleville, N. J.....	\$ 3.00
FUND FOR THE AMERICAN CHURCH IN MUNICH	
Misses Sarah Reed and Alice King, Erie, Pa.*.....	\$ 2.00
Mmes. H. B. Hardy and W. T. Picard, Jackson, N. C.*....	10.00
Miss E. M. Backus, Toledo, Ohio.....	10.10
L.....	10.00
	* 32.10
* For Children's Christmas Fund.	
BISHOP ROWE FOUNDATION FUND	
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.....	\$ 50.00
FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN	
L.....	\$ 10.00

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

H. N. H.—Where many persons are to be communicated the usual custom is to say the words of administration collectively as the priest passes along the rail, in which event the communicant at once consumes the sacred species when it is administered to him. Where the words are said in full to each communicant, he will generally wait for the words, "Take, eat", etc.

THANKSGIVING DAY

Praise we God, whose Mighty Hand
Hath our country richly dowered,
And each season, on our land,
Precious gifts hath showered;
Troubles may awhile prevail;
But His mercies never fail.

Praise Him that the toil is blest
Of the sower and the reaper:
He hath been, from East to West,
Of our crops the Keeper:
Winter, Springtide, Summer, Fall;
'Twas His blessing crowned them all.

In New England, long ago,
Pioneers in freedom living,
For their harvest home, we know,
Kept a glad Thanksgiving:
Still with joy that harvest brings
Year by year our country rings.

Keep we now Thanksgiving Day;
Not by social feasting only,
But by brightening the way
Of the poor and lonely;
And while sounds of toil are stilled,
Let the courts of God be filled.

Spread a Feast for those in need:
Christ, who stooped to be our Brother,
Christ, of whose great love we read,
Bade us love each other;
And His blessing from above
Rests on every deed of love.

MARY ANN THOMSON.

THE FIRST magistrate of a state may be an hereditary monarch or an elected president, but the precept which bespeaks for him the reverence of men, as bearing on earth a likeness of the divine authority, is always obligatory.—H. P. Liddon.

HUDSON STUCK

Dead at his post! That valiant man is dead!
Himself he spared not, flaming his life away
Freely upon God's altar; to hear him pray
Made faith a credible thing, and when he read
Or reasoned, deep sincerities unsaid
That shaped his soul—more eloquent were they
Than e'en that vibrant voice to stir and stay
The hearts of men upon the living Bread.

Into the wilderness he went with Christ
And wrestled with his spirit: the arctic vast
Involved him, and imperial mountain peaks
Vouchsafed an awful kinship: these sufficed—
These and a hapless folk—to hold him fast,
And unto these eternally he speaks.

GEORGE HERBERT CLARKE.

MISSIONARY BULLETIN

THE report of receipts to November 1, 1920, on account of the Nation-wide Campaign is most disturbing, writes Mr. Lewis B. Franklin, the treasurer. Allowing a full month for the collection and transmission of money to the general treasurer the report shows that there should have been paid in by November 1st \$2,371,694, whereas the receipts are only \$1,888,391.19, a deficit of \$483,302.81. Included in the receipts are the Church school offerings which were not, or should not have been, included in the total reported pledged, although such offerings are credited to the quota.

Due to this delay in the collections, the Presiding Bishop and Council has been compelled to borrow money to meet current needs and no payments have yet been made of loans incurred in past years.

The situation demands immediate and decisive action on the part of each and every diocese and district in which the collections are below the amount due.

Following is the report summarized by provinces:

Province 1..	\$1,302,846.00	\$ 282,000.00	\$ 211,500.00	\$ 225,127.53
Province 2..	2,513,979.00	723,000.00	534,166.00	454,665.05
Province 3..	1,688,548.00	786,199.00	589,652.00	565,071.98
Province 4..	516,409.00	412,796.00	309,595.00	201,135.20
Province 5..	1,098,651.00	413,790.00	303,637.00	202,251.18
Province 6..	863,153.00	210,071.00	157,552.00	64,399.34
Province 7..	337,824.00	216,674.00	162,505.00	110,416.51
Province 8..	358,005.00	135,454.00	103,087.00	65,324.40
	\$8,179,415.00	\$3,179,984.00	\$2,371,694.00	\$1,883,391.19

GOD'S FOOLS FORGIVE

WE MUST commit the folly of forgiveness of our enemies. Germany and the Central Powers against which we fought belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good-will towards them, putting off all feelings of revenge and fear. That is what God did to the human race. While we were yet sinners Christ died for us. Herein is love, not that we loved God, but that He loved us. Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service.

A hard saying, you object. Perhaps. But the only persons towards whom you can exercise forgiveness are your enemies. Whom else can you forgive other than your enemies? And do not think of forgiveness as an amiable disposition cultivated as a personal virtue to your own credit and for your own benefit. It is the mightiest engine for good ever put into the hands of man—God's own special prerogative passed on to us. By means of it He works redemption; by means of it we reach fellowship and change enemies into friends. The best of us needs it from others as well as from God. Happy are those who have large opportunity to exercise it freely and widely!

We are living in a broken and dishevelled world. In affairs domestic and foreign we are troubled and confused. Great industrial upheavals menace the commonwealth. There are wars and rumors of wars. In all these things we can hopefully look for victory if we but loyally accept the foolishness of God which is wiser than men.—Bishop Brent.

IF EVERY year we would root out one vice, we should sooner become perfect men.—Thomas à Kempis.

DAILY BIBLE READINGS

By THE RT. REV. DAVID LINCOLN FERRIS, D.D.

(For the Week beginning with the Sunday next before Advent)

THANKSGIVING

The Spirit of Thanksgiving

Sunday: Psalm 107

"Oh, that men would therefore praise the Lord for his goodness"

HERE is an undoubted value in the days of the national year which are set apart for the purpose of imparting some lesson we need always to remember, from the founding of the Republic to its preservation, from the memory of heroes to the dignity of labor, from the spirit of independence to the spirit of thanksgiving. History teaches us the inexorable law that the nation which forgets Jehovah cannot survive. The spirit of thankfulness as a national consciousness is one much needed and but little cultivated. In this psalm we are reminded of the common mercies of life, so richly given, so little recalled. It is the Lord who brings the erring into the way of truth, comforts those in distress, and succors those in peril. He crowneth the year with goodness, and preserves our way. How much we as a nation have each year to thank Him for!

The Duty of Thanksgiving

Monday: Habakkuk 3:17-19

"I will joy in the God of my salvation"

At first thought this selection seems more appropriate for a day of fasting than for a day of thanksgiving. But as we study it we are lifted into a broader vision. Whether in darkness or light, in adversity or prosperity, the real basis for the soul's rest and joy is always in God Himself. It is a valuable thing to make this a basic principle of our religious consciousness, whether we think of Washington on his knees in the snows of Valley Forge, the husbandman in his fields with his crops parched and dying, or the prophet standing amidst the grove of fig trees that do not blossom, and the vines that yield no fruit. For many years of our national life this people has been blest beyond all others, and we owe our heart-felt thanks to the Giver of all good things.

The Christian Religion

Tuesday: Philippians 2: 1-11

"Every tongue should confess that Jesus Christ is Lord"

Foremost among our causes for thanksgiving must ever remain the Christ and His Church. The future may be bright with promise, or ominous with gathering clouds, but the Christ stands; His name prevails with increasing power as His religion gains its hold upon thinking men. He will never be outgrown; He still leads on, calling "Follow Me," still the Example and the Goal of humanity.

Our Church Catholic

Wednesday: Ephesians 5:22-33

"A glorious Church"

We have reason to be devoutly thankful for the treasures of the past which our Church has preserved. The Christian Year is one of these, and but for the Anglican Communion this treasure would have been lost to the Protestant world. We should be more faithful in observing it and more earnest in appreciating it. Another is the Historic Ministry. To an unique extent among Christian bodies it is the glory of our Church to hold the evangelic truth in the order of the historic ministry, in an unbroken continuity of apostolic succession. A third is our Prayer Book. Our Church offers us freely the most venerable liturgy in the English tongue. No book of religious forms possesses its two-fold quality of richness and age. Next to the English Bible it is the most wonderful product of the English Reformation. As a form of devotion it has no equal in any part of the Church of God. To these one may add many other things in the Church for which we should be thankful.

Our Institutions

Thursday: Psalm 147

"The Lord doth build up Jerusalem"

No other government established by man is so well adapted to secure for its people the inalienable rights of man: freedom of speech, freedom of press, freedom of religion, universal education, universal franchise, civil liberty, and individual rights. The Constitution of the United States is one of the most remarkable as well as most sacred human documents

ever written. God has charged this nation with the most significant experiment in democracy ever committed to man. It is glory to have inherited it, and our responsibility to pass it on to coming generations unimpaired.

The Fundamentals of Civilization

Friday: St. James 1:16

"Every good gift and every perfect gift is from above"

"Do not err, my beloved brethren." Into the present conditions of civilization presses the life of the Church. The Church may well consider the challenge of the world, but the world needs to consider also the challenge of the Church if its sores are to be healed and the spirit of brotherhood to be established. A material or a secular civilization cannot be enduring. The sufficiency of civilization is not in itself. Into the scheme of world government man must include the spiritual as well as the material, the ideal with the practical, the cause with the effect.

Seeking Fruit

Saturday: St. Luke 13:6-9

"I come seeking fruit"

Not profession but attitude is what the Master seeks. Not lip service but the spirit of thanksgiving is what He always sought to develop. Not the largest incomes but the consecration of self to Him is the joy of the Kingdom. No man is quite true to himself until he seeks to develop life in its three dimensions: towards his God, his fellow-man, and his own soul. No life has risen to the stature of its manhood until it reaches the spirit of thankfulness to almighty God for the good things of life. Let us "go into His courts with thanksgiving".

THANKSGIVING 1920

For fertile soil and kindly skies,
For fecund seed, for strength and skill
To sow and harvest the supplies
Which now our bursting garner fill,
We give Thee thanks, O Lord.

For daily grace through daily prayer,
For daily aid in daily strife,
That we have been allowed to share
The Wine of Heaven, the Bread of Life,
We give Thee thanks, O Lord.

For every wise and holy thought,
For all of worth that we have won,
For every kindness we have wrought,
For every kindness to us done,
We give Thee thanks, O Lord.

For faith—of all Thy gifts the best—
The vanquisher of worldly care,
For peace amid the world's unrest,
For hope amid the world's despair,
We give Thee thanks, O Lord.

Ours is the pilgrim's changeful lot:
Let light or gloom fall on our way,
May we press on and falter not,
Till in the land of fadeless day
We give Thee thanks, O Lord.
JOHN POWER.

OFTEN CHRISTIAN LIBERTY is spoken of as freedom from restraint in sacrificing our will, or the enjoyment of the world. Its real meaning is the very opposite. True love asks to be free from self and the world to bring its all to God. The truly free spirit asks: "How far am I free to follow Christ to the uttermost?"—Rev. Andrew Murray.

HIGH OFFICE among men, when legitimately attained, deserves reverence. High office always and everywhere is a shadow of the majesty of God. The commandment to honor an earthly parent includes in its spirit the duty of honoring all who have upon them this certificate of greatness.—H. P. Liddon.

NOTES ON THE NEW HYMNAL—XLV

BY THE REV. WINFRED DOUGLAS

WE now come to a group of hymns under the heading "Catechism". It is a small group containing eighteen hymns. In the former Hymnal forty-eight hymns were classified as "For Children".

The change is altogether desirable. It is in childhood that the great standard hymns of the Church should be learned and constantly used. Childhood is eagerly receptive of the best and noblest things in poetry and music. After thirteen years of continuous work in this field with large groups of children, I can testify to their unfailing and enthusiastic interest in the masterpieces of hymnody.

But there is a small number of hymns suitable *only* for the Church school, and these are now properly classified; although among them are three or four susceptible of more general use. It cannot be too strongly impressed on clergy and teachers that the hymns for the Church school should not be drawn from this group alone. If they will turn to page xlvi in the introductory part of the book, they will find a very valuable list of hymns for the Church school, drawn up by the chairman of the Joint Commission, Bishop Whitehead.

HYMN 348. "Advent tells us Christ is near".

Like the preceding hymn, this new addition to our list takes up the seasons of the Christian Year in its successive stanzas. It was written by Miss Katherine Hankey for the Sunday school of St. Peter's, Eaton Square, London, in 1888.

Miss Hankey also composed a tune for her verses; but it has seemed better to use the familiar tune *Innocents*. This appears in its present form in *The Parish Choir*, in 1850, where it is called "An Ancient Litany"; but a comparison with Handel's *Christmas*, No. 111, will show the common origin of both melodies.

HYMN 350. "I think when I read that sweet story of old".

Jemima Thompson wrote this hymn while making a journey by stage-coach two years before her marriage to Samuel Luke in 1843. It was at once sung in the local village school, and speedily made its way wherever English is spoken.

The tune is of Greek origin; but its folksong character has been much modified by arrangements. Two forms of this melody are in current use. It seemed best to choose the familiar version arranged by W. B. Bradbury, and known to the vast majority of American children.

HYMN 351. "By cool Siloam's shady rill".

Only by the omission of the third and fourth stanzas can this be considered a suitable hymn for the Church school. The person who could set young children to singing about

"the wintry hour
Of man's maturer age"

would be worthy to keep company with the good Puritan who in the year 1585 published a collection of hymns with the lugubrious title, *Seven Sobs of a Sorrowful Soul*. But omitting these two stanzas, which are solely for the benefit of their moralizing elders, children may well sing the hymn, with the beautiful old tune by Jeremiah Clark, which is one of the set by him found among the manuscripts of the London Foundling Hospital in three-part harmony. The parts have been recast in order to avoid an ugly false relation.

HYMN 352. "Again the morn of gladness".

This is by far the most important of the additions suited only to the use of children. It is preëminently a hymn of Sunday morning, with the insistent refrain proclaiming again and again the origin and character of the Lord's Day. Yet in a recent conversation with a devoted Church teacher to whom I had recommended the hymn, she responded, "But I thought we could only sing that on Easter Day!"

Both words and tune give us that most valuable of devices for holding interest, an effective refrain. In learning the hymn, it would be well to teach this refrain first, getting it thoroughly well memorized by everybody. Then the hymn might be sung as a solo by a good singer, with all heartily responding at the refrain. Later on, a chosen group of older scholars would naturally sing the verses. Both words and

music call for great spirit and energy, and for a pace, which, while not hurried, will possess incisive rhythm and vigorous motion.

ENTHRONEMENT OF NEW ARCHBISHOP OF DUBLIN

ASPECIAL service was held in Christ Church Cathedral, Dublin, on Thursday, October 7th, when the Rt. Rev. John Allen Fitzgerald Gregg, D.D., late Bishop of Ossory, was enthroned as Archbishop of Dublin and Bishop of Glendalough, Primate of Ireland and Metropolitan, in succession to the Most Rev. Dr. D'Arcy, who was recently appointed Primate of All Ireland. The service was a very solemn and impressive one, and the congregation, the *Church of Ireland Gazette* reports, was exceedingly large.

A MYSTERY OF THANKSGIVING

BY SUSANNE ALICE RANLETT

IN one of the religious weeklies there appeared, some months ago, an article entitled *A Holy Mystery of Thanksgiving*. This related to the thanks of Jesus after giving the cup to His disciples.

The entire meaning of these words may, in truth, not be known until some wonder-revealing day when all is fulfilled in the kingdom of God, where the Master drinks of the fruit of the vine and His redeemed eat at His table.

And yet, did not Jesus, giving the cup, plainly suggest the theme of His thanksgiving? And may not we reverently think in part His thoughts?

Was not He rejoicing in the "testament", His gift to the world, "His blood shed for many for the remission of sin"? Did not He see, through the ages, the sinful and the weak of earth coming to the "cleansing tide" and the "feast of love"? Was not He glad in the gladness of all who should drink of that "blest cup of sacrifice"? Did not He foresee sin washed away and souls made new and knit into union with Him? Did not He behold the "great multitude which no man can number, of all nations and kindreds, standing before the throne" and crying, "Salvation to our God and to the Lamb"? Did not He hear the "new song", "Worthy the Lamb that was slain, for He has redeemed to God by His blood those from all peoples"?

The cup of blessing was for the children of men the "Communion of the blood of Christ" wherein they should have redemption.

Far beyond the passion, the cross, and the "blood poured out" looked the Saviour into the eternal life of power and glory wherein man would share the inheritance of the Son of God. Therefore, when He gave the cup, He thanked the Father, who, through Him, in the world where time is not, had already enabled Him by His precious blood to deliver humanity from the powers of darkness and to translate the children of earth into the kingdom of God.

A little way may we see into this "holy mystery of thanksgiving".

And our own thanksgiving? Well we know that a thousand reasons should send us to "His presence with thanksgiving". And yet how little do we consider of all the good that God hath prepared in this present time as well as in all time or eternity, for His children. "The half has never been told." But the Holy Spirit, speaking through the Church, calls the faithful to the greatest earthly thanksgiving—in the Eucharist. In that noblest of thanksgivings, ten times, directly or indirectly, comes the call to thanks, rising to the angelic hymn and summing all reasons for thanks—"for Thy great glory, O Lord God," that is, for Thy most holy, glorious character from which all blessings flow. We thank Thee for THYSELF!

After all, true love and true gratitude are not so much for gifts as for the Giver. And so we do not always need think that for this and this and this blessing we make thanksgiving, or choose a special day for our thanking, though this is a good and pious practice; but we should still "at all times" give thanks for mercies new every hour, from everlasting to everlasting. He is our God, the SAME, "yesterday, to-day, and forever."



BLUE MONDAY MUSTINGS

By PRESBYTERIOUS

FROM Denver comes an amusing monthly paper called *Scientific Christian*, which appears to be the organ of a combined Eddyism (without Mrs. Eddy), new thought (without much thought), and sun-worship. It has been published for twenty-seven years; and the members

of its cult are "Sun-phoners". I have heard of "Sun-downers", but own that this other barbarism is new to me. Mr. and Mrs. T. J. Shelton edit it; and, as Mrs. Shelton publishes the statement from an admiring friend that "she is the greatest woman in the world", it ought to be worth reading. Somehow, I didn't find it so; but there are juicy bits; e. g., this from the Correspondence Department:

"I am teaching a Sunday school class and I don't teach Baptist doctrine, either, although I am supposed to do so; but they are all grownups and if they can't tell what they want I feel I should give them what they need. And they tell me that I am a good teacher."

"This is the way all good Scientists are conducting themselves in the objective universe where they have to associate with orthodox people. Go right on teaching the Truth without antagonizing others; you don't have to offend and you can be orthodox for that matter, for the fundamental teaching of all sects is the Truth when rightly interpreted. You know how to interpret it!"

Perhaps this explains why there are clergy who teach the errors they have long before pledged themselves to repudiate!

"Treatments are given to the fellowship by either of us for One Dollar a month; by both of us for Two Dollars a month. Direct personal and Special Treatments are given by either of us for Five Dollars a month; by both of us for Ten Dollars a month."

One bit of advice is worth handing on:

"Give name and address in every letter."

"You can get more from one month of Sunphone treatments than from a thousand years of books. You enter into the consciousness of your own divinity."

The modest editors declare that "their office is in the sun"; but currency must be sent to 1657 Clarkson street, Denver—postal connections with the sun being a trifle uncertain, I suppose.

"There are four dimensions—earth, water, air, and fire. You are the fourth dimension." This is worse than Einstein.

The testimonials published are fully equal to those in a patent medicine almanac. But here is a scheme for bewitching motorcars, which is perhaps worth testing, if you believe in witchcraft!

"How are you going to protect children from automobiles? By passing a law prohibiting the manufacture, sale, and use of automobiles? Baby Blanche is an expert driver, but like her Dad she wants to turn things loose. After being in four accidents in nearly as many months, and smashing her mother's car without receiving a scratch or hurt to herself, except to hurt her feelings, we concluded to protect the car as well as the girl. So when the new car came (it is a blue one this time) we spoke the Word for protection of the girl and the car; accidents ceased suddenly. The girl still drives the blue car like a blue streak, not only in Denver, but to Colorado Springs, Idaho Springs, and various mountain park trips, and everywhere she wants to drive it. We did not drain the ocean in order to save our daughter from drowning. We taught her to swim and so left the ocean, with the sharks and the serpents, in its own place in the sun."

I gather that the senior editor was once a Protestant minister of an evangelical denomination. *Heu, quantum mutatus!*

NOW THAT THE ELECTION IS OVER, I may venture a comment upon the extraordinary letter addressed by Elizabeth Marbury, "Chairman Woman's Headquarters, Democratic

State Committee", under date of September 25, 1920, to all the Roman Catholic ministers in New York state, urging them to instruct their women parishioners to vote for Cox and Roosevelt. Such a document opens up alarming prospects of clerical domination; but we may reasonably hope that our Roman Catholic clerical neighbors are too patriotic to heed such a demand, and that their women parishioners are too Americanized to obey their instructions in that field.

At the convention of the International Federation of [Roman] Catholic Alumnae, October 12th, resolutions were adopted calling upon Roman Catholic women voters to prepare themselves to vote intelligently. But Miss Monica Foley, reading a paper on The Principles of Democracy Found in the [Roman] Catholic Church, attacked the League of Nations and the Versailles Peace Conference, because "the victors denied the representative of the Prince of Peace a place at the table." I wonder if Miss Foley means that the Pope is the *only* representative of the Prince of Peace. Perhaps she may think so; but she can hardly expect the non-papalist world to agree with her! And as to democracy, did she ever read Pius IX.'s Syllabus of Errors, in which every fundamental doctrine of democracy is anathematized?

THIS DELIGHTFUL NOTICE from a San Francisco paper ought not to be lost to sight:

"BUDDHIST CHURCH OF SAN FRANCISCO (INC.)
"1881 PINE ST., NEAR OCTAVIA

"ORDINATION OF DR. AND MRS. CLARK of Vancouver, B. C., at 11 A. M., by the VEN. RT. REV. SRI SIR BISHOP MAZZINIANANDA, MAHA THERO, LORD HIGH PRIEST, assisted by the RT. REV. BISHOP PROVINCIAL UCHIDA; Rev. E. G. Asaji, Chaplain; Rev. S. Kosala, B.A.; Rev. Mother Maha Devi; Rev. Sarubashi; Rev. Sogaku Shaku, M.C.

"Sermon by Rev. Sogaku Shaku and RT. REV. THE LORD BISHOP. Everyone cordially invited to the ceremonies. PHOTO TAKEN AFTER THE SERVICES.

"OAKLAND, CHURCH OF UNIVERSAL TRUTH (INC.), K. P. HALL, cor. 12th and Alice sts., 3 P. M., the BISHOP WILL PREACH ON HIGHER CONSCIOUSNESS. 7:30, THE MONTHLY CONCERT will be held. Good programme."

I NOTE WITH INTEREST the Archbishop of Canterbury's recent answer to a rather impertinent request of the New York *Nation* that he endorse the proposed "investigation" of Irish conditions by a packed committee selected by the *Nation's* editor:

"Dear Sir,—I have received your telegraphic message, dated September 29th. You are not mistaken in supposing that I, in common with all who have at heart the welfare of the United Kingdom and of the British Dominions throughout the world, am anxious to coöperate in every way in what may promote the ending of present unrest and disorder in Ireland. It seems to me, however, that your message, besides containing expressions to which I should take strong exception, rests, like many other utterances which are now made public, on a mistaken assumption that the existing strife is between Ireland on the one side and England on the other; whereas the real controversy or contest is, in the main, between the two great sections of the Irish people themselves. The people of Great Britain, so far as I am able to judge, is practically unanimous in the wish to bring about in Ireland any settlement that its inhabitants as a whole can reasonably desire, provided it be consistent with the welfare of the whole Commonwealth whereof Ireland is a part.

"The practical difficulties are due to the present inability of the Irish people as a whole to agree upon any proposal which would meet a general wish on the part of Irishmen. The matter is not one in which I have any special power or opportunity of action, or of direct influence, but no effort on my part would be wanting which might contribute towards bringing to an end conditions which every thoughtful man deplures."

THE BAPTIST CHURCH of Sidney, N. Y., advertising a candidate for the vacant pastorate, announces—"a song and praise service in the evening, and a solo by Rev. Ahrens, accompanied by the piano and the Swiss bells—Mr. Ahrens being an expert Swiss bell ringer."

It is interesting to know that the expert has been called.

Bishop Hall on Reunion

Explains Why He Voted Against the Lambeth Appeal—Believes It Goes Too Far in the Way of Concession

IN a paper reviewing the proceedings of the Lambeth Conference, prepared for his diocesan paper, the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, explains the pronouncements relating to Problems of Marriage and Sexual Morality, the Ministry of Women, and Reunion. With respect to the latter subject the Bishop says:

An earnest effort was made to advance the cause of the Reunion of Christendom. The pressing necessity for this in view of actual world conditions was felt to justify brave ventures. A large representative committee of between sixty and seventy bishops from all parts and of varied antecedents, in spite of fears and discouragement at the beginning of their work, was led to final agreement by a power which they believed to be that of the Holy Spirit of God. This of course must be tested. The proposal was embodied in an Appeal for Reunion, which the Conference adopted by an overwhelming majority, only four bishops voting against it, while some others refrained from voting.

Before I give the reasons which obliged me to vote against it, as in my judgment going too far in the way of concession, I think it is right to point out where the Appeal itself distinctly stopped, refusing to go further. It had been proposed (as in Dr. Headlam's Bampton Lectures) that in the interest of Reunion the ministry of any Christian body (*e. g.*, Presbyterian, Congregational, Methodist, Disciples) should be recognized as sufficiently valid for practical purposes, provided only that the ministers were ordained with prayer and the laying on of somebody's hands, while—somewhat inconsistently—episcopal ordination should be required for the future. So far from agreeing to this the Conference insisted (1) that none but an episcopally ordained priest could be allowed to celebrate the Holy Communion in one of our churches, and (2) that for the Reunited Church episcopacy (with the power of ordination and of chief government) must be required. This insistence, it was thought by many, safeguarded our position and our historical claims and witness, while making liberal allowance for the urgent need of meeting the anomalies of the existing conditions of a divided Christendom. On the other hand I could not and cannot but feel that while, with the use of a good deal of skill, the Appeal and its consequent Resolutions may be defended and interpreted by us in an orthodox or catholic sense, it will not be so understood by many of those to whom it is addressed. In particular (1) I feel sure that many—American Congregationalists, for example—will make no distinction, as to the conferring of divine authority (which is the real matter of importance), between the episcopal ordination which we offer their ministers, and the "commission or recognition" which we profess to be ready in turn to receive from their ecclesiastical authorities, other terms of Reunion being satisfactorily adjusted. Our own words seem to express the object of this mutual reordination (if it may be so called) to be only the giving or gaining of a wider sphere of ministry, not any added guarantee of a divine commission.

In their desire (admirable in itself) to make terms of Reunion as easy as possible for others, and to avoid on their own part an attitude of superiority, the bishops seem really to have abandoned all of strength and authority that goes with the inheritance of a ministerial commission handed down from the Apostles to whom it was originally given by our Lord Jesus Christ. There is no mention throughout the Appeal of this transmission. The episcopate they—I cannot but think inconsistently—insist on for the future, but chiefly, if not wholly, for utilitarian advantages as an instrument of unity—which it has not always shown itself! By these terms we should sanction a low view of ordination, both among those admitted on these easy conditions, and among the next generation of ministers whom they might encourage to be ordained on a similar understanding.

(2) According to the Appeal the Catholic Church is an object of hope rather than of faith. It is the Church for which we look, rather than the body with its divinely appointed organization to which, however outwardly maimed, we recall men. Accordingly there is no word of condemnation for a schismatical position, however largely to be excused in the present members of separated bodies.

(3) During the time of transition, which must extend over a number of years, there would be the accepted anomaly of a number of ministers who, not having received episcopal ordination, would be allowed to preach and conduct services in our churches, but not to celebrate the Holy Communion, and who would be full members of diocesan and other synods.

(4) Apparently—though this is not explicitly stated in the Appeal, but is defended by some of its warm supporters—"groups" would still be recognized in the Reunited Church. There might be Presbyterian and Methodist and Congregational and Anglican and Roman Catholic groups existing side by side, but retaining differences of administration and worship, within a given area (say the state of Vermont), if only each had its bishop; and held in communion one with another by their several bishops being all members of one synod. Now I am bold to say that this sort of Reunion seems hardly worth striving for. To my mind there must be unity of Chief Pastorship in each area, whatever arrangement of suffragan or assistant bishops might be devised for different sets of people, as for different races. The appeal to the Uniate Churches among Roman Catholics does little to strengthen the case. They are comparatively insignificant in numbers, and their history is by no means satisfactory. I long ago expressed my willingness to retire from office myself if a new bishop might be chosen who would be acceptable to a united Church, as free from former antagonisms. But overlapping jurisdictions promise no real union, but seem fruitful in rivalries and trouble.

(5) The testing of an agreement arrived at by a good deal of mutual concession, if not of compromise, comes when it is put into practical execution. Then the different understandings with which various persons have agreed to the common statement are likely to appear. Here, I fear, exists a risk of further controversy and division. The bishops who by an overwhelming majority adopted the Appeal and its consequent Resolutions will, I feel sure, feel bound to do their utmost to preserve the balance of the agreement and to guard against the possible dangers and risks which many of them recognize and of which all have been fairly warned.

(6) I must not omit what I placed first among my objections stated to the Conference, my inability to accept the dogmatic assumption—clean contrary to the teaching of many Fathers, *e. g.*, St. Augustine, and of other authorities—at the beginning of the Appeal, that Baptism alone—by whomsoever ministered, in whatsoever body (*e. g.*, Mormons), and with whatsoever intention—constitutes membership in the Body of Christ, without any sanction or reconciliation by the laying on of hands. Confirmation is regarded not as the appointed completion of the initiatory rites of the Christian Church, but as a desirable but not really necessary addition. Apparently a minister of another religious body might be ordained without first receiving the laying on of hands for the gift of the Holy Ghost.

For these reasons I declared myself unable to join in the Appeal, which I felt sure would not satisfy the needs of persons outside our communion, while it would distress and upset many of our most earnest people, and at the same time set up a fresh barrier between ourselves and both the Latin and Greek Churches, which would be confirmed in their suspicions as to our abandonment of belief in holy orders as really sacramental, conferring divine grace, and not merely a human appointment of ministers. Acknowledg-

ing the generous intention which dictated the Appeal, I can only follow it with anxious and prayerful interest, trusting that its issue may be better than I fear.

There is a marked difference between this plan and that of the Concordat proposed at our last General Convention. The Concordat dealt with individual ministers who might seek ordination by an individual bishop while retaining their position in the body (Presbyterian, Congregational, Methodist, or other) to which they already belonged. The Lambeth plan contemplates the action not of individuals but of religious bodies. A national or provincial Church of the Anglican Communion is to deal with the authorities of another communion with a view to Reunion, on condition of the acceptance and use of the Nicene Creed and of episcopal ordination for its ministers in the future.

Two words of reassurance in conclusion.

1. The Lambeth Conference expressly disclaims any legislative authority. Its conclusions will carry great weight as arrived at by a representative assembly of bishops after long and prayerful study of the various problems presented; but they are not authoritative decrees, but rather of the nature of recommendations for the several national Churches of the Anglican Communion, which alone have authority to enact canons.

2. In most of the matters under consideration it is distinctly said that it rests with national or regional or provincial Churches to carry out or act upon the suggestions made—not upon individual clergymen or bishops. For us this authority would be our General Convention (not the House of Bishops alone), for power has not yet been conferred on our embryonic provincial synods to deal with such questions.

REFLECTED LIGHT

To-day while in my garden gathering corn,

Where all was still save busy chirping birds,
And now and then the soft accusing note

Of a complacent, lazy katy-did,
I chanced to look high up in God's blue sky;
And there I saw beyond the distant wood
A lovely bird-like thing that dipped and rose
As on it came;

And as it steadily advanced I heard
The strident hum and clatter of its wings,
And knew that in my little home remote
I had at last beheld an aeroplane.

When it was gone I gathered up my corn
To sit down on the step to husk the ears,
And with hands busily employed I fell
To musing thus:

How great is man to have achieved this work,
Defeating nature's laws triumphantly!
I hugged this thought close to my breast with pride,
And somehow God seemed very far away,
Belonging to a world of simple things,
Of growing gardens, brooks, and nesting birds.

Quite suddenly, still in this trend of thought,
I raised my eyes,
And there among the honeysuckle vines
I saw a tiny humming bird alight,
A dainty winged creature fairy blue,
So very small and yet so exquisite.
And straightway my dim eyes were made to see
In these swift little wings so free and fair,
That dipped and rose above the climbing vine,
Once more God's hand.

May God forgive my sinful arrogance,
And grant us all a sense to realize
That our achievements here on earth should be
Results of humble strivings to be like
To Him from whom our blessings all are given.
And through each clumsy effort to create
May we be mindful man but stands in God's
Reflected light!

MARJORIE MANN.

A "WORD OF POWER"

BY THE REV. W. HERBERT MAYERS

AMONGST the Indians of the Fraser and Thompson Rivers Valleys in British Columbia, I found a very youthful looking old man. At a great gathering of the tribe at Nkhpahm, near Lillooet, I saw him ride swiftly up to the Compound, jump nimbly off his horse, and enter into animated conversation.

Seeking for an opportunity to get better acquainted with this specially attractive-looking Indian, I asked how long he had been connected with our mission. He replied that he was quite a mature man when the missionaries first came there, which was about the year 1854.

According to this statement, which was vouched for by others at the gathering, he would be eighty years old. I asked him how was it possible for a man of that great age to preserve such youthfulness as I saw in every word and action of his. He replied:

"The boys in old days were told that it was impossible for them to be strong, good, brave, and sagacious unless they continued through life in the custom of repeating, out in open forest, and before break of day, certain invocations to the Great Spirit. . . . I was specially advised by my father to give myself up to this custom. I have followed it all the days; and therefore I have been kept in health and preservation until now. I have given these words to Archdeacon Small, now dead; but as you have come to us in his place, I will give them to you."

I then copied them out in the original—a beautiful piece of composition; and he sat with me until the early hours of the morning, helping me to produce the following free translation:

"O Mighty Lord! Thou Prince of Life! Ruler Supreme! Whose Chariot is the Ray of Dawn!

King of my Life! Thou makest me live in gladness by Thy Light.

As Thou comest forth from Thy chamber this day, in order reviewing all the things that Thou hast made,
At me (poor puny creature) Thou wouldst not waste one glance,
were it not for Thy pitying love!

To see me—small, weak, and faint—is the signal for Thy pitying heart to shed a beam of love and aid upon me.

'Tis thus to-day—aye, all the days—I know that I shall live. . . .
Thus, thus, is swift death baulked!

Bend, Lord, Thine ear to me from every loftiest snow-clad peak!
Catch my faintest whisper in the far reaches of the wide vales
and sloping side-hills!

Let not the mighty gathering of the waters shut out my cry!
Oh! my Lord of Light! into every creek; into every crevasse;
my voice shall try to reach Thee with its piercing, longing cry.
Art not Thou my only master? To Thee, my Lord, will I cling.
At Thy knees will I fall and clasp them—yea, clasp them with
both my hands, for my only refuge and support!

"Then, stooping, Thou wilt lift me up and bless me!
Ah, then shall I feel that Thou art close beside me all the way.
Yea; then wilt Thou grant me Thy very self as a resting-place;
nay, more—Thou wilt give Thyself to me;
And every look of mine this day shall be a look of Thine, for I
must use Thy Face!
Every word shall be a word of Thine, for I must use no words
but Thine!"

LET US CHERISH any good thought and good resolution, any holy impulse that has been awakened.—H. R. Haweis.

PRAYER FOR CHURCH WORK AMONG THE FOREIGN-BORN AND THEIR CHILDREN

O Saviour of mankind, who didst send Thy disciples unto every nation, bidding them feed Thy sheep and Thy lambs, and who now in these later times hast brought out of many nations a multitude to dwell together in this our land; Grant that we of Thy Church in America may prove faithful in the great trust that Thou hast laid upon us; to honor and love and serve all these our brethren, and to feed by Thy appointed means the multitude now wandering outside Thy fold. Give us grace to do Thy will, we humbly beseech Thee, O Lord.

Sermon at the Twentieth Anniversary of Bishop Weller

Preached at St. Paul's Cathedral, Fond du Lac, on November 8, 1920

By the Rt. Rev. William Walter Webb, D.D.,

Bishop of Milwaukee

"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 4-6.

DURING the past summer there have been three great religious meetings in which the Anglican Church, and therefore the American Church, has been especially interested: The Conference on Faith and Order at Geneva, Switzerland; the Lambeth Conference; and the Anglo-Catholic Congress at London.

The Conference at Geneva, where eighty religious bodies and more than forty nations were represented, was the most representative gathering of Christians, with the thought of Unity in their minds, that has ever been held since the attempt was made in the Council of Florence, nearly five hundred years ago, to heal the breach between the East and the West. Presided over by our own Bishop Brent, strongly dominated by Eastern ecclesiastics, holding its final service in a Russian church, and with an invitation by an Eastern Patriarch to the Conference to hold its next meeting in Jerusalem, it was certainly a unique occasion.

At the Lambeth Conference the dominant thought was that of Unity. The Encyclical sounded its note of fellowship; fellowship among nations that would ensue peace to the world, with the hope that there might be some sort of a league of nations; fellowship among Christians that would lead to the reunion of Christendom and to real, corporate, external unity; fellowship in the industrial world that would lead to a realization of the infinite value of every human life and that would place the common good above the claims of either capital or labor; fellowship in the family that can only be when marriage is considered indissoluble.

There was also put out the Appeal to all Christian People, considered by many the most remarkable document ever issued by the Anglican Church, certainly a very unusual document, appealing to each group of Christians "to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world."

One thing was very noticeable in the Lambeth Conference compared with the Conference of twelve years ago: its freedom from a rigid Anglicanism, its realization that the Anglican Communion was far wider than the mere Provinces of Canterbury and York, that it had a world-wide mission, that it should not attempt to impose, especially on Eastern converts, a form of worship that was purely Anglican. Voltaire once said that the average Englishman thought that God had become incarnate for the Anglo-Saxon race. No such criticism could be brought against the Lambeth Conference. There was a freedom of debate, a realization of the great opportunity of the Anglican Church to reach people of many races and many minds, a use of terminology that showed a far greater sympathy with the mind of the whole Catholic Church, whether Latin or Eastern, than was shown twelve years ago. Orders and marriage were frequently spoken of as sacraments, unction was discussed as a rite, if not a sacrament, that had been forgotten and neglected to the great detriment of the Anglican Church. It was resolved that, while maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, the Conference considered that a liturgical conformity should not be regarded as a necessity throughout the Churches of the Anglican Communion; "that the Church in many parts of the Mission Field rendered inapplicable the retention of that Book as the one fixed liturgical model."

The Anglo-Catholic Congress was the greatest inspirational religious gathering I have ever attended. It started with a group of priests and people in London who wanted to show that the Tractarian movement was not dead and that the Catholic party emphasized strongly the old Evangelical truths of the Incarnation and Atonement and of the need of penitence. It was first planned to meet in the Westminster Hall in the Church House; then, when the registration became too large for that hall seating 1,200, taking Queen's Hall in Regent street seating about 3,000; and, when that proved too small, arranging for the meetings in Albert Hall, seating 10,000. Even this hall was crowded at times far beyond its seating capacity, and with great crowds outside waiting to get

in. People often brought their lunch and remained all day, that they might not lose their seat. I wish every one here might have been present. Above the platform there was a great crucifix with a more than life size figure of our Lord, at the foot of which they piled the collection of bank notes, checks, and jewelry that were taken up. Each session was opened with the recitation of the Creed, the Lord's Prayer, and the Hail Mary. It was a wonderful thing to hear the great audience singing the hymns and reciting the Acts of Devotion. The Bishop of Zanzibar, Dr. Weston, a dominant personality both in the Congress and in the Conference, suggested that a collection be taken up for Catholic missions to show that the people were in earnest; that they were not merely there to sing hymns and listen to theological papers and addresses, but that they wanted to show their love for our Lord by giving what cost them something. He suggested that they raise fifty thousand pounds, a very large sum, particularly at this time when the taxes and high cost of living are a heavy burden, especially on the English. More than half the sum was raised at the sessions of the Congress, and the entire sum has been raised since. In their earnestness and zeal people gave great quantities of jewelry, rings, watches, necklaces—all piled up in a great heap at the foot of the cross.

The opening service was at St. Alban's, with its great procession through the streets, priests walking four abreast and the bishops in copes and mitres, the people kneeling for their blessing. St. Alban's was crowded with clergy to participate in a Solemn High Mass, at which the Bishop of Salisbury preached. Seven churches were crowded with overflow meetings. Hundreds of Masses were said every morning with enormous communions, all over London. The final service was in Southwark Cathedral, when the Bishop of St. Albans preached, and there were thousands of people outside, although services were held in many churches to accommodate the crowds that wanted to render thanks for what they had seen or heard. I doubt if London, or any other city in the world, has even seen such a religious demonstration.

And what was it all for? To emphasize the fact that there is one body, one Spirit, even as we are called in one hope of our calling, one God and Father of all, who is above all, and through all, and in you all. That was really the one thought that ran through all these wonderful gatherings in Geneva and in London.

On the octave of All Saints we naturally think of all those who have fought the good fight of faith, whether under the old dispensation or later in the Christian Church.

That great company of the saints, that procession winding its way up to the throne of God, that great multitude which no man could number, of all nations and kindreds and peoples and tongues, whom St. John saw standing before the Throne and before the Lamb, clothed with white robes and palms in their hands; the patriarchs, prophets, martyrs of the old covenant, the Blessed Mother, the apostles, martyrs, confessors, doctors, virgins of the Christian dispensation, the saints of all ages, the unknown saints of every race and station—those on the calendars of all the Churches of Christendom and those known only to God and never commemorated except in the thoughts of those who loved them, they now reign with our Lord in heaven. St. Paul speaks of them as a great cloud of witnesses with which we are compassed about, and they are watching us as we run the race of the Christian life here on earth.

Through the one Lord and the one baptism we are united with them, and we are fighting for the one faith, in the one body, and we have the same one hope of our calling.

But they wait anxiously and pray incessantly, that the number of the elect may be accomplished and that God would hasten His kingdom, that they may have their perfect consummation and bliss both in body and soul in His eternal and everlasting Kingdom.

They have shown us the way; we follow after in their footsteps, learning from them the best way, trying to love as they loved, to think as they thought, to believe as they believed, to do as they did, to worship as they worshipped.

They are the saints of God, God's dear friends, who have

shown forth in their lives that sanctity and perfection which are only found absolutely in our blessed Lord.

We are called to the same sanctity and perfection, called to be saints, called to be perfect as our Father in Heaven is perfect, not with the absolute sanctity and perfection of God; that is impossible, for He only is absolutely perfect and absolutely holy; but each in our own station and condition of life, each with the special vocation with which God has called us. In that condition and station we are called to that relative perfection and sanctity of which each of us is capable. We commemorate God's saints of all races and people, of all stations and conditions, men, women, and children, kings and beggars, learned doctors and very simple folk, married and virgins, living under every condition and station of life, in the crowded city or the quiet country or the lonely desert, for "the Lord is the Maker of them all".

So it is well, as we are thinking in these days a great deal about Unity, that the thought we should have in our minds and in our prayers, in all our teaching and worship, is Unity with the whole Church of God, not merely with those religious bodies that we all see much of and which are so insistent in this country. We want Unity especially with the great historic Churches of Christendom.

We have to remember that when we take all the Christians of the world into consideration, more than nineteen-twentieths of them are governed by bishops; that nothing could be more disastrous in our efforts towards Unity than that we should in any way strengthen the barriers or widen the breach between ourselves and Catholic Christendom in our endeavor to bring about Unity with those bodies that call themselves Protestant or Evangelical.

We hold a unique position, and we must see that it is not imperilled by anything which would throw any shadow upon the validity of our Orders. On the other hand we must realize that certain doctrines and practices are so ingrained in the whole doctrinal and liturgical systems of both East and West that Unity without an acknowledgment of them seems impossible. Both East and West have accepted some doctrine of the seven sacraments. It is woven into their whole system of faith and worship. Not merely Baptism and the Holy Eucharist as the two great Sacraments of the Gospel, but Penance, Confirmation, and Unction administered in some form as part of the spiritual life of every Catholic Christian, Orders and Marriage for special occasions. Therefore our emphasis on these lesser sacraments as an approach towards Unity. We dare not do away with Confirmation; and Penance and Unction must find their true places.

The Eucharist as the great central act of worship, the one Divine Service, must find its proper place, and the more often it is celebrated with all the ancient and historic adjuncts of worship—candles, vestments, and incense—the more we are breaking down those barriers which separate us from Catholic Christendom.

We must also remember that the Western and Eastern Churches have developed along very different lines.

The Western Church has especially developed the doctrine of the Eucharist and devotion to our Lord in the Sacrament of the Altar, with the daily and frequent Masses in one church, on one day, a practice unknown in the East. The reservation of the Blessed Sacrament, not merely for the communion of the sick, but for purposes of devotion, working out into the observance of the Feast of Corpus Christi, processions of the Blessed Sacrament, and services of adoration and benediction.

The Eastern Church, with its mystical tendency, has emphasized the Communion of Saints and has carried the thought of that Communion and the Cultus of the Saints to a fuller development. Spiritual things are very real to the Eastern mind, and the saints and the angels are ever present in their thoughts. They talk of their dead and pray to their dead as they would talk of and intercede with the living.

LONELINESS

THERE ARE moments when the soul feels itself to be alone in the universe. The neighbor across the way and the faintest star in the sky seem equally remote, equally uncomprehending. Every great inward crisis reveals the eternal separateness of the individual. We are a part of all that we have met, indeed, but we are also strangely aloof from all other created things. It is when this sense of the soul's separateness presses hard that we cry out for a Saviour who can recover us from loneliness. Loneliness and temptation often come together. Indeed, loneliness is in itself a temptation to discouragement, despair, and the loosening of all sense of obligation. "Who knows?" "Who cares?" are dangerous questions for the soul to ask.

We have many lessons to learn from both these great bodies of Christians, and above all, we must try to see through their eyes and learn from their experience. Unity will come far sooner through a real spiritual realization of what Catholic faith and practice mean to other souls, and may mean to our individual souls, than by any amount of conference on Faith and Order.

If they see that in most respects our worship is like theirs, that we believe that the Eucharist is a sacrifice, that it is the great central act of worship, that we are not satisfied with singing subjective hymns and listening to sermons and saying some monastic offices, that our worship has the same notes and the same general external appearance that Christian worship has always had; if they realize that we believe in Penance, Confirmation, and Unction, if they know that we are not going to forbid them to pray for the dead and to the dead, perhaps do it ourselves; if they realize that we believe in such a type of sanctity as the Catholic Church has ever emphasized, in self-examination and meditation, in prayer which is not merely the trying to get something from God, but which is real worship and devotion, the expression of our love for Him, adoration because He is our God; that we believe in sin, which God hates, and that we would do penance for our sins, and come to the ministers of His Church to receive absolution; and show by prayer and fasting our penitence; if they know and see that we believe these things and practise these things, that we are really one with them through our oneness with our Blessed Lord, corporate unity will not be far distant.

Your Bishop, whose twentieth anniversary we keep to-day, has done more to bring about Unity along these lines than it has been granted to most men to accomplish.

If all Anglicans followed his example, Unity with the East would be even nearer than it is, and with the West would not seem so hopeless.

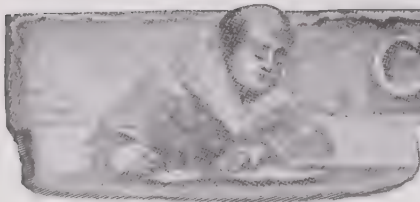
Twenty years ago there was a service in this Cathedral, when your Bishop was consecrated, that was unique in its appointments and Catholic ritual, which aroused criticism and even bitter contempt in some of the Church papers on both sides of the Atlantic.

It is hard to realize that twenty years have passed. I little thought then, when I had the privilege of acting as chaplain to Bishop Williams of Marquette, that I would later be a bishop of the other diocese in the state and would have the privilege of preaching at the twentieth anniversary of your Bishop's consecration.

No bishop of the American Church has stood so valiantly for the whole Catholic faith. No one has defended more courageously and eloquently the doctrine and discipline and worship of the Church. We have always known where your bishop stood. There has never been any uncertainty as to what he held and taught as of faith. Whether it was in some little unknown mission in his diocese, or whether he was preaching to some great congregation filling some of our largest churches, or in the House of Bishops, or as one of those who were sent to represent our Church in the East and to invite the Eastern bishops to that Conference just held at Geneva, he stood always for the whole Catholic faith, not for any mere part of it.

He has carried on the traditions of the diocese and the work of his great predecessor, often under very difficult conditions. His eloquence and deep spiritual insight have helped thousands of souls in the many conferences, missions, and retreats that he has been asked to give. There are few bishops who have so won the affection and love of their clergy; a true Father in God; and not only his own clergy but scores of priests throughout the Church have looked to him for sympathy and advice. May our dear Lord spare him for many years to the Church, to the diocese, and to his friends, to whom he is such a help and comfort, and may we all at the last be numbered with God's saints in glory everlasting.

It is at such times that we learn the meaning of the great withdrawal of Calvary. Theology has tried to explain away the loneliness of the Master, as it has tried to explain away the other elements of His divine humanness. But it is to the solitary Figure of the Cross that we must go when the need of the soul is most profound. It is He who trod the wine-press alone, of whose sympathy we are sure when we pass through experiences which those about us can not be expected to understand. It is the loneliest One, looking from a careless world to a darkened heaven and finding no evidence of companionship, to whom we cry out in life's hardest hour. To Him, in some supreme experience, every believing soul must say, "But for Thy cry, 'My God, why hast Thou forsaken Me?' Thou couldst not be my Saviour now!"—*Christian Century*.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

USE OF NEW LECTIONARY BEGINS NOVEMBER 28TH

To the Editor of The Living Church:

THE Commission on Revision of the Lectionary is anxious that the clergy should begin its use on the First Sunday in Advent, November 28th. Changes have been made in accordance with suggestions and criticisms received. Fearing that the new tables will not get into the hands of the ministers in time, I am begging you to publish the lessons for the first four Sundays in Advent, and also Christmas and St. Stephen's day.

Nov. 28th. First S. Advent	Mal. 3 and 4	Luke 1:1-25	Genesis 2:4-24 or Isalah 65	Rev. 21 or John 1:1-18
Dec. 5th. II. S. Advent	Dan. 2:31-45	Luke 1:26-38	Gen. 3 or Isalah 59	Rev. 22 or John 1:19-34
Dec. 12th. III. S. Advent	I Sam. 1:21-2:11	Luke 1:39-56	Gen. 6 or Zeph. 1:1-2:3	II Pet. 1:19-2: end or John 3:25
Dec. 19th. IV. S. Advent	Micah 7	Luke 1:57	Gen. 8:15-9:17 or Job 22:12-23:10	Rev. 3:14-4: end or Lu. 17:20
Dec. 25th. Christmas Day	Nehemiah 8:1-12 (omitting 4 and 7)	Luke 2:1-20	Isalah 7:10-16	I John 5
Dec. 26th. S. Stephen	II Chron. 24:15-25	Acts 6	Wisdom 4:7-15	Acts 7:59-8:8

If it is not out of place may I personally beg of the clergy to read the notes accompanying the lessons and also the articles discussing the general subject of the Bible and the Lectionary in the Church Kalendar?

C. B. WILMER.

THE CLAIMS OF THE CHURCH

To the Editor of The Living Church:

MAY I say a word respecting the priority of the claims of the Church?

The Nation-wide Campaign furnishes the Church with a splendid opportunity, by means of its literature, preaching missions, etc., to press home the conviction that claims of the Church are prior to the claims of any or all other organizations whatsoever. The interests of the Church should take precedence of the interests of business, of industry, and even of the state.

Considered solely from the point of view of this world and as a factory producing a certain kind of goods, the Church can easily show that its product has a greater social value than has the output of any other plant. A paper mill makes paper, which is of immense value to society; a woolen mill makes cloth, and we certainly need good cloth and more of it; but neither paper nor cloth, nor any other manufactured article, is more necessary to the well-being of society than are those products of the Church, such as purity, loyalty, honesty, truth, charity, wisdom, moderation, patience, love, etc. We have too long accepted the claims of industry, of business, of what not, as an excuse for staying away from church and for otherwise neglecting her claims. The Parable of the Great Supper is very clear in this connection, and a text from it could easily be added to the list sent out for use by missionaries in the preaching mission. In that parable we are told that God's claim upon men's time is greater than the claims of property (I have purchased a field), of industry or agriculture (I have bought five yoke of oxen), and even of the family (I have married a wife). It is annoying in the extreme when one asks a Churchman why he does not come to church to be told, "I have to work seven days a week." The world's work should be so arranged as not to interfere with the prior claims of the Church. This could be done. But it will not be done until at least a majority of Christian people are deeply concerned to have it done. There must be ceaseless agitation for it before it will, like prohibition and women's suffrage, be an accomplished fact.

We should begin, however, at least so it seems to me, not by attacking the specific problem of unnecessary Sunday labor, for the question goes deeper than this, but by teaching and preaching the priority of the claims of the Church. Nor is it enough to say that society needs the Church to bolster its tottering walls, or that civilization cannot continue to exist without religion and an organized expression thereof. The Church is

not a means to an end. Religion does not exist to save civilization. Religion and the Church are ends in themselves, and only when they are so conceived will they be able to save the world. The Church should say, through her chief spokesmen, through all her spokesmen, to her children, "You must learn to subordinate every other interest to my interest." It was this spirit which gave the early Church such power. Men may be found to-day, in large numbers, who are ready to die for their country. Too few are they who are ready to die for the Church which is more worthy of such sacrifice!

Personally I hope that all those who speak for the Church in the Nation-wide Campaign will never fail to "speak with authority and not as the scribes". The Church must present her claims with patience and love, it is true, but she should never stoop to wheedle or beg and should consistently refuse to listen to any excuses offered to escape the necessity of meeting her supreme claims. The Son of God was ready to forgive human weakness, but not hypocrisy nor lukewarmness. Of all who were not ready to make the necessary sacrifices He said that they could not be His disciples. They cannot be, and are not to-day. It is only just to them and to the world that the fact should be made perfectly clear. The claims of the Church and the Kingdom of this world must always conflict. The former can only hope for victory when, like the Apostolic Church, she girds herself for battle.

Waterville, Maine, November 9th.

JOHN H. YATES.

APPRECIATION—WELL MERITED

To the Editor of The Living Church:

YOUR readers owe you a debt of gratitude for the publication, from time to time, of articles by Louis Tucker. It is always a gala day to me when I find something by him in THE LIVING CHURCH. It has been in my mind many times to write you that my personal thanks to Mr. Tucker might be published where all might see it. I feel sure that I express the sentiment of a multitude of your readers.

I have always cut out Mr. Tucker's articles for preservation. They are too good to be buried in my files of THE LIVING CHURCH. It occurs to me that many of your readers would join with me in urging the publication in book form of Mr. Tucker's writings. I know I would be very thankful to be able to pick up a much used volume of Tucker and read over again some of his splendid poems and fascinating little dramas. Especially valuable, both from the point of view of interest and instruction, are his stories about incidents suggested by gaps in the Gospel record. There is an atmosphere in them which I have found nowhere else, and to me they make the New Testament live in a very vivid way. I wish Mr. Tucker could be persuaded to write a Life of Christ in the same style that these little stories are written. Such a "Life" would be much more enlightening than many of those already written.

MORTON C. STONE.

Holy Nativity Rectory, Chicago, Ill., November 9th.

FLAG OF THE IRISH "REPUBLIC"

To the Editor of The Living Church:

PRESBYTER IGNOTUS, writing in THE LIVING CHURCH for October 23rd, says: "The float was decorated with the Sinn Fein flag (the papal yellow and white with the Irish green added)".

Allow me to call your attention to the fact that the flag of the Irish Republic is made of orange, white, and green—the orange for the North, the white for Unity and Peace, and the green for the South. The flag symbolizes the union of the North of Ireland and the South of Ireland in the cause of Ireland. It does not have its origin in the papal colors. The papal colors are not orange, white, and green.

I trust you will agree with me that Presbyter Ignotus is in error in this matter and print the obvious correction.

I should be glad, too, to know why Presbyter Ignotus printed only the opinions of Catholic theologians who opposed Mayor MacSwiney's course. He must know that there are two sides to the question and that hundreds of Catholic clergymen approved the prisoner's "hunger strike" and encouraged his chaplain.

New York, October 27th.

JAMES WALDO FAWCETT.

Church Kalendar



Nov. 1—Monday. All Saints.
“ 7—Twenty-third Sunday after Trinity.
“ 14—Twenty-fourth Sunday after Trinity.
“ 21—Sunday next before Advent.
“ 25—Thursday. Thanksgiving Day.
“ 28—First Sunday in Advent.
“ 30—Tuesday. S. Andrew.

Personal Mention

THE VEN. A. A. ABBOTT will by appointment of Bishop Leonard continue to act as Archdeacon of Ohio until further notice, his resignation being recalled.

THE REV. DR. ALFRED W. ARUNDEL, having resigned the rectorship of Greenwood, South Carolina, is now in New York City and has taken charge of Trinity parish, New Rochelle, pending election of a successor to the Rev. Dr. Canedy. Address, 145 West Twelfth street, New York City; telephone Chelsea 5774.

THE REV. ROBERT H. ATCHISON, in charge of Pittsfield and Griggsville, Illinois, has accepted a call to the rectorship of St. George's Church, St. Louis, Mo., and will be in residence after January 1st.

THE address of the Rev. HENRY B. BROWN is changed from 1621 Lake street to 1944 Ridge avenue, Evanston, Ill.

THE REV. EDWARD TANNER BROWN, called to the rectorship of Trinity Church, Reno, Nev., was instituted on Sunday, November 7th, by Bishop Hunting.

THE REV. CHARLES A. BURRITT, for the past seven years in charge of St. Paul's, Fort Morgan, Colo., has accepted the rectorship of the Church of the Ascension, Salida, Colo., and will assume his new duties about December 1st.

THE REV. EARL C. CLEELAND is now curate at the Church of the Transfiguration, 1 East Twenty-ninth street, New York City.

THE REV. JOHN JOS. COWAN has come from British Honduras to Nevada. He is now at Winnemucca and its missions until the new vicar comes in December, when Mr. Cowan will become Archdeacon of Reno, with residence at Yerington.

THE REV. FRANK DEAN GIFFORD, now assistant rector at Grace Chapel, New York City, and formerly missionary in Tokio, has accepted a call to Emmanuel Church, Norwich, N. Y., and will arrive December 1st.

THE REV. ALFRED R. HILL, formerly on the staff of Calvary Church, New York, has taken up missionary work in the diocese of New York. His address is St. Andrew's Rectory, New Paltz, N. Y.

THE REV. HENRY FRANCIS HINE has resigned as vicar of St. Paul's Church, Omaha, Neb.

THE REV. LEOPOLD KROLL, for nearly thirteen years connected with the Honolulu mission, has resigned, and may be addressed temporarily at Red Hook, Dutchess County, New York.

THE address of the Rev. EDMUND S. MIDDLETON, announced last week as 3414 Spence street, Dallas, Texas, has been changed to 3009 Holmes street.

THE REV. CHARLES BAIRD MITCHELL of West Virginia will be in charge of Grace Church, Waycross, Ga.

THE REV. LEWIS GOUVERNEUR MORRIS, D.D., for the past eight years rector of All Saints' Church, Worcester, Mass., has accepted a call to Christ Church, Rochester, N. Y., and will take up his new work on January 1st. His office address will be 28 Lawn street, his residence, 114 Rutgers street.

THE REV. H. I. OBERHOLTZER, at present in Ellensburg, Washington, has been appointed director of Religious Education for the diocese of Olympia and the district of Spokane. He enters upon his duties January 1st.

THE REV. ERNEST H. PRICE, after two severe attacks of influenza, finding his heart seriously affected by the altitude of Nevada, has resigned as vicar at Fallon, and will take up work in the diocese of California.

THE REV. J. K. PUTT has changed his address to 3424 Boudinot avenue, Cincinnati, Ohio.

THE REV. GORDON M. REESE, formerly field secretary for the Junior Department of the Brotherhood of St. Andrew, has been appointed secretary for work among young people in the diocese of Texas and should be addressed at 1205 Travis street, Houston, Texas.

ON Thanksgiving Day the Rev. C. W. ROBINSON will be instituted into the rectorship of Christ Church, Bronxville, N. Y., succeeding the Rev. A. D. Willson, lately deceased.

THE REV. E. R. SMYTHE, formerly of St. James' School, Faribault, Minnesota, appointed curate at the Church of the Epiphany, Sherwood, Philadelphia, Pa., may be addressed at 5127 Catherine street.

THE REV. SAMUEL UNSWORTH, after twenty-five years as rector of Trinity Church, Reno, Nev., has retired on the Pension Fund.

ORDINATIONS

PRIESTS

HARRISBURG.—The Rev. CHARLES RAYMOND BARNES, deacon, was ordained to the priesthood by Bishop Darlington in St. John's Church, South Williamsport, on Wednesday, the 10th. He was presented by the Rev. Archibald M. Judd, executive secretary of the diocese. The Litany was read by the Rev. Daniel W. Gateson and the Rev. Floyd Appleton, Ph.D., preached. Other clergy present were the Rev. Messrs. Lascelle, Kunkel, Brueninghausen, and the Rev. Dr. Milbank. Mr. Barnes has been in charge of St. John's for several months past and will remain there as rector.

BOOKS RECEIVED

The Century Company. New York City.
The New World of Science. By Robert M. Yerkes. Price \$3.00.
The Workers at War. By Frank Julian Warne. Price \$3.00.
Political Systems in Transition. By Charles G. Fenwick. Price \$3.00.

Edwin S. Gorham. New York.
The Valiant Heart. A Romance. By E. M. Tenison.

Alfred A. Knopf. New York City.
Democracy and Government. By Samuel Peterson. Price \$2.00.

The Macmillan Company. New York City.
Ambassadors of God. By S. Parkes Cadman. Author of The Three Religious Leaders of Oxford and their Movements, etc. \$3.50 net.
The Story of the American Red Cross in Italy. By Charles M. Bakewell. Price \$2.00.

PAPER COVERED BOOKS

American Bible Society. New York City.
The Pilgrim and the Book. By Percy MacKaye. 25 cts. net.

The Faith Press. London, England.
The Church and Faith of Armenia. By the Rt. Rev. Dr. Abel Abrahamian, Supreme Vardapet of Armenians in England; Author of Die Grundlagen des Armenischen Kirchenrechts. Price 60 cents.

S. P. C. K. London, England. The Macmillan Co., New York, American Agents.
The Saints of Cornwall. By William John Ferrar. 60 cents net.

The University of Chicago Press. Chicago, Ill.
The Treatment of the Problem of Capital and Labor in Social-Study Courses in Churches. By Clarence Dan Blachly, Ph.D.

PAMPHLETS

The Faith Press. London, England.
Intercommunion with the Assyrian Church. By the Rev. W. A. Wigram, D.D. Price 20 cents each.

The Southern Churchman. Richmond, Va.
Money in its Relation to the Work of the Church. An Essay read before the Society of the Alumni of the Theological Seminary in Virginia, June 3rd, 1920. By the Rev. Middleton S. Barnwell, Rector of the Church of the Advent, Birmingham, Ala.


YEAR BOOKS

Church of St. Michael and All Angels. Baltimore, Md.
Year Book October 1st, 1920.

St. Paul's Church. Steubenville, Ohio.
Year Book and Directory 1920.

World's Sunday School Association. 216 Metropolitan Tower. New York.
Year Book 1920.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St.
Sunday School Commission, 73 Fifth avenue.
Brentano's, Fifth Ave. and East 27th St.

BUFFALO:
Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:
Lycett, 317 N. Charles St.

WASHINGTON, D. C.:
Woodward & Lothrop.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE:
T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:
Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

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No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

ASHTON.—Entered into life eternal on November 3rd at the Child's Hospital, Philadelphia, **FREDERICK TURNER**, only child of the Rev. Frederick Turner and Elizabeth Ashton, aged two months.

Funeral service in Christ Church, Christiana Hundred, Delaware. Burial in St. James' Churchyard, Hyde Park, New York.

EAMES.—Entered into life eternal, November 2nd, at her home in Fall River, **HELEN CHRISTENA McDONALD**, beloved wife of the Rev. Joseph Eames, rector of St. Stephen's Church, Fall River, Mass., in the sixtieth year of her age.

JONES.—Died, on October 27th, at his late residence in Savannah, Ga., in his 86th year, **CHARLES LUCIAN JONES**, son of Major-General Roger Jones, U. S. A., and Mary Ann Mason Page. He was an officer in the Confederate Navy, and for many years a vestryman and sometime warden of Christ Church, Savannah.

Grant him eternal rest, O Lord, and may light perpetual shine upon him!

SHERMAN.—On Sunday, October 24th, at the University Hospital, Philadelphia, Pa., **ELIZABETH PURDY SHERMAN**, eldest daughter of the Rev. Addison M. and Kate L. Sherman, aged 38 years.

Grant her, O Lord, eternal rest!

SISTER MARTHA.—**MARTHA E. TABOR** was born in Chatteris, England, October 26, 1839, and died at Merrifield, New York, October 29, 1920. For many years she was connected with the Sisterhood of the Good Shepherd in New York City and later in St. Louis, Missouri, being known as Sister Martha. Interment took place on November 3rd at Evansville, Indiana, her old home, the service being conducted by the Rev. William R. Plummer.

Tender and sympathetic, she brought to all with whom she came in contact a reminder of the Saviour she loved and served.

VAN INGEN.—At Rahway, N. J., on Thursday, November 11th, **ANNA M. VAN INGEN**, wife of the Rev. James W. Van Ingen. Funeral services in St. Stephen's Church, Millburn, N. J., on Monday, November 15th.

MEMORIALS

MISS MARY COLES

(Minute adopted in her memory by the Board of Trustees of the Church Training and Deaconess House of Pennsylvania.)

At daybreak of Wednesday, October 27, 1920, the soul of **MARY COLES** was called unto the joy of her Lord in Paradise.

From early girlhood she was Christ's faithful soldier and servant unto her life's end. The outstanding characteristic of her most forceful personality was the complete consecration to her Lord of all that she was and had. Her work went out in all directions for the advancement of Christ's Kingdom. Hundreds have been won to the love and service of God by her words and prayers, and hundreds more have been built up in their most holy faith by precept, example, and personal influence.

To her vision and inspiration we owe the founding of the Church Training and Deacon-

ess House, whose graduates now are found all over our own land, and even to the ends of the earth. To this work, for nearly thirty years, she has given the utmost devotion of thought, word, and deed.

While we rejoice in her happiness, our hearts are exceeding sorrowful as we mourn her we love. Among all who have been choice vessels of God's grace, and the lights of the world, she will long be remembered.

God give us grace to follow the example of her steadfastness of faith, and obedience to His holy commandments.

CLARA C. GRISWOLD

Miss **CLARA C. GRISWOLD** died in Chicago on the 21st of October, and the funeral service was held at St. Mark's, Evanston, on the 23rd. As a girl, she was a pupil at St. Margaret's, Waterbury, and St. Agnes', Albany. Coming to Evanston with her parents twenty-five years ago she became a member of St. Mark's parish, and during all that period she was a vigorous worker both in the parish and in the diocese. She was especially interested in the Woman's Auxiliary, and was serving as its Educational Secretary at the time of her death.

Miss Griswold never spared herself. She was connected with the management of various charities, and if she saw something that needed to be done, she did it. But she did not talk about it, and it was only by accident that her friends learned of the extent to which she gave herself, whether the gift was expressed in time, or money, or gracious hospitality, or kindly sympathy.

She knew the meaning of religion. She loved and used the House of God. In quietness and confidence she found her strength. She prepared with care and thoroughness for her work in life, and when she learned that she must soon die she prepared for death with the same calm. The world is poorer for her going, but richer and stronger for her life.

A. R.

POSITIONS OFFERED

CLERICAL

WANTED, ENERGETIC YOUNG MAN AS assistant rector for a thriving parish in Ohio. Must be able to work among boys and young people. Apply, stating age and present salary, to D-257, care LIVING CHURCH, Milwaukee, Wis.

Replies made only to prospective applicants.

RECTOR FOR SMALL CHURCH IN EAST which can start salary at twelve hundred dollars per year. A spiritual pastor, capable of nurture in the present devotion of the flock and providing real services of worship. Address A. S. P-271, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED ASSISTANT PRIEST IN A poor parish in a large Eastern city. Thoroughly good Churchman willing to go slowly. Intensive pastoral work needed. Stipend, board and rooms. Apply, stating all particulars, to Q-70, care LIVING CHURCH, Milwaukee, Wis.

FOR TWO OR THREE SMALL PARISHES in the Diocese of Milwaukee, offering \$1,000 and rectory, good Churchman, energetic; unmarried man preferred. Address **BISHOP OF MILWAUKEE**, 222 Juneau avenue, Milwaukee, Wis.

PRIEST, CATHOLIC, UNMARRIED, FOR curacy at All Saints' Cathedral, Milwaukee. Address the **DEAN**, 222 Juneau avenue, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN AS FIELD SECRETARY in the diocese of Chicago for Girls' Friendly Society. Must be good speaker and willing to go out evenings. Write stating experience, Mrs. R. GREGORY, 1638 Prairie avenue, Chicago.

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

CHURCHWOMAN TO TEACH A PRIVATE school of twenty-five children, ranging from first grade to eighth. Adequate compensation. Address B-273, care LIVING CHURCH, Milwaukee, Wis.

A HOUSEMOTHER FOR COTTAGE for small children in Church institution. Good home; fair salary. Address T-270, care LIVING CHURCH, Milwaukee, Wis.

WILLING, REFINED, UNTRAINED woman wanted as mother's helper and parish worker. Monthly, \$50, and room. Box 42, Alpine, N. J.

TEACHER FOR GIRLS IN CHURCH Institution. Apply **TEACHER-251**, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH OR CURACY IN Wisconsin or Illinois immediately. Write **PRIEST-200**, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRBOY TRAINER—ORGANIST, (English Cathedral, four years as assistant) wants post. Twenty years experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address N-260, care LIVING CHURCH, Milwaukee, Wis.

YOUNG SOUTHERN WOMAN WISHES position as companion to elderly, wealthy, Northern lady. Good references desired and given. Address **SOUTHERNER-247**, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS house keeper, or companion, or work in Church institution. Address N. G-263, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER desires change. Boy voice specialist. Highest credentials. Apply **C-262**, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS companion and managing housekeeper. Address H-272 care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

THE CATHEDRAL STUDIO OF CHEVY Chase, Md., is removed to London, England, for greater efficiency; from whence the clergy may import completed vestments free of duty on their affidavit. Stoles with crosses \$7. Gift stoles \$12 up. Burse and veil \$15 up. Chasuble \$25 up. Exquisite altar linens. Address **L. V. MACKRILLE**, 12 Park Hill, Ealing W., England.

SERVICE—"What it does for one, it can do for all." \$65,000 in 16 months in a parish in New Jersey; \$20,000 in another parish in New Jersey; \$12,000 in New York parish; \$40,000 in a parish in Middle West; \$10,000 in Delaware parish. Write for particulars, Certificate Plan. P. O. Box 336, Maplewood, New Jersey.

AUSTIN ORGANS.—The firm's output now presses the 900 mark with a prospect of 100 four manuals likely to be reached in the near future. Austin organs require less expense and care in maintenance than any others, is the testimony of repairers of long years experience. **AUSTIN ORGAN Co.**, Hartford, Conn.

ORGAN.—IF YOU DESIRE ORGAN FOR Church, School, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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UNLEAVENED BREAD—INCENSE

ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in LIVING CHURCH, November 6th, page 18, column 3, **CARL STOHLMANN**, 3001 Liberty street, Erie, Pennsylvania.

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Loulsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. I. (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT Hospital, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

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IMPORTED DIRECTLY FROM ITALY, France, England. Mowbray's cards assorted \$.50 to \$3.00 per packet. Florentine Post Cards \$.50, .60 and \$1.00 per dozen. French Madonnas and Devotional cards \$.60 per dozen. American cards, religious and secular. Send for Price List. G. F. S. Kalendar \$.35. GIRLS' FRIENDLY SOCIETY, 15 East 40th street, New York.

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

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PIPE ORGAN. JOHNSON MAKE. 27 stops. Two Manuals. Now in use. May be examined in place before removed to make room for new organ required to meet demands of enlarged congregation. Episcopal Church. Immediate delivery for cash. Address, Chairman-S. MENDELSON MEEHAN, Mt. Airy, Phila., Pa.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK Co., Box 6, Sta. L, New York City, Dept. 22.

CHURCH SERVICES

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Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars.)

Sunday, Holy Communion 7:30, 8:30, and 11:00.

Week-days, Holy Communion, 7:00 A. M. Preacher, Nov. 21st, The Rt. Rev. S. M. Griswold.

Preacher, Nov. 25th (Thanksgiving), The Rev. Charles L. Street.

Preacher, Nov. 28th, The Rev. E. P. Sabin.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.

The Rev. HARRISON ROCKWELL, rector. Sundays: the Eucharist at 7:30 and 11.

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.

Sundays: 8, 10, 11 A. M., 4 P. M.

Week-days: 7:30 A. M., 5 P. M. (choral).

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.

The Rev. NORMAN HUTTON, S.T.D., rector. Sunday Services:

8:00 A. M., Holy Communion.

11:00 A. M., Morning Prayer.

4:30 P. M., Choral Evensong.

Special Preacher: The Rev. Robert B. Kimber.

AMERICAN ORTHODOX-CATHOLIC CHURCH OF THE TRANSFIGURATION

(Holy Eastern Rite in English)

233 East Seventeenth street, Manhattan, New York.

Divine Liturgy (Mass) Sundays and Holy-days 10:45 A. M.

Vespers, 5 P. M.

The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary.

The Very Rev. Canon STEPHAN G. A. LANG, vicar.

ST. PAUL'S CHURCH

Key West, Florida.

Only city in U. S. which has never seen frost.

Sundays: 8 and 11 A. M., 7:30 P. M.

Rev. C. R. D. CRITTENTON, rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request of copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

QUIET DAY

HARTFORD, CONN.—In Christ Church Cathedral, Hartford, on December 1st, Dean Rousmaniere of Boston, conductor; Holy Communion at 8 and 11 o'clock; meditations at 10, 2:30 and 4. Breakfast (35 cts.) and luncheon (50 cts.) will be served.

RETREAT

NEW YORK.—There will be a day's retreat for the Associates of the Sisters of St. Margaret and others, at St. Christopher's Chapel, 213 Fulton street, New York City, on Saturday, November 27th. Conductor the Rev. Ralph B. Pomeroy. Those wishing to make the retreat will please notify the Sister-in-charge, Trinity Mission House, 211 Fulton street, New York.

A CHURCH FOR MISSIONARIES

A CHURCH DESIGNED especially for missionaries is somewhat unusual, yet such a church has been erected in connection with our American Church Mission at Kuling, China, in the missionary district of Anking.

Kuling is the summer resting place for missionaries of all names and of all boards in China and is, therefore, in a sense, a missionary capital. There the overworker or overburdened missionary is sent for recuperation and rest. Some years ago a union church was erected there and the missionaries generally appreciate its services. Our own mission began a small work there several years ago, when the Rev. Robert E. Wood built a little chapel attached to his bungalow, where he began celebrating the Holy Eucharist when he was in retreat at Kuling and where others of our missions kept services going when any were available. The little chapel became appreciated not only by our own missionaries but by many from other bodies. Gradually the attendance outgrew the accommodations. Consequently a beautiful church building, The Ascension, was erected last year with money raised among missionaries and business men in China without calling for assistance from this country. Our clergy from the three American districts cooperated, as did many from the English missions in China. Bishop Huntington, in whose district the church is located, was chairman of a committee which has arranged a schedule of services. It consists of Holy Communion in Chinese at 7 and in English at 8, followed by a choral Eucharist and sermon at 9:30. There is then no further service in the morning, but evening prayer in Chinese at 2:30 and in English, with address, at 5:30 in the evening.

The morning services are especially arranged with a view of avoiding conflict with the service at the union church at 11 o'clock, thus making the services of the Church available for all, be they of any name, who may wish to participate in Eucharistic worship though desiring later to go to the services of the union church. It is said that a considerable number avail themselves of this opportunity. Also, in order that the services may be congenial to all of our own people, the early celebration is very plain while the later celebration includes a more elaborate ceremonial and use of the colored vestments.

Kuling is a unique place by reason of the circumstance mentioned, and probably no similar conditions exist anywhere else throughout the world. The arrangement providing both for unity among ourselves and also for some approach to unity with other Christian people in the schedule of services is quite generally appreciated.

NEW ARCHDEACON OF DETROIT

THE REV. HOWARD K. BARTOW, rector of St. Stephen's Church, Cohasset, Mass., has accepted an appointment under Bishop Williams to become Archdeacon of Detroit. Mr. Bartow is an exceptionally well qualified leader of men. His work as chaplain at Camp Devens was a fine illustration of what the Church can do when it has an all rounded man to direct her work. As secretary of the Bishop's Twenty Weeks in 1918-19 in Massachusetts, Mr. Bartow broke many diocesan precedents in gathering groups together in different parts of the diocese, but no permanent objections were made, for the results for good were too evidently manifest. Mr. Bartow's chief service in the diocese has been his effective leadership on the Social Service Committee.

FINAL SESSIONS OF ENGLISH CHURCH CONGRESS AT SOUTHEND

Maintain Early Interest—Reunion, Recreation, Evangelism, Intellectualism, and the Church's Future Are Among Topics—Deprived Vicar Will Enter Roman Communion

The Living Church News Bureau }
London, October 29, 1920 }

THE Church Congress at Southend maintained its interest until the very end, few members leaving until the concluding meeting had taken place. Indeed, the final day (Friday) witnessed the arrival of many additional lay members, who, for business reasons no doubt, were unable to attend throughout the Congress. These were supplemented at the great "open" meeting in the evening by many local residents.

ON REUNION

The morning session of Thursday was devoted primarily to discussion of the Lambeth Conference Resolutions on Reunion, which formed the subject of four papers.

Mr. Athelstan Riley, in a paper on The Eastern Churches (a subject in which he is an acknowledged master), began by saying: "Do not be too ambitious, do not treat other people's principles as matters to be easily laid aside; encourage union over the whole field in detachments, welcome the union of bodies standing far off, or even in seeming hostility to your own." Ever since the breach with Rome in the sixteenth century the eyes of Anglican divines had turned towards the Eastern Church. On the Eastern side there had been but a half-hearted response. That was the position down to the beginning of the war. All was now changed. In Russia, Christians were undergoing sufferings and persecutions. There was only one institution in that great Empire which the bolsheviks had tried to subvert and failed, and that was the Church of Russia. That Church had turned in her agony to the episcopate of the Church of England. The Serbian Church is well-known to us through Bishop Velimirovitch; and who would have thought that the entire body of candidates for the ministry of the Serbian Church during the war would have been entrusted to the Church of England?

But it was the Greeks, the four ancient patriarchates of Christendom and their Greek offshoots, to whom Mr. Riley drew especial attention. The Patriarchate of Constantinople sent a delegation to the Lambeth Conference because they realized that the barriers between East and West had gone down in the mighty flood of war, that Christendom will be regrouped, and that the Anglican communion was and could be their only real friend. The wide difference between the two Churches in services and ceremonial did not matter. The hope and indeed the certainty of reunion lay in the identity of appeal. A perusal of Greek documents and Anglican documents, especially the Preface in the Book of Common Prayer, showed absolute agreement in appealing beyond the Papacy to Holy Scripture. At this moment the Easterns were ready to go beyond mere courtesy, and to recognize officially Anglican orders. But they required to know the Faith in which we ordained. So long as our ordinal, and the immemorial custom of the Church of

England, to re-ordain those non-episcopally ordained ministers who came over to her, remained unaltered, we were safe.

ON NON-EPISCOPAL CHURCHES

Canon F. B. Macnutt (editor of *The Church in the Furnace*, and a genuinely Liberal Evangelical), in a paper on Non-Episcopal Churches, said that in regarding the episcopate as vital to reunion the bishops had, for all practical purposes, the whole Anglican communion behind them. A great part of the difficulty which many in the non-episcopal Churches felt about episcopacy was due to confusing the present trappings of the thing with the thing itself. There was now evident a steady progress towards episcopacy of the constitutional type, limited in power by the synodical powers of the clergy and laity.

Dr. Garfield Williams spoke of the deplorable effects of a disunited Church from the missionary's point of view, and the Archbishop of Brisbane dealt with reunion as it affected the Overseas Dominions.

Dr. Howard Swinstead (St. Peter's, Bayswater), in the course of discussion, said that while they were only seeking openings with other Churches and with their own brethren at home, they had already achieved something in Sweden, and that something was much, with a Church which numbered five millions in Sweden and America.

CHRIST AND RECREATION

Another important discussion on Thursday morning had to do with the subject of Christ and Recreation. The attitude of the Church towards amusements is a question which is fraught with controversy, and there was evidence of considerable division of opinion among the large audience which listened to the papers submitted by clerical and lay members of the Congress.

The Bishop of Sheffield (Dr. L. H. Burrows), in his paper on The Christian Ethics of Amusement, said that two striking facts were the great and increasing part which amusements were taking in modern life, and the almost overwhelming variety and diversity of amusements. In the early days of the making of England, and right through the Middle Ages, the people were noted for rough and boisterous amusements, often manly and sportsmanlike, but not infrequently degenerating into coarse and brutal pleasures. From the time of the Reformation the Christian world was strongly divided on the question of the ethics of amusement. In our own times the ever-increasing monotony of labor among the masses of the people had led to a desire to the relief of excitement, which had been the cause of many changes in the character of amusements, and had had very undesirable results. Had Christian ethics, asked Dr. Burrows, nothing to say by way of standard, example, or advice, with regard to this vital and important element in human life? The principles laid down in the New Testament suggested, first, that all amusements must in themselves be able to be defended from the moral standpoint; and, secondly, that the environment of an amusement must be morally healthy. The opposition of many Christians to the theatre, dancing, cards, billiards, and the cinema, was due to the fact that they believed that these forms of recreation could only be enjoyed in unhealthy moral surroundings. There had

been a great change of opinion in recent years with regard to these amusements, but the question of environment was still a most serious one, and must be faced. The third principle was that amusements must take a proportionate subordinate and subsidiary place in human life; and the fourth, and most fundamental, principle was that amusements should be of such a kind as to recreate the whole man, body, mind, and spirit.

Dr. Percy Dearmer, dealing with Sunday Amusements, said that people at the present day tended to regard the Church's insistence on the Lord's Day as something archaic, based on exploded ideas, and therefore insincere. Let the Church make the great Christian principle clear and simple to all the people. Every man should have at least one day and a half for rest out of the seven. Nearly the whole question of Sunday amusements could easily be settled under this principle of Sunday observance—the obligation to give every man rest on Sunday, with necessary exceptions and the corresponding compensation. Rest did not mean merely animal inactivity. For the large sedentary section of humanity such rest ought to take the form of outdoor games. A widespread vigorous movement among Churchpeople was urgently needed. The clergy and Church officers should take the lead in organizing Sunday games. Mental recreation was more difficult, but here the Church might do much. Concerts of good English music might well be held in every church out of service time. They must oppose Sunday theatres, not because theatres were wrong, but because they employed a large amount of labor. For the same reason they must oppose all professional games.

A paper which had been anticipated with more than ordinary interest was that of Miss Sybil Thorndike, an actress who has achieved a well-deserved reputation by her representations in what may be termed the "classical" drama. Miss Thorndike dealt with The Ministry of the Church to Those who Provide Amusements, and said that artists quarrelled with the censorship because it deliberately encouraged insincerity. Under the censorship, if they wished to present a situation which assumed immorality, they must so write it that the hearer could pretend it was not there, with the result that the prurient spent their time looking for and finding innumerable double meanings and innuendos which were never intended. Miss Thorndike went on to argue that if the theatre was a real and faithful reflection of life it should be a valuable means of communication between the stage and the Church. Those who feared the theatre feared life itself. After all, if it was to be a true theatre there should be no aspect of life that was not open to the artist so long as he treated it with a reverent desire to present life as he saw it. The more vividly we lived, the more we mixed with the world, in any capacity, the more danger there was of outward and visible sins, but the logical method of wholly avoiding this danger was the suppression of the theatre altogether. To suppress the theatre, however, would be to mutilate life. "We believe," said the speaker, in conclusion, "that there is good and beauty in every instinct we possess, and that the highest life is that which can use the most vividly and to the utmost limit every faculty and instinct to the glory of life and beauty, which is God."

Subsequent speakers advocated Sunday tennis, golf, and cricket. Vulgar, fantastic dancing was denounced, and opposition was expressed to the Sunday opening of theatres, on the same grounds put forward by Dr.

Dearmer—the undesirable employment of labor on that day.

CHRIST AND EVANGELISM

At the Thursday evening meeting the subject for discussion was Christ and the Evangelistic Message of the Church, and the fame of the reader of the first paper, Miss Maude Royden, was no doubt a great attraction. Miss Royden spoke on The Re-statement of the Message in Terms of To-day, and certainly no one who came especially to hear her could have gone away disappointed, for her contribution to the debate was a very fine one, and the audience recognized this by their loud and long applause.

The Bishop of St. Albans made a characteristically "breezy" speech. His subject was New Methods in Overseas Problems, and his main point was that there must be a change of outlook and of heart if there is to be an adequate supply of the three necessary things, namely, living agents, money and means, and spiritual power. Dr. Furse was dealing with the case of small stipends to the clergy, and gave an instance. The audience cried "Shame!" "Put it right, then!" immediately retorted the Bishop. He gripped the meeting to the very end, and there was loud applause when, dealing with the need for a less stereotyped, more real, and more "alive" type of public worship, he said that our services should be more family gatherings, "with our Lord's Own Service restored to its proper place as the great family service."

CANON BARNES ON THE INTELLECTUAL EXPERIENCE

The devotional meeting on Friday brought forth an earnest paper by Canon Barnes, of Westminster, who dealt with "The Intellectual Experience". He said that we were forced to try to explain *why* our Lord is to us "the living fountain of redemption". That attempt could not succeed without simple loyalty to truth, spiritual, moral, and intellectual. Such loyalty forced us to accept the authority of reason in matters of Faith. This involved, said Canon Barnes, the acceptance of the evolutionary theories of biologists. The older theologians argued from a different, a static conception of man, and so put the fact of sin, and the reality of grace, against a background foreign to our thought.

CLOSING ADDRESS BY THE BISHOP OF CHELMSFORD

The Bishop of Chelmsford, in his closing words to the Congress, said: "We like to think of the Christ of Bethlehem, but for the weary toiler Bethlehem seems far away. We like to think of Calvary, but there are times when Calvary seems dim and distant. We think of the Glorified Lord, and we sometimes wonder whether Christ is not far away. We desire to feel Him nigh at hand. Remember, 'the Word is very nigh thee in thy heart'. We believe it theoretically, but is it true in our experience?"

The thought he desired to leave with them, said the Bishop, was, "I can do all things through Christ which strengtheneth me." "How rarely do we apply the latent power within us? Let us remember the missionary command to 'Go', in St. Luke's Gospel. Immediately above it were the words, 'All authority is given unto Me', and immediately below it, 'Lo, I am with you always.' Finally, he urged his hearers to have not a mere theoretic faith but a living one.

"HAS THE CHURCH A FUTURE?"

The evening meeting, already referred to,

was addressed by the Dean of Manchester, who discussed the question, Has the Church a Future?, and said that the hope for the future lay, he was convinced, with reunion. Such reunion must provide for the minimum of dogmas of necessity and the maximum of comprehension. He held up "the glorious comprehensiveness of the Church of England" as an indication of what might be achieved in the world for the benefit of institutional religion.

The Dean was followed by Mr. Walter Runciman, M.P., a prominent Wesleyan, who dwelt upon the necessity of closing their ranks in view of the modern tendency to drift away from organized religion. Speaking of the Lambeth Appeal, Mr. Runciman said, "The boldest, holiest, least prejudiced movement of our time proceeds from the Lambeth Conference." The appeal, he said, had not fallen upon deaf ears. Though he had no authority to speak for the Wesleyan body, he declared that the best minds and warmest spirits in the Wesleyan Methodist Church were ready to step forward and meet the advance of the bishops.

To sum up, it may with truth be said that the Southend Congress reached a high level by its evident spirit of charity and toleration. It is to be hoped that this

spirit may pervade the whole Church. The kindness, fair-mindedness, and deep religious reality of the president were of the greatest value to the assembly. Every member of the Congress must have come away full of gratitude to the Bishop of Chelmsford, and with the hope that he may be spared to the service of the Church for many years to come.

During the week it was announced that the next Church Congress will be held in Birmingham, at which city the 1914 Congress had arranged to meet, but the outbreak of war made this impossible.

CENSURED, DEPRIVED, IS CONVERTED!

The Rev. Reginald Wynter, who, it will be remembered, was deprived last April of the vicarage of St. John's, Taunton, for disobedience to his bishop concerning the rite of Benediction, has now announced his intention of joining the Church of Rome. Mr. Wynter, during the last few months, has been acting as temporary curate at St. Saviour's, Hoxton—a church, it may be added, which has been under the censure of the Bishop of London for a considerable period. Mr. Wynter states that he proposes to take up literary work for a livelihood.

GEORGE PARSONS.

ARMISTICE DAY OBSERVED THROUGHOUT ALL CANADA

With Services, Ceremonies, and Silence — Archbishop of Algoma on Reunion Proposals—Bishop of Montreal on Restoration of Unity

The Living Church News Bureau }
November 10, 1920 }

ARMISTICE DAY was observed yesterday throughout Canada with religious services, military and civil ceremonies, and the universal observance of two minutes of silence at noon, during which traffic and labor were suspended. In Toronto, the Governor General of Canada and the Duchess of Devonshire, the Lieutenant Governor of Ontario and Mrs. Clarke, the Premier of Ontario and Mrs. Drury attended an official service at St. Paul's Church, which was crowded to the doors. In a brief address Dr. Cody, the rector, said:

"Three great results have come to Canada from the war. She has emerged with the profound satisfaction of having helped protect the world from a political and spiritual reaction. Secondly, Canada gained the hope that she rendered a real service in helping to bring about a change internationally in a democratic way towards better things. Canada gained a knowledge of her own capacity and possibilities which has given her confidence to go forward among the nations of the world. Let us therefore dedicate ourselves afresh to the service of God, country, mankind, and the memory of our martyred heroes. The world is restless, but let us remember that the pessimists during the war were wrong, and the optimists who believed in God and Empire right: therefore let us be of good cheer."

At the same time an open air celebration presided over by Mayor Church was held in front of the City Hall, before which a cenotaph had been erected. Prayer was offered by a military chaplain, the vast

throng stood in silence as the city clock boomed out the hour of twelve, and then came the thrilling notes of the Last Post, followed by the national anthem. Wreaths and bunches of flowers had been laid on the cenotaph both by organizations and by individuals. Some women could not trust themselves to come to the cenotaph. A tiny bunch of violets was sent up from the crowd. A boy came with a single red rose. Just before the service Mrs. Lionel Clarke, wife of Ontario's lieutenant governor, and mother of a boy who would not surrender, came up without ceremony and placed her nosegay at the base with those of the other mothers whose names were unknown. Relatives of those who fell were everywhere in the crowd, and the most striking feature was surely the tribute of the unknown mourners to the unknown dead. Canadian life has been profoundly affected by the war, and for years Armistice Day will be full of the personal as well as the national aspect.

At Ottawa vast crowds thronged Parliament Hill for the service, brief addresses being given by Sir James Loughheed as representing the Premier, and by two chaplains, Colonel Beattie speaking in English, and Father Desjardines in French. The base of the great white cross erected for the occasion was covered with flowers. Officials of the Government, of the Senate, and of the House of Commons attended. From Halifax on the East to Vancouver on the West the day was universally observed, a feature being many celebrations of the Holy Eucharist in addition to other special services in churches and in the open.

The Archbishop of Algoma on the Lambeth Reunion Proposals

The Archbishop of Algoma, universally respected throughout the Canadian Church for his saintly life, his devoted missionary zeal, and his unswerving loyalty to the principles of the Catholic Faith, gave an admirable address before the Ministerial Association of Sault Ste. Marie in the First

Baptist Church of that city on the Lambeth Reunion proposals.

"It is a sin and a folly," said the Archbishop, "to be divided as we are; a sin to be divided at all, and for one part of the Church to be living in continual strife and bitterness with another part; and a folly to be guilty of the economic absurdity of this rivalry, and the waste of the means and the human energy involved in it. It was a difficult question," he said, "but we approached it avowedly in a spirit of penitence and humility. We were conscious that in the past we had not been wholly blameless for all the schisms and rivalries and bitterness existing among the various Churches." He told of how the great vision took definite shape. It was to get back to the teaching of Christ, to put the whole Church in order, to reconstruct it as of yore. The vision entails a reconstructed Catholic Church, including all elements in Christendom: the Roman Catholics, Eastern Church, Protestants: all Christians to meet together and form one great Church to reanimate the individual Churches, to bring together the old fragments. The resultant Church was not to be Roman Catholic, or Methodist, or Presbyterian, or Baptist or any other, but the "Great Catholic".

"It is also folly," said the Archbishop, "to shut our eyes and persuade ourselves that we are only regiments in one great army, and that with a divided front we can face the countless hosts of forces arrayed against us. Isn't it a great vision?" the Archbishop asked. "The Lambeth Conference believes it is its duty to bring about that vision; that it is possible to bring it into effect; and we invite all Christian elements to come together to think it over, to pray about it, and to see if it is not possible for us to set such a movement going." The burden of the discussion which followed the Archbishop's address was that, despite apparently unsurmountable obstacles, it was possible for the Churches to forget their differences and their continual controversies and come together as one great unit, presenting a solid front to the forces arrayed against them.

A very sincere vote of thanks expressing a sanguine hope that it may be possible to make a fact of the vision seen at the Lambeth Conference was passed unanimously.

Memorial Service at Trinity College Chapel

The Chapel of Trinity College, Toronto, beloved by all Trinity men for the beauty of its architecture, for its carved and canopied open stalls, its altar, "high and lifted up", and its services, the memory of which time never quite effaces, was the scene of a deeply impressive service, when the annual remembrances were made of those of Trinity's sons who fell in the great war. Collect, epistle, and gospel were those set for All Saints' day, as Sunday is within the octave of that feast, and the altar was vested in white, with white flowers above it. The Rev. H. F. F. Duckworth was celebrant and the Provost of Trinity, Dr. Macklem, besides reading the epistle read the names on the honor roll of the fallen, the congregation standing, and afterwards gave a rarely eloquent address. The service was all the more memorable because in the surpliced ranks of youth that filled the seats rising tier on tier on each side of the chapel were many men who fought side by side with those who have passed on, and have come back to fit themselves for the life of peace. "An innumerable host of valiant ones have gathered in the heavens," said the Provost when the last name on the long roll had been read, "but let us not think so much of the ending of their earthly life as of the beginning of a higher life and a more

glorious enterprise, leaving us to 'carry on'." The Provost then touched on the world's unrest. "The war is over," he said, "but peace is not yet won. Heroism is still imperatively needed to check to-day's unbridled greed, its abysmal selfishness, its practical atheism. And because I say these things I would not be thought to chant a dirge of pessimism but to sound a clarion call to heroes. In this solemn hour let us remember three things: The cause we must fight for is the Kingdom of God on earth; dangers call us to dedicate our lives to the direct service of God as the cause of right called our brothers; and the 'Lord God Omnipotent reigneth'.

The question is, who shall be the heroes of this new, this larger, and this more subtle war? My faith in you is that when men look back across the years between 1918 and 1930 they will say as we do who look back upon the victorious years between '14 and '18: 'They wholly dedicated their lives to the highest cause and loved not their lives' because the heart of youth was true."

The Bishop of Montreal on the Restoration of Lost Unity

In a November message to his diocese the Bishop of Montreal uttered the following well-considered warning as to the method of restoring the Church's broken unity: "The lost unity of the Church cannot be restored by unwisely disregarding the causes which divide us. We must be absolutely loyal to the truth as it is in Christ.

"Ignoring truth will not bring union but division. Sacrificing truth will be to commit moral and spiritual suicide, and to raise up 'an earth-born cloud' which will result in destroying our fellowship with God.

"We shall not further the fellowship of the Body by breaking the fellowship among ourselves. There is very great danger of this. Love will forbid it surely. Age-long divisions can not be healed in a day. Patience and love manifested are required."

Beneficiary Funds of the Canadian Church

The executive council of the General Synod is taking steps towards action by the next General Synod to provide a central beneficiary fund for the whole Church. While the eastern dioceses have diocesan funds, more or less adequate, many of the western dioceses have little or nothing to offer a retiring or disabled clergyman, his widows, or orphans. Of the Forward Move-

ment funds \$750,000 will be applied to the relief of workers in these dioceses, but the committee has a yet wider vision. It is seeking to have a minimum of benefit provided for the whole Church, and to determine the sound actuarial basis upon which such a fund must rest. Possible revenue must be weighed over against probable outlay and then ways and means devised. The services of an actuary, Professor H. S. Mackenzie, have been secured, and presently the information necessary for his estimates will be sought from the clergy throughout the Church.

Church Given a War Trophy

With a record of approximately 400 enlistments and 83 of its members making the great sacrifice, the vestry and rector of Trinity Church, Galt, Ontario, recently made application to the Director of War Trophies and a reply was received in the form of a trench mortar, which will be placed in front of either the church or Sunday school.

Miscellaneous Items of Church News

The Archbishop of Rupert's Land has appointed Canon R. B. McElheran, archdeacon of Winnipeg; and the Rev. W. M. Loucks, rector of All Saints', Winnipeg, and the Rev. D. T. Turner, rector of Portage La Prairie, honorary canons of St. John's Cathedral, Winnipeg.

J. Edmund Jones of "hymn-book" fame, the well-known Toronto barrister, has been appointed deputy police magistrate for Toronto.

The Rev. Canon Arthur Carlisle, rector of All Saints', Windsor, Ont., has agreed to act as an honorary judge in the event of a juvenile court being opened in Windsor.

The Bishop of Ontario has appointed the Rev. Rural Dean W. H. Smith, rector of Leeds Rear, to be rector of St. John's, Portsmouth.

On October 31st the Lieutenant Governor and Mrs. Clarke attended St. George's Church, Guelph, where the former unveiled a memorial to the forty-nine men in the parish who had made the great sacrifice. The church was crowded and the service most impressive, relatives of the dead being among the congregation. The Rev. G. F. Scovil, rector, conducted the dedication service, assisted by Capt. the Rev. C. H. Buckland, M.P.P., and the Rev. E. A. Slack. The Rev. R. J. Renison of Hamilton was the special preacher.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, November 15, 1920 }

CHURCH SERVICE LEAGUE

A MASS MEETING of the Church Service League of the diocese was held in Synod Hall on the Cathedral grounds on Friday afternoon, November 5th. Bishop Burch conducted a brief devotional service and made the opening address, dwelling on the modern position of women in the Church's activities and the paramount value of coöperation, and alluding to the Lambeth Conference proceedings. Mrs. Theodore Sedgwick presided.

Mrs. John M. Glenn, member of the National Committee of the Church Service League, spoke of the League's plans and methods, making reference to special Bible readings prepared for the Advent and Christmas seasons to be used by all Churchwomen.

President Bell, of St. Stephen's College, made an address on Religious Education. He argued for the regeneration of the home, and the urgent need of impressing our young people with the glorious joy of being a sacrificing Christian.

In this diocese the plans adopted are somewhat different from those obtaining elsewhere, and so the following seven organizations are represented in the National Committee of the Church Service League: (1) The Woman's Auxiliary; (2) the Girls' Friendly Society; (3) the Daughters of the King; (4) the Church Periodical Club; (5) the Church Mission of Help; (6) the Guild of St. Barnabas for Nurses; and (7) the Churchwomen's League for Patriotic Service.

The by-laws of the diocesan council declare: "The purpose of this organization shall be to federate all diocesan organizations in which women work; to stimulate

the work of these organizations through mutual understanding and coördination of effort; to work towards the enlisting of every Churchwoman in some phase of service under the Church."

The diocesan council, under the presidency of the Bishop, will meet three times in each year: the first Friday in November, the last Friday in February (the annual meeting), and at the time of the diocesan convention.

A Foreword, with suggestions for forming parish units, has been printed. Copies may be had by application to the office of the League, 281 Fourth avenue, New York City.

ARMISTICE DAY

Armistice Day was appropriately celebrated throughout the city and environs. There were church services, military exercises, and reunions of veterans. The predominant note was solemnity.

At eleven o'clock the bell in the City Hall tower was sounded one hundred times very slowly. Church bells followed calling congregations together for religious services. The New York county organization of the American Legion had an evening meeting in the 7th Regiment Armory. Mr. James M. Beck recounted the achievements of the American Expeditionary Forces, and exhorted members of the legion to uphold American ideals and traditions.

A mass meeting was held at the Cathedral of St. John the Divine in the evening. After Dr. Nicholas Murray Butler had delivered an appropriate address, the meeting was turned over to the Armenian-American Society. Speeches were made by Hamilton Holt, Henry Morgenthau, and Oscar Straus.

The day was observed by an immense number of services, meetings, reunions, and other celebrations in and about the city and throughout the State.

A service in celebration of Armistice Day was held on Sunday evening, November 7th, in the Church of the Heavenly Rest; Columbia University Post, No. 400, American Legion, attended.

The Rev. Dr. Shipman, rector and chaplain of the post, preached. Dr. Shipman, who was chaplain in France, declared himself opposed to a bonus for ex-soldiers.

"I have been against it; I voted against it," said Dr. Shipman. "And I voted that way because I cannot see how a second wrong can right a first wrong. Service should not be gauged in terms of money."

He said there would be some kind of a league of nations, but asserted that moral consciousness alone could make such a league or any treaty worth the paper it was inscribed on.

Nineteen men of the Royal Sussex Regiment of the British army, commanded by Lieutenant Thompson, attended service on November 7th in Trinity Church. With them was Captain Gloster Armstrong, British Consul General of New York.

The British soldiers were quartered at the Seventh Regiment Armory, awaiting transportation to Bermuda, from where they will sail for Jamaica, en route to India.

The Rev. Dr. Manning welcomed the visitors to Trinity. "It is the Christian faith, simple faith in God and Jesus Christ, which has made the English-speaking people what they are and has given them whatever elements of strength they possess," said Dr. Manning.

"It is their faith in God and in Christ which has given them the principles and ideals which they hold in common, and it is as they are true to this common faith that America and Great Britain will continue in close friendship and fellowship, not for any unselfish or unworthy ends, but for

the good of men everywhere and for the peace and welfare of the world."

EXHIBITION OF VESTMENTS AND LINENS

The annual exhibition of work executed by the St. Hilda Guild was held in the guild rooms, 665 Lexington avenue, on Wednesday, November 17th, and through the week.

The guild was incorporated for the making of Church vestments, ecclesiastical embroidery, and altar linens, and these annual exhibitions attract a large number of people interested in the decorative arts.

CHURCHWOMAN'S LEAGUE OPENS COFFEE HOUSE

Announcement is made that the Churchwoman's League for Patriotic Service has raised funds to establish the Chelsea Coffee House for Girls, to be attached to the parish house of the Church of the Holy Apostle, Ninth avenue and Twenty-ninth street. Mrs. Huntington Merchant will be chairman of the house, and December 15th is set for the opening date.

"The coffee house will aim to provide inexpensive and good lunches for working girls," said Mrs. Raymond Shipman. "Our league has been in existence nearly two years and last week opened Greer House. As soon as the Chelsea Coffee House is established, plans will be made for opening several other coffee houses in various parts of the city."

WOMAN'S AUXILIARY

On Tuesday morning, November 30th, the Advent meeting of the Woman's Auxiliary will be held in the Cathedral of St. John the Divine at half past ten o'clock. A missionary conference will be held in the afternoon in Synod Hall.

PROFESSOR WOODBRIDGE IN THE PULPIT ON THANKSGIVING DAY

The day of national thanksgiving always takes on peculiar dignity and joyousness in the Church of the Holy Communion, New York.

This year the pulpit will be occupied by Frederick J. E. Woodbridge, Dean of the graduate faculties of Columbia University. His theme will be America and the Pilgrim. Another interesting feature will be the music, rendered by the choir of forty-two men and women. The hour of service is eleven.

COLUMBIA'S CHURCHWOMAN'S CLUB

The crypt of St. Paul's Chapel, Columbia University, is the home of the Churchwomen's Club of the University. Last April it started with thirteen members and now has one hundred. The president is Miss Miriam Monteith; the vice-president, Mrs. Charles Sears Baldwin; the Secretary, Miss Ophelia Stone; the treasurer, Miss Lucy Pollard. The purpose of the club is "spiritual, educational, and social."

CHURCH PERIODICAL CLUB SERVICE

Bishop Gailor preached at a special service for the Church Periodical Club held at St. Thomas' Church, New York, on November 7th. The service was appropriately planned to emphasize the work of the club, the idea of the spread of knowledge.

The Church Periodical Club will meet in St. Thomas' parish house, Fifth avenue at Fifty-third street, at eleven o'clock on November 22nd. The speaker will be Miss Olive B. Tomlin.

ST. ANDREW'S WOULD BE FREE

Since last February the congregation of St. Andrew's Harlem, has been pushing to clear off the \$85,000 mortgage debt and to secure consecration of the church on its thirtieth anniversary, St. Andrew's Day.

It has raised about \$50,000, and the remaining \$35,000 must come from generous friends outside the parish, since the congregation itself has given about all it can. Even though this sum is not raised, however, the effort will continue to render this House of God free of debt, able to carry on its spiritual ministrations without financial burden.

CONSECRATION OF ST. LUKE'S, CONVENT AVENUE

St. Luke's Church, Convent avenue, was consecrated on Sunday, November 7th, by Bishop Burch on the hundredth anniversary of the congregation. The consecration was made possible by wiping out a mortgage of \$72,000, dating back twenty-one years.

The sermon was preached by the Rev. Dr. G. Ashton Oldham, until a few years ago rector of St. Luke's.

After the service the Rev. Dr. William Thomas Walsh, rector, and his wife entertained Bishop Burch and the visiting clergy at dinner in the rectory, which is the famous Alexander Hamilton house.

GREER CLUB

In memory of Bishop Greer a club for non-resident women students has been formed and named for him. The club house is No. 121-123 East Twenty-eighth street. To be eligible for membership one must be a woman student, an Episcopalian, and under thirty years of age. The Churchwomen's League for Patriotic Service is back of the enterprise.

Forty-five young women may be accommodated at the club-house. Thirty members are already enrolled.

The room rent is from seven to eleven dollars per week, and the students pay for only such meals as they eat. Miss Antoinette Greeley is directress of the club. It is planned to serve tea every afternoon and to have a dance once a month.

IN THE MISSION FIELD

THE REV. EUSTACE P. ZIEGLER says in the *Spirit of Missions*:

"A short time ago I was conversing with Bishop Rowe and we were discussing the grave lack of volunteers. We have thousands of clergy and hundreds of seminary students. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern, 580,000 square miles of it—one bishop to travel it and vacant mission stations in it. You young consecrated red-blooded enthusiasts who are studying St. Paul's travels, what kind of a Christianity do you wish to serve? Your own—a dillettante, elegant variety back of a polished table—or St. Paul's?"

Two YOUNG Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan. They went 3,000 miles, visiting towns and going out to far-off day schools on the prairie. Fourteen districts and ten Sunday schools were visited. Five Sunday schools were started. As there is no Scripture teaching in the day schools in the two provinces, and no Anglican clergyman in the four districts, the children seemed to know nothing about the Life of Christ, and could not say the Lord's Prayer. Sixty children, far away on the prairie, joined the Sunday school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected.

AT THE close of the last school year Miss Steva L. Dodson retired from the principalship of St. Mary's Hall, Shanghai, after thirty-two years of unbroken devotion to upbuilding Christian womanhood in China.

HARVARD DIVINITY FACULTY SENDS LETTER TO ALUMNI

Concerning Divinity Students—Dr. Grenfell in Boston—In Trinity Parish—The President of Trinity College

**The Living Church News Bureau }
Boston, November 15, 1920 }**

SOME wag has rather caustically remarked that at present the four theological schools of Cambridge have as many instructors as students and so are rapidly approaching the tutorial system of theological education. This remark, I feel sure, is an exaggeration, but there is no question over the serious shortage of candidates for the ministry in Cambridge. Relative to this, the Harvard Divinity faculty has sent the following letter to alumni:

"This [17 mei] is unusually small and represents a distinct falling off from last year. It should be noted that the two other schools in Cambridge which are affiliated with the University—Andover Theological Seminary and Episcopal Theological School—also have a small attendance this year, and the same is true of many other theological schools, especially of eastern schools of high academic requirements. The phenomenon is disturbing to all persons who are interested in the Church life of our country. Many denominations are experiencing great difficulty in the matter of recruiting their ministry, especially with thoroughly trained men of good quality. It is beyond the power of the theological schools to produce men for the Christian ministry unless the Christian homes, and the home churches, will send to the schools young men of ability and devotion. It seems certain that the Churches of this country will, in the course of the next ten years, be confronted with a still more serious shortage of educated ministers, and that they will be tempted to fill their pulpits with ill-trained men who have taken short cuts into the ministry. There is no better service which the alumni of the divinity

school can render to the cause of religion than to send to the school young men of first-rate moral and intellectual quality who really desire to devote themselves to the Christian ministry."

DR. GRENFELL IN BOSTON

A reception was given to Dr. Wilfred Grenfell, the Labrador medical missionary, at the Park Street Church by the clergymen of Greater Boston last week. Bishop Lawrence presided. Resolutions pledged support to the work of Dr. Grenfell, who is in Boston in the interest of an endowment campaign.

Arrangements have been made for Dr. Grenfell to address the business men on November 18th, and a meeting of Boston women at the home of Mrs. Walter C. Bayliss on November 22nd. At a mass meeting in Symphony Hall, on November 23rd, motion pictures recently taken in Labrador will be shown. Dr. Grenfell also will speak and show many interesting pictures of his work and experiences. Admission to the Symphony Hall meeting is by complimentary ticket, which may be secured upon application to the New England Grenfell Association, 29 Beacon street.

IN TRINITY PARISH

Dr. Mann made two important announcements last week to Trinity people. The first is that Trinity Home for the Aged has received a gift of \$5,000 from a generous parishioner. Of this, \$3,000 will be used to pay off the mortgage indebtedness and the balance for current expenses. The second item of interest states that of \$41,553 pledged by Trinity parishioners for the "Church's Call" \$35,022 has been paid in.

EPISCOPALIAN CLUB

The Rev. Remsen B. Ogilby, the new president of Trinity College, Hartford, will speak at the next dinner of the Episcopalian Club, at the Hotel Somerset, on Monday evening, November 22nd.

RALPH M. HARPER.

PHILADELPHIA BERKELEY MEN ENDORSE DEAN LADD'S POLICY

At Mid-day Luncheon — Philadelphia Mother Church Observes Anniversary — Miss Coles Leaves Legacies to the Church

**The Living Church News Bureau }
Philadelphia, November 15, 1920 }**

THE Philadelphia alumni of the Berkeley Divinity School held a luncheon last Thursday at which they passed a resolution strongly supporting the Dean and faculty in their progressive plans for the school. The Very Rev. Dr. Ladd, Dean of Berkeley, reviewed the recent crisis through which the school has passed and outlined the future policy. He said, in substance:

"The only genuine training for the ministry is that which is based on Christian living. Life at Berkeley is characterized by an evangelical simplicity and a spirit of Christian fellowship which is our most precious tradition. In Bishop Williams' day

the school was like a big family. It is still so. There has been no break with the past. Whatever is new in the school's outlook and method of teaching is only a further application of the ideal of the Christian family to the complex social conditions and problems of another generation. The Lambeth Conference report in its emphasis on Christian fellowship has put strikingly before the Church an ideal which we at Berkeley are trying to apply to theological education. The criticism to which the school has been subjected in the last few months has been of the greatest service. It has enabled us to convey the idea to a number of people that the Episcopal Church does not belong to any particular social class and that neither the Church nor the school can be identified with any economic theory conservative or radical. The great number of letters which have come to us from all over the country have been most inspiring. Another happy result of the attacks made upon the school has been to raise up for us a host of new friends, many of

whom are now asking if they cannot in some definite way help the school by their financial and moral support. It would be a great asset to the school if there were laymen from outside Connecticut on the board of trustees. Altogether it seems as if the future of the school were never so full of promise."

The Rev. Theodore Sedgwick, D.D., president of the board of trustees, strongly endorsed Dean Ladd's policy and predicted a bright future for Berkeley.

Others who spoke were Bishop Rhineland, the Rev. Gilbert E. Pember, the Rev. Dr. George H. Toop, the Rev. Dr. Lewis C. Washburn, the Rev. Dr. Samuel Upjohn, and the Rev. Charles B. Hedrick, a member of the faculty.

Before they separated the Berkeley men requested the Dean to arrange a special "loyalty day" when the alumni would return to demonstrate their loyalty and love for their alma mater.

PENNSYLVANIA'S MOTHER CHURCH

The 225th anniversary of the introduction of the Church into the colony of Pennsylvania is being celebrated throughout the state during the week of November 14th to 21st. The historic observances center in Old Christ Church, Second street above Market, Philadelphia, the "Mother Church of Pennsylvania". THE LIVING CHURCH of last week contained a full outline of the week's events, which is being carried through as planned.

MISS COLES LEAVES LARGE BEQUESTS TO
THE CHURCH

Miss Mary Coles, who died on October 27th, left large sums to the Church which she loved and served so faithfully throughout her life time.

Her bequests to charity amounted to \$135,000, much of which goes to the work of the Church in the diocese.

The largest single bequest, \$60,000, goes to the Domestic and Foreign Missionary Society for work among Indians and negroes.

Another \$10,000 is left to the Woman's Auxiliary of the diocese, \$20,000 is bequeathed to establish the "Mary Coles Fund" for the Church Training and Deaconess' House of the diocese, and \$6,000 to the Young Women's Boarding Home Association.

The Church Pension Fund receives \$10,000, and a like amount goes to the Bishop of Pennsylvania for work in the diocese.

The Protestant Episcopal Hospital of Philadelphia receives \$5,000, the Children's Hospital \$2,000, and \$8,500 is left to three institutions for work among the negroes. The American Church Institute for Negroes of the Protestant Episcopal Church receives \$2,500, the Hampton Normal and Agricultural Institute \$5,000, and the trustees of Tuskegee Normal and Industrial Institute \$1,000.

Sums of \$1,000 each are left to the Church Home for Children in Philadelphia, the American Bible Society, and the Female Protestant Episcopal Prayer Book Society of Pennsylvania.

CHURCH FARM SCHOOL DEMONSTRATION

The parish house of St. James' Church, Philadelphia, promises to look like a country fair the second week in December, for the Church Farm School will give a "working exhibit and demonstration" there on December 7th and 8th. The boys will demonstrate carpentry, butter making, tractor assembling, and sausage making. Eggs, scrapple, sausage, and potatoes will be on exhibition and for sale.

There will be a live stock exhibit of sheep, calves, pigs, and poultry. The Church Farm

School is made possible largely through the Nation-wide Campaign. The exhibit will present a novel phase of the Church's activity.

MISCELLANEOUS ITEMS

Several Philadelphia churches announce that Sunday, November 14th, will be observed as Armistice Sunday. Emphasis will be upon "Sailor's Day" in some churches, notably Old Swedes' Church, where the Rev. B. N. Neill, secretary of the Pennsylvania Seamen's Friend Society, will tell of the work among sailors in the port of Philadelphia.

The Rev. Percy R. Stockman, acting superintendent of the Seamen's Church Institute, will preach in St. Matthew's Church, Philadelphia, on Sunday evening.

Christian Citizenship will be discussed Monday night at the meeting of the Church Forum in the auditorium of the Inasmuch Mission. Mr. Samuel P. Wetherill will be the speaker and Mr. Shippen Lewis will preside.

On Sunday evenings services will be held in the Inasmuch Auditorium for the non-church-going people of the vicinity. These services will be under the direction of the Church Forum Committee.

The Rev. James M. Niblo, vicar of St. Michael's Chapel, will speak on Sunday night.

Bishop Rhinelander leaves on November 15th for Norfolk, Va., to attend a meeting of the synod of the Province of Washington.

THOMAS S. CLINE.

BISHOP ANDERSON ADDRESSES CHICAGO AUXILIARY MEMBERS

On Woman's Work in the Church — Reorganization of Church Schools — Organ Dedicated at St. James' Church

The Living Church News Bureau
Chicago, November 15, 1920

WASHINGTON HALL, which accommodates between four and five hundred persons, was filled to overflowing on Thursday morning, November 4th, Bishop's Day for the Woman's Auxiliary. Mrs. E. J. Randall presided. After the reading of several important reports, the Bishop made his addresses, on Women's Work in the Church. He began by referring to two remarkable members of the Chicago Auxiliary, who have died recently, Mrs. Frederick Greeley and Miss Clara C. Griswold. A new emphasis had been placed on women's work, and a new determination had been manifested in recent conferences. This emphasis and determination were consistent with the origin and development of women's work as described in the New Testament. There were four classes of women workers conspicuous in the New Testament, "just women", the deaconesses, the widows, and the unmarried women. With time these four became broadly two, the religious and the secular. In our time we are getting back to the New Testament, and to a discovery of its fundamental principles. This is true of women's work in the Church. The resolutions of the recent Lambeth Conference with the special regulations of women's work in the Church, and the organization of our own Church Service League, recognize this truth.

Speaking particularly of the Church Service League, the Bishop described it as a council, and not an organization, the function of which was to coördinate organizations but not to merge them. After making allowance for a large number of women who were members of certain Church organizations, the Bishop referred to the big residuum of women in the Church whose services were still to be claimed, women whose spirit and talent has been at its best during the war. The Bishop asked that this large army of "just women" be enlisted in the new work and undertakings of the Church.

REORGANIZATION OF CHURCH SCHOOLS

An important meeting of the Church schools of the diocese was held at St. Timothy's Church (Rev. C. H. Andrews,

pastor), on Monday evening, November 8th, the Bishop presiding. By action of the diocesan Department of Religious Education, meetings for complete reorganization of the Church School Institute of the diocese were called at six parish centers on the evening of November 16th and 17th, each Church school being asked to send four pledged delegates and as many teachers. Plans for these meetings include election of officers, explanation of the new teacher training plan, adoption of a worthy programme, and choice of a permanent place and date for monthly meetings.

ORGAN DEDICATED AT ST. JAMES' CHURCH

St. James' Church, the oldest church in Chicago, dedicated its new organ November 14th. John N. Norton is organist. An auxiliary choir of sixty nurses from St. Luke's Hospital assisted, and professional singers were in the body of the church to lead in congregational singing. St. Bernard commandery, Knights Templar, attended. The new organ is nearly identical with that of Medinah Temple, having 5,600 pipes, sixty-seven registers, four manuals, and five separate organs. The Austin Organ company are the builders. John W. Norton is giving monthly recitals, and November 22nd, Clarence J. Eddy will play.

DEATH OF GEORGE T. CHAFFIN

George T. Chaffin, for nineteen years a member of St. James' choir, died of pneumonia on November 7th, and on November 9th was buried from the church he had so long served and loved. Previously Mr. Chaffin had been a choirmaster in England, and for more than fifty years he had served as a Cathedral chorister in England. At the funeral, a full choir of men and boys sang, the pall bearers were all members of the choir, the members of the vestry were honorary pall bearers, and the service was read by the rector, the Rev. Dr. Stone.

AT ST. LUKE'S, EVANSTON

Two hundred men were present when the men's club of St. Luke's opened its sixteenth season on October 27th, with a debate on the League of Nations. The speakers were Horace J. Bridges of Chicago, and Senator Walter Clyde Jones of Evanston. The new parish house is not yet completed, but the dining room on the first floor was temporarily equipped.

The senior choir was entertained on October 29th at the home of Mr. R. H. Keyes of the vestry and music committee. Be-

sides the choir, there were present the clergy and their wives, the vestry and their wives, and the members of the choir guild—nearly a hundred in all.

The vestry of St. Luke's has just signed the contract for a Skinner organ to be built according to specifications furnished by the organist, Mr. Herbert E. Hyde. This will be one of the largest and finest Church organs in the country, and will occupy the great loft provided when the third stage of the church building was erected in 1914. It will take a year to instal the instrument. The vestry has also purchased for the choir room a new Chickering concert grand piano.

NOTES

On November 9th there was a dinner at St. Mary's Mission House for Churchmen and Churchwomen of the diocese who are professionally engaged in social service work. The Bishop was the guest of honor and spoke.

The supply department of the diocesan Auxiliary is now located at Trinity Parish House, 125 E. Twenty-sixth street. The department is now located most conveniently and the surroundings make a very desirable headquarters. Mrs. Ruthven Deane, in charge of the department, reports that the new interest is most encouraging. Mrs. Charles W. Scott has succeeded Miss Clara Griswold as a member of the executive board.

Many women attended the meeting of November 9th and 10th at the Church of the Atonement, and at Grace Church, Hinsdale, when Miss Matthews explained the Church Service League.

H. B. GWYN.

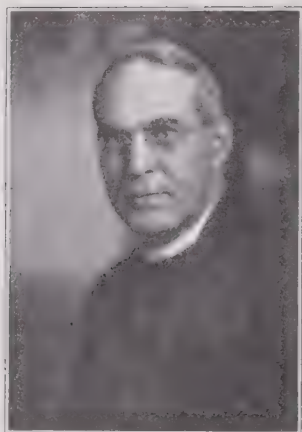
DEATH OF REV. JOHN COLEMAN

NEWS HAS ONLY JUST been received in this country of the death last April in England of the Rev. John Coleman, a brother of the late Bishop Coleman, sometime of Delaware. Mr. Coleman had lived in England for a number of years though preserving his canonical connection with the diocese of Connecticut in which his last work in this country was performed. The burial service was at St. Giles' Church, London, on April 19th.

He was graduated at the General Theological Seminary in 1871 and was ordained in the same year both as deacon and as priest by Bishop Stevens of Pennsylvania. His first clerical work was as assistant at St. Mark's, Philadelphia, after which he was successively rector of Trinity Church, Niles, Michigan; of St. John's Church, North Haven, with St. Andrew's, Northfield, Connecticut. Retiring from the latter work in 1879 he held no subsequent appointment though performing services from time to time, as his health would permit, in various parts of England and on the continent of Europe.

SYNOD WOULD PUBLISH LAMBETH REPORT

THE SYNOD of the Province of the Southwest, recently held at Waco, Texas, adopted a report presented by Bishop Coadjutor Johnson of Missouri suggesting measures to get the report of the Lambeth Conference to the people. The bishops, it was thought, should see that the report was put into the hands of all the clergy, who should be urged to make its contents known to the people. The committee further suggested that the clergy take every opportunity to confer with the ministers of other Churches touching the portion of the report dealing with Christian Unity.



REV. R. H. MIZE
Missionary Bishop-elect of Salina



REV. JOHN D. LA MOTHE
Missionary Bishop-elect of Honolulu

TWO OF THE NEW BISHOPS ELECT

ACCEPTS MISSIONARY BISHOPRIC

THE REV. R. H. MIZE of Kansas City has sent to Bishop Tuttle as Presiding Bishop his acceptance of the missionary bishopric of Salina, to which he was elected at the recent meeting of the House of Bishops. The Rev. Mr. Mize is still rector of St. Paul's Church, Kansas City, Kansas, but during a year's vacation has been acting as locum tenens at St. Luke's Church, Prescott, Arizona, which is his present address.

SYNOD OF NEW YORK AND NEW JERSEY

A VERY LARGE congregation attended the opening service of the Synod of New York and New Jersey on Tuesday evening, November 9th. After a shortened form of evening prayer, the Bishop of Western New York made an address of welcome and spoke on some characteristics of the Lambeth Conference.

Welcoming the visitors to Buffalo, Bishop Brent said:

"There is no prouder honor in life than to play the part of host, as we of the city of Buffalo are doing at this very moment. I gather that God Himself finds supreme joy in dispensing hospitality—hospitality which is world-wide and age-long—hospitality which admits us men and women into intimate fellowship with Him.

"We receive you not as strangers but as brothers and sisters beloved, of the common household the Church. Linked together by geographical ties, the two states which form the Second Province have a community of interests and problems which we must consider together as a family. Our synod is akin to the gathering of a clan.

"Our function as a synod is severely limited. The provincial system is as yet but partially developed. It lags painfully behind the demands of the times. General Convention, in conservative and ponderous fashion, releases but slowly its time-honored authority from its over full hands. Until it delegates to the provinces that which we of this province at any rate are prepared to undertake, the whole Church will go halting."

The Bishop's address was followed by a description of The Situation in China, by the Rev. Dr. F. L. Hawks Pott, president of St. John's University, Shanghai. The achievements of Christian missionaries in China, the present day needs and opportunities in that country, and the responsibilities of America, were amply set forth.

The synod met in Buffalo on November

9th, and adjourned on Thursday afternoon, the 11th.

Owing to a recent fire in the assembly hall of Trinity parish house, the Wednesday sessions were held in Trinity Chapel. By courtesy of the Rev. Dr. Holmes, pastor of Westminster Church, the synod deputies and the women delegates of various organizations met in joint session, on Thursday morning, in Westminster parish house and were entertained at luncheon. The synod had its closing session in the same place. The Holy Communion was celebrated on Wednesday and Thursday in Trinity Church.

The programme for women's organizations included a luncheon on Tuesday for the Girls' Friendly delegates in the parish house of St. Mary-on-the-Hill, and this was followed by a diocesan conference of G. F. S. in Western New York. On Wednesday morning there was a corporate Communion at St. Paul's Church for all women's organizations.

The Rev. C. N. Lathrop, secretary of the Department of Christian Social Service, conducted a conference for the officers of the social service commissions of the province on Wednesday afternoon in Trinity parish house. Mrs. F. L. H. Pott, of Shanghai, addressed the members of the Woman's Auxiliary on Wednesday morning. Miss Grace Lindley, executive secretary, spoke at the provincial meeting of the Auxiliary.

On Wednesday morning the House of Bishops and the House of Clerical and Lay Deputies met separately.

In the lower house the Hon. William J. Tully presided.

A message from the House of Bishops stated that it was ready for business. A joint meeting of the two houses was ordered and the president of the synod, the Bishop of Newark, took the chair.

Bishop Lines made the president's address, largely of review, and presented some gratifying statistics to show the numerical strength and resources of the province as compared with those of the whole American Church. This province reports, at the close of the last canonical periods, 288,099 communicants, or 26% of the whole number; 1,284 clergy, or 21%; contributions, \$21,451,346, or 28%.

The Rev. H. Adye Prichard read the report of the committee on the State of the Church, with appended resolutions. The general tone of the report was that results achieved were not wholly satisfactory, yet in view of adverse circumstances not discouraging.

Bishop Burgess read the report of the committee on the Support of the Clergy. When it was discovered that imperfect re-

ports had come from some quarters, the report was received subject to amendment.

Bishop Matthews warmly advocated the policy of extending the duties of the province under amended canonical provision of the General Convention. This endeavor seemed to meet with general approval.

Mr. Edward Sargent made a powerful speech on the subject of Religious Training and Present Day Paganism. In his opinion the child of to-day had not been taken seriously enough.

If he is to absorb Christian ideals and morals, we must give him a chance to live them.

He outlined a plan whereby part of the child's school time will be given to religious instruction each week—a plan already being worked out successfully in some cities.

"I read of a sermon on the Semitic peril, the other day, and I laughed," he said. "The real peril of to-day is not Semitic but paganism. The future generation is going to be one of two things, Christian or pagan.

"A survey of the New York public schools showed that of 860,000 children in the public schools only 260,000 were intimately in touch with religion. A survey of Memphis showed that of 22,000 in the schools only 9,000 were intimately in touch with religion.

"The child of to-day is made to realize that school is the real business of his life. For five days a week, he receives teaching from a splendidly trained force of instructors. But what does Sunday mean to him? Forty minutes of Sunday school with any old kind of teacher and any old kind of text.

"We must give the child more time to live the Christian ideals, if they are to be realized."

Bishop Fiske made a forceful plea for remedying a neglect when he spoke on The Rural Church Problem. He suggested special training at seminaries of the men for such work and the selection of "men who love folks."

The Rev. Dr. Charles H. Boynton reported for the provincial Board of Religious Education, and favorable action was taken on making St. Faith's Academy, Saratoga Springs, N. Y., an authorized institution of the province. The synod also approved the immediate raising of \$3,000 towards the education of daughters of the clergy.

The success at the summer schools—Princeton and Geneva—was graphically described by Bishop Stearly.

The House of Deputies after luncheon on Wednesday received a message from the House of Bishops, reporting that Bishop Lines, after six years as president of the synod, had asked to be relieved. With much regret, the resignation had been accepted, to take effect at the close of the session.

On motion, the deputies expressed thanks and appreciation of the president's services by an unanimous rising vote.

The House of Deputies was informed that the Provincial House of Bishops had elected the Bishop of New York to be president of the synod for three years, and the deputies concurred in Dr. Burch's election.

The Rev. Roy F. Duffield, elected secretary of the House of Deputies, appointed the Rev. John Keller as assistant.

When the two houses met again in joint session, it was voted that the clergy be asked to make appeals on the Third Sunday in Advent for men for the holy ministry.

Mr. Lewis B. Franklin gave interesting facts and figures concerning the operations of his office and showing the vital necessity of making the 1920 Campaign a material success, and greater than that of last year.

There is now not a single diocese not in the Campaign, and only one missionary district not heard from. The treasurer made an eloquent plea for loyal help and coöperation.

Mr. Monell Sayre, secretary, reviewed the history, activities, and prospects of the Church Pension Fund.

The Rev. Dr. John R. Harding reported on his year's work as secretary of missions for the province, showing that he had made seventy addresses, attended forty-five meetings and made many calls on clergy. He also reviewed his ten years' work in this office.

A rising vote of thanks and appreciation was given Dr. Harding, who has retired.

The Brotherhood of St. Andrew reported by Mr. A. S. Cookman that 3,600 new members had been received since January 1st. There are 2,000 members in the province.

Other elections:

President of the House of Deputies: Hon. Wm. J. Tully.

Treasurer: Mr. Donald G. Ross.

Member of the Court of Review: Mr. Russell M. Johnson.

On Wednesday night Trinity Church was filled with members of the synod, Churchwomen, and Church people of the city.

After prayers stirring addresses were made by the Rev. C. N. Lathrop, Secretary of the Department of Christian Social Service, and by President Bell of St. Stephen's College. The latter speaker had for his subject The Practical Working out of Unity in the Affairs of Industry and Society.

Representatives from women's organizations in the province met with the bishops and deputies on Thursday morning and presented short reports. A cordial vote of thanks was tendered the speakers for their presence and interesting and informing presentation of various subjects.

This being Armistice Day, at eleven o'clock the meeting was placed in charge of Bishop Brent, who said:

"At this moment silence fell on the battle-line after four years of turmoil and slaughter."

An impressive period of silence and meditation followed. Then appropriate prayers were made for this and the other nations and peoples of the world, and the departed were commemorated.

The Rev. Dr. Holmes, pastor of the Westminster Church, made a felicitous address, in which he said that he and his people had been glad to open their parish house for the synod. He said: "We are happy that Bishop Brent is Bishop of Western New York", and repeated the remark that "the Kingdom of God is more than ecclesiasticism". The synod tendered an enthusiastic vote to Dr. Holmes and his people for the courtesies of the day.

Various recommendations appended to reports were referred for the most part to committees and commissions.

Concerning a provincial board of examining chaplains it was finally voted that one bishop of the province be appointed by the president, and one representative from each diocese and missionary district be appointed to serve three years on such board. The provisions are not obligatory but permissive to any diocese.

A hearty vote of thanks was tendered the Bishops of Western New York, the committee on hospitality, and the people of Buffalo, who gave such generous hospitality to the members of the synod and delegates to the conferences of the women's organizations.

The synod adjourned after accepting an invitation from the diocese of Long Island to meet there in 1921.

DEATH OF A DANISH THEOLOGIAN

INFORMATION is received of the death at Copenhagen, Denmark, on August 19th, of Archdeacon Thorvald Elmquist, whose name should be commemorated by American and English Churchmen by reason of his earnest desire, continued through many years, for attaining closer relations between the Church of Denmark and the Anglican Churches and especially through his earnest hope that the historic episcopate might be restored to his own beloved Church of Denmark. Born October 17, 1847, he was ordained in Denmark, December 18, 1872. For many years he was editor of *Kirke Blatte*, the Danish Church paper, and was author of a number of books on ecclesiastical subjects. As a reader, for many years, of THE



ARCHDEACON THORVALD ELMQUIST

LIVING CHURCH, he was in touch with the thought of the American Church. His earnest hope was for intercommunion, and in 1916 he published a volume in which he set forth the hope already mentioned that the Church of Denmark should obtain full apostolic succession. To a Danish friend in America, the Rev. R. Anderson, who shares Dr. Elmquist's hope and life work in many ways, and who is himself about to publish a book on the Danish Church, Dr. Elmquist wrote among his last letters: "For thirty one years I have been taking great interest in the Episcopal Church and have followed its mission." On the day he died he sent an article to a Church paper on the subject of the Holy Communion.

He was looking forward with much interest to the results of the Lambeth Conference and it would have been a great comfort to him could he have known of the participation of two English bishops in the consecration of bishops in Sweden, and of the Lambeth resolution looking towards closer relations between those two Churches.

The Church of Denmark is bound to be profited by his life work and earnest prayer.

BISHOP WELLER'S ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, was happily observed with a solemn celebration of Holy Communion at St. Paul's Cathedral, Fond du Lac, on the morning of Monday, November 8th, the octave of All Saints'. The congregation was representative of all the diocese and beyond; and the long line

of clergy, with the Suffragan Bishop of Chicago and the Bishop of Milwaukee and, finally, the Bishop of the diocese, comprised nearly all those clergy within the diocese and a considerable number from beyond, Dean Hutchinson and the Rev. E. Reginald Williams, of Milwaukee, Dean Larrabee and Professor H. B. St. George, D.D., of Nashotah, and the Rev. W. O. Waters, D.D., and the Rev. W. B. Stoskopf, of Chicago, being among the latter.

Bishop Weller was celebrant, assisted by Archdeacon Story as deacon and Archdeacon Gear as sub-deacon, the Rev. Alexander Pfalum acting as master of ceremonies. The music of the service, rendered by the Cathedral choir with violin and organ accompaniment, was by Sir John Stainer. The ser-

mon, by the Bishop of Milwaukee, is printed in this issue of THE LIVING CHURCH.

Following the service the visiting clergy and laymen were entertained at luncheon when, Archdeacon Story acting as toast master, congratulatory addresses were given by Mr. Frederic Cook Morehouse, of Milwaukee, and Bishop Griswold, the latter speaking in place of the Bishop of Chicago who was detained by illness. On behalf of the laity of the diocese Mr. Harry Price, of Menasha, presented Bishop Weller with a house and lot in the see city to be and to remain the Bishop's property. Bishop Weller responded feelingly and touchingly to these tributes.

The twenty years that have elapsed since the consecration of Bishop Weller have witnessed a most remarkable advance in the deepening of Catholic conviction throughout the Church. In this process the diocese of Fond du Lac and its bishop have played a notable part.

BISHOP OF DULUTH WILL RESIDE IN
OGDENSBURG, N. Y.

THE BISHOP OF DULUTH has sold his house to the diocese, but will not himself occupy it longer. Bishop Bennett, consecrated as Bishop Coadjutor on the 17th, will at once move into the episcopal residence, and Bishop Morrison will follow his wife, who went to Ogdensburg, N. Y., on November 8th, as soon as he can make the necessary arrangements, probably some time in December.

Bishop Morrison is now in his seventy-seventh year, and has been advised to rest

during the severe winters of northern Minnesota. Accordingly he returns to the city of his early pastorate, in which he labored as rector of St. John's Church for twenty-two years preceding his elevation to the episcopate in 1897. Mrs. Morrison is already preparing a home for him at 53 Elizabeth street, Ogdensburg, which will be their future residence.

Bishop Morrison is committing episcopal oversight in the diocese into the hands of the Bishop Coadjutor as far as possible, but plans to return to his field of duty in the spring.

UNVEILING OF STATUE OF BISHOP SATTERLEE

THE RECUMBENT life-size statue which marks the tomb of the Rt. Rev. Henry Yates Satterlee, D.D., first Bishop of Washington, was unveiled by his eldest grandson and namesake, the son of the Rev. Churchill Satterlee, on All Saints' Day in the Bethlehem chapel of the National Cathedral

inscription is on the east front of the monument and is as follows:

"Jane Lawrence Satterlee, his wife, Entered into Paradise, June, 16, 1916."

For Mrs. Satterlee's body also rests in the vault beneath. On the corners of the monument are the figures of four angels representing the Quadrilateral of Church unity, so cherished by Bishop Satterlee. They are: The Angel with the Little Book of the Revelation representing Holy Scripture; the Archangel Gabriel with his trumpet proclaiming the truth, representing the Creed; the Angel with the flaming Sword of Genesis keeping us in obedience, the Sacraments; and the Archangel Michael, leader of the Church Militant, representing Orders of the Church.

NOTES ON RELIGIOUS EDUCATION

AT THE INVITATION of Bishop Roper of Ottawa, Dr. Gardner spent the week of October 3rd in Canada lecturing to parents and Sunday school teachers and conferring

each year is about \$35,000. A \$25,000 grant from the Forward Movement has enabled the board to purchase all the publishing interests in lesson leaflets, and beginning with 1921 all lesson schedules and books and pamphlets will be written and issued with the authority of the Board.

ON NOVEMBER 4th and 5th a most important conference of representatives of the summer schools of the Church was held in the office of the Department of Religious Education in New York. Ten schools were represented, some by more than one person.

The purpose was to see whether the welfare of all the schools could not be promoted by coöperation both among the schools themselves and with the Department of Religious Education.

A considerable number of statements bearing on the operation of the schools, and pointing out valuable forms of coöperation, were combined and approved and probably will be published. They cover such topics as the different types of schools; desirable dates at which their sessions may be held; relation of their management to the provincial and diocesan organizations in education; administrative method; their devotional and social features, etc.

It is expected that the Commission on Teacher Training, by which this conference was originally called, will issue a similar call each autumn.

MISS MCKINLAY, for many years a successful teacher in the public schools of Boston, has resigned to assist the Rev. Phillips E. Osgood in a week-day school of religious instruction. It is impossible to gain the immediate coöperation of the public schools in Philadelphia; wherefore Mr. Osgood has arranged after school an evening session of the Church school.



MONUMENT OF THE RT. REV. HENRY YATES SATTERLEE, D.D.
Recently unveiled in Washington National Cathedral

at Mt. St. Alban, a suburb of Washington. The sermon was preached by Bishop Gailor, the service being read by the Bishop of Washington. Other clergy in the chancel included Dean Bratenahl, Canon Myer, and the Rev. Charles T. Warner, who was secretary to Bishop Satterlee. The Bethlehem chapel was more than taxed to its capacity, showing the practical need of finishing the Cathedral so that our capital may not be the only one of a Christian nation without an impressive place to hold religious celebrations. The monument was designed by W. D. Caroe of London, the present architect of Canterbury Cathedral, and by some the effigy of Bishop Satterlee is pronounced his most successful work. It is of alabaster and occupies a space especially prepared beneath the high altar of the Cathedral and east of the altar in the Bethlehem chapel. A stone from the town of Bethlehem was placed in this spot as the foundation stone of the Cathedral by Bishop Satterlee. The monument bears the following inscription, running around the ledge upon which the figure rests:

"Henry Yates Satterlee, D.D., LL.D., First Bishop of Washington; Born January 11, A. D. 1843; Consecrated Feast of the Annunciation, A. D. 1896; Entered into Paradise February A. D. 1908"; and "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth Are Full of Thy Glory; Glory Be to Thee, O Lord Most High. Amen."

The concluding sentences were inscribed on the monument because they were the last words spoken by Bishop Satterlee immediately before his death. The remaining

informally with members of the General Board of Religious Education. On October 3rd, Ottawa held its annual Sunday school rally. Over seven hundred children attended services in St. George's Church and Dr. Gardner addressed them on The Christian Soldier. During the evening he preached at two services, one of which was attended by the Governor General. On week-days he lectured daily in afternoon and evening and conferred in the morning with committees, with the clergy and with individuals.

SEVERAL CHURCH SCHOOLS in Canada are trying the Christian Nurture Series under the observation of educational leaders who hope to construct a new Sunday school course for the Church in Canada. Archdeacon Snowdon, the Rev. Lenox I. Smith, and the Rev. D. B. Rogers, editorial secretary and representative of the G. B. R. E. of Canada, invited Dr. Gardner to a day's conference in lesson production and teacher training. The conference revealed that the Canadian Church had progressed beyond the American Church in teaching religion by the "Home Department" and through "Sunday School by Post". In the vast rural sections thousands of Church people are definitely connected with the local Church by well organized home departments. Dr. Gardner is considering some arrangement by which the two Churches may unite with the preparation and publication of material for this important department.

THE CHURCH IN CANADA has a General Board of Religious Education whose budget

CONGREGATIONAL MINISTER GOES TO DETROIT CATHEDRAL

THE REV. B. Z. STAMBAUGH, pastor of the First Congregational Church, Marlborough, Mass., has resigned his pastorate, to take effect December 13th, and has accepted a position on the staff of St. Paul's Cathedral, Detroit. He was confirmed by Bishop Lawrence last Monday. In a rather remarkable letter of resignation to the First Congregational parish, Mr. Stambaugh wrote:

"In making this change of official connection, I am yielding none of my loyalty to the great essentials for which Congregationalism has struggled and for which it stands. Nor do I modify my antagonism to any of the faults in Episcopalianism. Bishop Williams of Detroit (a man of the Phillips Brooks and Wilfred Grenfell type), and the men whom he has gathered about him and with whom I shall work, recognize that, by accepting episcopal ordination, I am in no sense to be taken as repudiating my former ministry or yielding to any new conviction. They receive me as a free Christian who is best able to work under the environment which they offer, but who does not thereby recognize it as essentially a better environment than the one he is leaving. Just as a bow-legged man may do better work in cavalry than infantry—without implying that cavalry is a more important arm of the service—so I think my peculiarities make this change advisable. Doctrinally, I can see no difference—there is one Lord, one faith, one baptism, one God and Father of all, one body in Christ, many varying gifts, but the same spirit.

"The Pilgrims, the *Mayflower*, Plymouth, the Puritans, and the great souls whose names are associated with them, will always retain their places in my reverence

and affection. The more fundamental things against which the Pilgrims revolted in the Episcopal Church of their time, I would revolt at to-day—and if they had not done their work so well, eradicating tyranny and paganism, I could not take this step now. The detestable insolence and narrow-mindedness toward other denominations, which is still shown by a small, dwindling, but noisy group in the Episcopal Church, I shall denounce as vigorously as I would have denounced it in you, and as I do denounce it in some Congregationalists and in certain other denominations. And if there are any people in Marlborough so short-sighted or so unfriendly toward the First Church as to say that my act is something to the discredit of Congregationalism, you may quote me definitely as saying that their narrow-mindedness is exceeded only by their stupidity."

NEBRASKA AMENDS CONSTITUTION AND CANONS

A SPECIAL council of the diocese of Nebraska, held in the Church of the Holy Trinity, Lincoln (Rev. S. Mills Hayes, L.H.D., rector), on November 3rd and 4th, was called to order by Bishop Shaylor on Wednesday night, when proposed amendments to constitution and canons—which were the special work before the council—were introduced. The rest of the evening was devoted to Religious Education, the Church Service League, and Social Service. On Thursday morning, after Holy Communion and matins, the business sessions were devoted to the proposed amendments, which were unanimously adopted.

The chief amendments change the date of the annual council from the third Wednesday in May to the third Wednesday in January, authorize the Bishop, or in case of vacancy the Standing Committee, to change the time or place or both, in case of necessity; grant to each organized mission with ten or more communicants two delegates, instead of one, who shall have the same qualifications as delegates from parishes; combine all organized secretarial work under control of the Council and Cathedral chapter; make mandatory auditing the accounts of the diocesan treasurer by a certified public accountant; and provide an executive council, to have charge of Church extension, religious education, Christian social service, business administration, and other work committed to it by the diocesan council. The membership of the executive council includes the Bishop, chairman *ex officio*; three clerical and three lay members elected annually by the diocesan council; four members, either clerical or lay, to be appointed annually by the Bishop; and the chancellor, treasurer, and secretary of the diocese, the two latter to act also as treasurer and secretary of the council.

CONSECRATION AND DEDICATION IN JOHNSTOWN, N. Y.

IN OLD St. John's parish, Johnstown, N. Y., on his annual visitation Bishop Nelson consecrated the new chancel of this historic church and dedicated the parish house. Both house and chancel were erected in 1911, but a debt has hung over them. At the first of the month the mortgage was paid, and Bishop Nelson arrived at the end of the week. On Saturday night the parish house was dedicated in the presence of a large part of the parishioners, and an interesting hour was spent in the hall, Bishop Nelson calling upon the Rev. Edward T. Carroll, D.D., rector of St. Ann's, Amsterdam, but resident in Johnstown, and

also upon his brother, Attorney Fred L. Carroll, for brief addresses.

On Sunday, the processional was lengthened by the presence in line of the wardens and vestry. The senior warden, Mr. Thomas E. Ricketts, made the request for consecration, and the sentence was read by Mr. John G. Ferres. At this service the Bishop confirmed ten and administered Holy Communion to a large number.

The first parish church was erected in 1766 by Sir William Johnson, the great superintendent of Indian affairs in North America under the crown, who founded the village in 1760 and did all in his power for the success of the community. He also did much for the Christianization of the Indians, was counted their best friend, and largely through his influence the Indians of the great Iroquois Confederacy remained on the English side during the French and Indian War. Sir William helped in the erection of houses of worship for people of various denominations, and built in 1771 the second St. John's, which was burned in 1836 and immediately replaced by another church on the same site. Bishop Benjamin T. Onderdonk consecrated this new church in October 1837.

The last fight in the American Revolution was carried on under the shadow of the second church, on October 25, 1781, six days after the surrender at Yorktown, and ended after a hot contest in a victory for the colonists, who drove the enemy from the place.

Sir William Johnson was buried under the chancel of the church he built in 1771, but the tomb was left outside the walls of the 1837 building, which was erected on an east and west line, instead of facing north.

November 7th was the twentieth anniversary of the coming of the present rector, the Rev. Wolcott W. Ellsworth.

THE EPISCOPATE IN HONOLULU

THE PRESIDING BISHOP has appointed the Rt. Rev. Dr. W. F. Nichols, Bishop of California, to be his substitute in charge of the missionary district of Honolulu, pending the consecration of the Rev. Mr. La Mothe.

PAROCHIAL MISSION

A SUCCESSFUL mission in the Church of the Heavenly Rest, Middleburg, N. C., was conducted by the Rev. John Hartley, Ph.D., during the week of October 25th. Dr. Hartley closed the mission on October 31st by an evening lecture, in sermon form, on the Conquest of the Continent.

BEQUEST

CHRIST CHURCH, Stroudsburg, Pa. (Rev. E. V. Gray, rector), recently received a bequest of \$2,500 from the late T. J. Kitson, a prominent Stroudsburg manufacturer and one time vestryman. The money has been applied to liquidation of the rectory mortgage which is now reduced to \$650.

MEMORIALS AND GIFTS

THE ORDER has been placed for three memorial windows for the morning chapel of St. Paul's Church, New Haven, Conn., to be in place at Christmas and, with some other memorials, to be blessed on the morning of Holy Innocents' Day.

FOUR NEW alms basins have been presented to Christ Church, New Haven, Conn., by Mrs. Wilbur Day, in memory of her grand-daughter, Katherine Baxter Day.

IN ST. MARY'S CHURCH, Manhattanville, New York City, on Sunday, October 31st, a window in memory of the late Rev. Henry L. Schwab, one-time rector of St. Mary's, was unveiled. The subject is a standing figure of St. John. The window is in the English school of painted glass, reinforced by overglazing to meet the requirements of vivid American sunlight. It is nearly eight feet high by three feet wide and fills the central opening on the east side of the church. It bears the following inscription:

"In Loving Memory of
Rev. HENRY L. SCHWAB,
Rector of this Church
1888-1899."

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Archdeaconry—Rectory at Dorranconon

THE ARCHDEACONRY of Reading met at Grace Church, Allentown (Rev. E. H. Carhart, Jr., rector), on October 19th and 20th. After an address of welcome by the rector and response by Archdeacon Diller Bishop Talbot gave a splendid account of the Lambeth Conference. On the second day reports of work in the missionary field were made by the Rev. Messrs. F. C. Capozzi, W. F. Colclough, H. E. Knies, and J. A. Holdercroft. Miss Helen I. Jennings explained the suggested standard for Church schools of the province. The quiet hour was conducted by the Rev. F. B. Blodgett.

GRACE CHURCH, Dorranconon (Rev. A. L. Whittaker, rector), has acquired a rectory for \$9,500. The parish paid \$3,500 and borrowed \$6,000 from the diocesan Nationwide Campaign fund, to be repaid in twenty annual installments of \$360. The congregation has also raised a maintenance fund of \$1,000.

MEN FROM the parishes of the Wyoming Valley met at the neighborhood house of St. Clement's Church, Wilkes-Barre (Rev. J. T. Ward, rector), on October 21st. After an address by the Bishop, luncheon was served and a bowling contest and other sports were enjoyed. Arrangements were begun for a laymen's mass meeting to be held at Irem Temple.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Women's Societies—Rectory for St. Luke's, Utica

AT THE annual meeting of the diocesan G. F. S. in Grace Church, Utica, Miss M. I. Doolittle of Utica was elected president, and Miss Mary Evans, of Rome, secretary and treasurer. About two hundred persons attended. Addresses were given afternoon and evening by Miss Grace Newbold of St. George's branch, New York City, and a moving picture was given showing past, present, and future of the society.

NEARLY two hundred members of the Woman's Auxiliary attended the fall meeting in Christ Church, Jordan. The Rev. A. A. Jaynes was celebrant at Holy Communion. At the afternoon session the twenty-eight branches pledged over 2,200 garments for Christ School, Arden, N. C., in addition to missionary boxes and hospital supplies. Mrs. Martha Manross, social worker at the Onondaga Reservation, told of progress there.

THE DIOCESAN branch of the Church Periodical Club met in Calvary Church, Utica, on October 6th. Bishop Olmsted was assisted at the Holy Communion by the rector, the Rev. E. H. Coley. Librarians from seven parishes attended the business session. The diocesan correspondent reported twenty-nine

branches, sending out about 500 current periodicals. In addition, more than 5,000 odd magazines were distributed in 1919, besides pictures, books, etc. About two hundred volumes for children have been sent by the province to San Juan, Porto Rico. At the afternoon session, Miss Mary E. Thomas told of the growth and work of the national society, of which she is secretary.

ST. CECILIA's choir of St. Peter's Church, Auburn, will attend a corporate Communion on November 21st, have a festival supper on the 23rd, and sing at the evening service of the Good Shepherd Mission, on the Onondaga Indian Reservation, on the 28th.

THE VESTRY of St. Luke's Church, Utica, have contracted to purchase a house, for use as a rectory, nearly opposite the church.

SERVICES WERE resumed in Calvary Church, Utica (Rev. Dr. E. H. Coley, rector), on October 31st, although alterations begun during the summer have not been completed.

AT THE November meeting of the Utica Clerical Union, the Rev. Dr. R. A. Parrock, instructor at Colgate University, gave a most interesting description of Church life and thought in the Province of Quebec, Canada, with which he is canonically connected.

THE DEPARTMENT of missions at its first meeting in Oneida perfected an organization. With the priority committee a visit was made to the adjoining villages of Kenwood and Sherrill and plans were discussed for work in one of these industrial centers.

A GOLD watch presented by Mr. J. S. Strickland on behalf of the vestry to the rector of Grace Church, Carthage, who is about to remove from the diocese, is inscribed:

"Presented to the Rev. F. S. Eastman by the Vestry of Grace Church, Carthage."

A BIBLE CLASS for men has been arranged by the Brotherhood of St. Andrew of St. Peter's Church, Auburn (Rev. N. T. Houser, rector). Paul S. Heath, a senior in Auburn Theological Seminary (Presbyterian), secured as teacher, will give a course of ten instructions on The Life of Christ.

THE PARISH aid department of Zion Church, Rome, has arranged for a motor group to take shut-ins and invalids for automobile rides from time to time.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Anniversary of Trinity Church, Portland—The Late Dr. Van Kirk

THE SEMI-CENTENNIAL of the Chapel of St. John the Baptist in Trinity parish, Portland (Rev. George H. Heyn, rector), was held on October 23rd. The services began with the Holy Communion at which the Suffragan Bishop was celebrant, and the Rev. Frederick W. Harriman, a former rector, the preacher. The afternoon was given up to addresses bearing upon the fifty years of chapel history. During its existence services have been conducted by a succession of forty-three lay readers under direction of the rector of Trinity Church. The number is striking in itself, but when the list is scanned one finds it composed of several who are now or have been bishops of the Church and many others who are holding positions of trust and prominence in the work of the Church to-day.

AT ITS LAST meeting the faculty of the Berkeley Divinity School passed a minute expressing sense of loss in the death of the Rev. Hiram Van Kirk, Ph.D., during the

summer recess. Dr. Van Kirk was twice associated with the school; in 1910 in the New Testament Department and in 1919 as lecturer in Systematic Theology. The minute said: "His large learning and trained scholarship had long been known to a limited circle, and had recently begun to receive recognition from the wider public. But the fruitage which his years of industrious study promised for the future was known only to a few. More than one work of his was nearing completion and was soon to be given to the press. It adds poignancy to his sudden death, thus occurring at the maturity of his powers, to realize that a period of large and useful literary productivity seemed just at hand. He was an exceptional teacher. The impulse to systematize, clarify, and render intelligible and interesting to others whatever department of knowledge engaged him marked him out as one born to teach. He taught with an enthusiasm for his subject that was infectious."

THE DIOCESAN Board of Religious Education recently at the Cathedral in Hartford took measures, under the leadership of the Cathedral Canon of Religious Education, to advance the work of normal schools and religious education throughout the diocese, by working through various standing committees.

AS AN outcome of the Nation-wide Campaign, the diocese may have a missionary for rural work to study the whole rural situation, working out a practical programme to be introduced into as many places as possible.

PLANS ARE being prepared by Kempe and Co. of London, England, for a series of clerestory windows for Christ Church, New Haven (Rev. W. O. Baker, rector). A bequest will finance one of the windows and steps are being taken to secure the others.

TWO PAROCHIAL PREACHING MISSIONS have been arranged for, the one in Trinity Church, Bridgeport, November 7th to 14th, conducted by Father Harrison, O.H.C., and the other at St. Paul's Church, Norwalk, November 26th to December 8th, conducted by the Rev. J. O. S. Huntington, O.H.C.

NEW HAVEN Church people were delighted by Mrs. Henrietta Octavia Barnett, widow of the late Canon Barnett of Toynbee Hall, when she gave an illustrated lecture at the Lawn Club in that city on November 1st, dealing with the housing problem so ably solved in the Hampstead Garden suburb.

A MAJORITY of the parishes in the diocese are planning an every-member canvass on Sunday the 21st.

THE GIRLS' FRIENDLY vacation house at Canaan furnishes an ideal place for the members of the sixty-five diocesan branches to spend their vacations. The house, a gift to the Bishop in 1900, and given by him to the G. F. S., has accommodation for from sixty-five to seventy girls and is open from June 28th to September 20th. On the grounds is a dignified and well equipped chapel with daily services and a weekly Eucharist. In the autumn of each year a retreat for the associates contributes much to the spiritual life.

ERIE

ROGERS ISRAEL, D.D., Bishop

Archdeaconry of Meadville

MEADVILLE has in Christ Church the oldest parish in the diocese. The Archdeaconry meeting was held there October

6th and 7th. Notice what happened there:

1. The Bishop was held in Erie because of jury duty.

2. The rector was in bed as the result of an accident to his back.

3. Wednesday morning six—six, not one—six vestrymen singly and individually went to the rector's bedside and said, "What can I do to take your place at this archdeaconry meeting?"

All six were here, there, and everywhere helping to care for the members of the archdeaconry.

4. Two (2) vestrymen were in attendance at the early celebration.

5. Vestrymen saw to it that the rooms in which the archdeaconry meetings were held were ready.

6. Seven vestrymen were present at the luncheon.

7. The junior warden came to the last session and cordially urged the archdeaconry to visit Meadville again.

8. Of course the ladies served the luncheon, and automobiles were there to carry the clergy about and the ordinary things usually done were nicely done.

What won't the good laymen of this Church do when they are given the realization of the needs? The Nation-wide Campaign is just as human and kindly as the good laity of Meadville.

Mrs. John J. Shryock of Meadville boldly and earnestly presented a plea for the use of unfemented wine in the Holy Communion, whereupon we noticed a certain uneasiness on the part of some of the members. Archdeacon Aigner courteously reminded us that no action could be taken, as the General Convention must pass upon the matter. Thus diplomatic handling avoided the shoals of the wet and dry issue. However, that issue has been squarely before the country, and the Church, usually three or four laps behind, will no doubt be called upon to meet it sometime later.

The Rev. Martin Aigner, D.D., of St. John's Church, Franklin, was elected Archdeacon, and now will be properly addressed as The Venerable Martin Aigner, D.D. Since the Rev. E. J. Owen, the former archdeacon, felt it incumbent on him to withdraw his name from nomination for reelection, because of the exacting requirements of his parish, and other diocesan work, no more fitting choice could be made, for Dr. Aigner has ever been intensely interested in missionary work. His election left a vacancy on the missionary board which Mr. Owen was elected to fill.

ARCHDEACON AIGNER, celebrating the twentieth anniversary of his rectorship, said in the anniversary sermon: "During this rectorship there were held here on Sundays, holy days and week-days, besides the services held in Franklin hospital, the Franklin jail, the institution at Polk, at Union Town, Clarion, and Cochran, and the services held in various places in the diocese in my capacity as president of the Standing Committee during the Bishop's absence in Europe, 8,944 services. Sermons and addresses to the number of 3,150 have been delivered. There were 1,956 celebrations of the Holy Communion. The persons baptized numbered 300, those confirmed 440. 260 persons were united in marriage and 230 were buried. There were 21,000 meetings of organizations and 32,000 parish visits. There was contributed for the erection of the church and its adornment, and the maintenance of the worship and the work here, the sum of \$168,216.93. For the Church's missionary, educational, and charitable work at home and abroad there was given the sum of \$30,370.84. It is for

me a matter of great gratitude that during these twenty years not a single service or stated engagement or organization was missed or neglected on account of indisposition or illness."

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Archdeaconry of Albany—Woman's Auxiliary—Publicity for Colored Council

THE ALBANY ARCHDEACONRY met in St. James' Church, Quitman (Rev. J. J. Cornish, vicar), on October 26th to 28th. At the opening service Tuesday evening the Rev. R. G. Shannonhouse preached. At the business session the following day reports were most encouraging, one or two showing the 1920 pledges paid in full. Archdeacon Lawrence reported continuous progress on the new Calvary Church, Americus, and the Rev. W. B. Sams reported completion of extensive repairs and improvements at St. Anne's Church, Tifton. The Archdeacon was authorized to arrange a discussion of social service work for the January meeting, and was asked to appoint members of the archdeaconry to visit schools, jails, and other public institutions. The Epistle of St. Jude was studied and at one session a review was made of Rashdall's *The Idea of the Atonement in Christian Theology*.

A NOTICEABLE enthusiasm marked the opening meeting of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector). A study class on the Survey will soon be organized. The United Thank Offering custodian reports that the semi-annual collection is \$124.

A TEACHER training class, organized two years before Augusta's disastrous fire, has been resumed at St. Paul's Church, Augusta, and is led by the rector, the Rev. G. S. Whitney.

THE PUBLICITY department has organized a branch for the colored council, and this is perhaps the only diocese so equipped. The agent represented the department at the provincial meeting of the colored council held in Charleston a few weeks ago. The negro papers in Savannah, where the agent resides, are giving hearty coöperation.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Woman's Service

A SERVICE distinctly of women, for women, and by women was held in Christ Church, Lykens, on October 26th. The church was crowded. Evening prayer was read from the Evening Prayer Leaflet by one of the choir women, another choir woman reading the lessons. Miss Anna Watts of Mechanicsburg made an address on the place women have in promoting God's work. For the prayer hymn the choir sang Mozart's *Ave Verum*.

HONOLULU

Death of Mrs. R. N. Pearson

MRS. RICHMOND N. PEARSON, a loyal and devoted Church member, passed into eternal life early on September 13th, at the home of her daughter, Mrs. (Col.) William R. Dashiell, Schofield Barracks, Hawaii. Mrs. Pearson was born at Choctaw, Alabama, in 1836, and her life was spent in the South until the death of her husband, when she went to live with her daughter, and lived with Colonel and Mrs. Dashiell for over twenty years. She gave many years of generous service to the Church and was

especially interested in the religious education of the young.

IOLANI SCHOOL FOR BOYS (Rev. D. R. Ottmann, principal) has opened this year with a total enrolment of 215 students, with 206 in daily attendance. The student body is composed of 95 Japanese; 74 Chinese, 16 Hawaiian and part Hawaiian; 12 white; 3 Korean; 2 negroes; 2 Portuguese; 1 Spaniard; and 1 Filipino. In Iolani every effort to place first things first is made. Christianity and Americanism are put in the lead of all. The students attend daily services in the Cathedral, and in addition receive thirty minutes daily instruction in the Life of Christ and Christian living. Oriental religions and dual citizenship are met and constantly fought with kindness and firmness. Many become baptized and confirmed.

IDAHO

FRANK H. TOURET, Miss. Bp.

Prayer Before Voting

A SPECIAL service of prayer and consecration held at St. Michael's Cathedral, Boise, Idaho, before the presidential ballot on election day was preceded by an early Communion.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Woman's Auxiliary—Girls' Friendly Society—Orphanage Day

THE FALL meeting of the diocesan board of the Woman's Auxiliary was recently held in the Cathedral House. Progress was reported in all departments and an active campaign planned for the coming year. All branches were urged to stress the Nation-wide Campaign and to pledge at least as much as to the apportionment. The box work has been reorganized along Red Cross lines and an allotment made to each branch for the Advent box which will be sent early in December to several mission stations from the diocese as a whole. Mrs. H. S. Fagin is new diocesan box secretary in place of Mrs. Williams, resigned. Arrangements were made to hold a quiet day on December 2nd. To permit the diocesan president, Miss Winston, to attend the National Council in New York, of which she is a member at large, the quarterly meeting will occur on the first Thursday in December.

THE ANNUAL U. T. O. service of the Woman's Auxiliary was held on St. Luke's Day at the Cathedral when the Bishop was celebrant and preached. The offering was larger by \$500 than at a similar period in the previous triennium, with reports still incomplete.

A VIGOROUS CAMPAIGN has been conducted in Louisville to raise \$12,000 to cancel the mortgage debt on the Girls' Friendly Inn. Under the chairmanship of Miss Henrietta Bullitt, with some hundred or more workers, "stations" were established in the principal stores, banks, and office buildings in the down town district where voluntary contributions were received. Pledge cards were mailed to interested people, and, inasmuch as the Inn is entirely undenominational, appeal was made to the general public on philanthropic and civic grounds. Gifts ranging from one cent to \$500 reduced the indebtedness to about \$4,500. It is planned to continue the campaign quietly until the first of the year. A number of improvements have recently been made at the Inn, and though there are places for seventy girls there is always a waiting list.

THE FEAST of St. Simon and St. Jude has been set apart in the diocese as Orphanage of the Good Shepherd Day, as on this date some forty years ago the cornerstone of that institution was laid. The day was observed with a reception attended by the Louisville clergy and many local Church people, who inspected extensive improvement recently made. Donations of money, provisions, and clothing were received in generous quantities. This occasion will in future take the place of the annual Harvest Home reception on Thanksgiving day.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Bishop Anderson Speaks in Milwaukee on Nation-wide Campaign

THE MILWAUKEE PARISHES all coöperated in a Nation-wide Campaign mass meeting at Plankinton Hall of the Auditorium on Monday evening, November 15th, when Bishop Anderson made one of his masterly addresses. Reports of progress were made from each of the parishes, each showing enthusiastic, definite work to be in progress according to the plan set forth in the handbook. The Rev. E. Reginald Williams presided.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop

Cathedral Parish House Opened

THE NEW parish house of Trinity Cathedral, Omaha, has been formally opened for parish activities. It was built first for the deanery and was so occupied for a number of years. Remodelled, it admirably serves its new purpose.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

New Sites for Episcopal Residences—Consecration of Church—Woman's Auxiliary

THE DIOCESE has purchased two properties on Berkeley avenue in the Forest Hill section of Newark for episcopal residences. Bishop Lines' present residence will be converted into a diocesan house and will be the centre of Church activities within and without the city.

THE ANNIVERSARY meeting of the diocesan Auxiliary was held in Trinity Cathedral, Newark, on November 3rd. Bishop Lines celebrated the Holy Communion, assisted by Bishop Stearly and Dean Dumper. Addresses were made by Mrs. Edward White of New York, Mrs. Wm. B. Van Rensselaer, Miss Etta Ambler of Kyoto, and Bishop Gailor.

ON NOVEMBER 4th, the edifice erected several years ago by the congregation of the Church of the Redeemer, Morristown, was consecrated by Bishop Lines. Bishop Stearly preached on Redemption, calling to mind the appropriateness of the parish name, and pointing out the message of the Book of Revelation to the Church in troublous times. The visiting clergy were welcomed and entertained by the rector, the Rev. Thomas W. Attridge, and his people.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.

St. Philip's Mission, Muskogee

THE COLORED MISSION of St. Philip's, Muskogee (Rev. A. C. Roker, priest in charge), has paid its Nation-wide Campaign quota for the year, attendance is increasing at church and day school, recently a

combination heater was purchased for the mission, and the alms box in charge of the Daughters of the King will soon be filled. The Rev. Mr. Roker is vice-president of the Associated Charities, and treasurer of the Anti-Tuberculosis Society.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Showing the Christian Nurture Sequence

THIRTEEN COURSES of the Christian Nurture Series are now being used in St. Stephen's Church school, Wilkesburg. The grading of this school has been carried out with the public school as a standard, and there is a sufficient number in each grade to necessitate the thirteen sequential courses of study. To make emphatic a survey of the curriculum, the rector, the Rev. William Porkess, on a recent Sunday before the whole school, used a child four years old as living illustration. This timid little girl from the beginners stood in the centre of the auditorium. The scholars were asked to follow her in thought up to 1932—thirteen years, when this same little girl would be grown up to seventeen, nurtured in the atmosphere of thirteen courses of study. As each year was rapidly passed the name of the course was given, with a few explanatory words. The impression was deeply felt.

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

Clergy and Woman's Auxiliary

THE SEMI-ANNUAL meeting of the clergy and the Woman's Auxiliary of the Greenville convocation was recently held jointly in Christ Church parish house, Greenville. Every parish and mission was represented at interesting discussions upon the Nationwide Campaign, the departments of the Woman's Auxiliary, the Church School Service League, and the Church Service League, etc. On the first day a quiet hour in Christ Church in preparation for the corporate Communion was led by the Rev. Willis G. Clark. The sessions were held in the splendid new parish house of Christ Church, which was for the first time available for use.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop

Improvements at Buena Vista—New Rectors

AT BUENA VISTA (Rev. Normand E. Taylor, rector) during the last year more than a thousand dollars has been spent in improving church and rectory. An electric blower has been installed, a brick garage built, a pipeless furnace put in the church, a concrete walk laid from street to vestry room, the roof of the church painted, church windows improved, a silver paten given by the Sunday school, and street and porch lights erected. Mr. Taylor's work at Glasgow and the Natural Bridge Station also shows a revival of interest.

THREE new rectors, the Rev. Carleton Barnwell, the Rev. James A. Figg, and the Rev. W. J. Alfriend, entered upon duties at Grace Church, Lynchburg, Christiansburg and Radford, and Pulaski, on November 1st.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Material Growth—Bishop Osborne—A Motor Accident—Disappearance of Albert Tomlins

THE PARISHIONERS of St. Mark's Church, Chester, led by their rector, the Rev. R. M. Gunn, have fitted up the basement of the

church for a real parish house and it was opened with a large Hallowe'en party. The work, mostly done by the members themselves, included excavation and carpenter work. It is a fine suite of rooms, furnished with piano, phonograph, tables, chairs, and a modern, well equipped kitchen.

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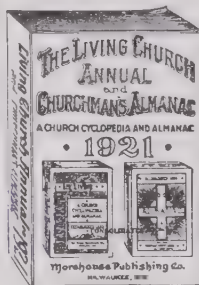
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AMONG MANY improvements at St. Paul's Church, Carlinville, are the excavation of a basement under the church, new gutters for church and rectory, installing a pipe organ at a cost of \$1,700, and fitting the church with electricity. Now it is proposed to fill the windows with memorials, quite a number having expressed their intention of presenting memorial windows. The rector, the Rev. H. H. Firth, and his family have just returned from a vacation spent in England.

BISHOP OSBORNE and his piece, Miss Ethel Deerr, visited Springfield from October 23rd to 25th, as guests of Bishop and Mrs. Sherwood. The Bishop celebrated at the chapel of the orphanage on Sunday morning early and pontificated at St. Paul's at the later service. On Sunday afternoon a reception was given the Bishop and Miss Deerr at the Bishop's house, when a large number of his old friends greeted him. The Bishop was en route to California, where he expects to reside in the future, perhaps at San Gabriel, which will be his address at least for awhile.

WHILE ATTENDING the grand lodge of masons in Chicago last week, the Rev. Joseph G. Wright, president of the Standing Committee, was run down by a motor-truck and badly bruised and had his wrist sprained. Fortunately no bones were broken and he is improving at his home in Greenville.

ALBERT TOMLINS, a son of the Rev. Wm. H. Tomlins of Granite City, has mysteriously disappeared. His term in the army expired on October 12th at Jefferson Barracks, near St. Louis, since which time no word has been received and it is feared that he has been foully dealt with.

A TEACHING MISSION was conducted by Father Anderson, O.H.C., in St. Paul's Church, Springfield, from October 24th to 31st.

A MISSION has just been conducted in St. Luke's Church, Springfield (Rev. D. E. Johnson, Sr., priest in charge). The mission was conducted by the Rev. D. R. Clarke of All Saints' parish, St. Louis, and has revived the interest in the colored work. A goodly Sunday school has been already worked up at St. Luke's, and there are many signs of encouragement.

TENNESSEE
THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

Institution of Rector—Union Service—Laymen's Dinner

THE FORMAL institution of the Rev. James M. Maxon as rector of Christ Church, Nashville, took place on October 24th. Bishop Gailor was institutor, Bishop Beatty also being present. Over eight hundred received the Holy Communion.

A UNION service of all Nashville parishes was held at the Church of the Advent (Rev. Prentice A. Pugh, rector), on October 24th when Bishop Gailor preached on the Lambeth Conference. Bishop Bratton and the city clergy were in the chancel.

A LAYMAN of Memphis gave a dinner on October 14th at St. Mary's Cathedral to all the local vestrymen. Bishop Beatty was the chief speaker, and the laity decided to do specific missionary work in the city.

THE CONVOCATION of Memphis (Rev. B. B. Ramage, Dean), met at St. Paul's Church, Mason, on October 12th and 13th.

The Rev. C. T. Wright, the Rev. C. F. Blaisdell, and Bishop Beatty talked inspiringly on the Missionary Challenge.

VIRGINIA
WILLIAM C. BROWN, D.D., Bishop
Churchmen's League—Diocesan School System—
Architectural Commission—United Thank Offering

THE CHURCHMEN'S LEAGUE of Henrico parish, embracing vestrymen and elected representatives of almost every congregation in Richmond and its suburbs, assembled at the parish house of All Saints' Church, Richmond, on November 4th. Reports by the respective committees presented the splendid work of the city missionary of Richmond, the Rev. R. Cary Montague, and what is being accomplished by Richmond laymen in keeping up regular services in vacant churches within automobile distance. Mr. Oliver J. Sands was reelected president, and Mr. Branch Johnson, secretary.

THE THREE institutions at present comprising the system of Church schools in the diocese have entered upon their first scholastic year under the control of the Church with most encouraging prospects. The two schools in Richmond, St. Christopher's and St. Catherine's, are both in Westhampton, a suburb of the city, with direct trolley service, and within half a mile of Richmond University. Each school has a boarding department. The diocese has now two schools of the best grade, one for boys and one for girls, directly under its control, at its see city.

THE BOARD OF TRUSTEES of the Church schools in the diocese on November 5th held a meeting in Richmond to discuss the report of a committee appointed to select sites for two new schools in the tidewater section. After lengthy discussion the recommendations of the committee were approved, and

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the finance committee was instructed to proceed as soon as possible in securing the property recommended. The girls' school will be at Tappahannock in Essex county, and the boys' school near Urbana in Middlesex county, both being villages on the Rappahannock river, in the center of an entirely rural section. They will minister primarily to a section more lacking in secondary or high schools than almost any other in the diocese. These two schools will complete the system of five which it was planned to acquire or establish with funds provided by the Nation-wide Campaign.

THE DIOCESAN COUNCIL this year appointed a commission on architecture to approve plans for church and parish buildings within the diocese. This committee has considered plans for several churches to be erected in the immediate future. Of most interest have been the plans for St. Mark's Church, Richmond, and for restoration of Old Farnham Church, in Richmond county, a colonial building, erected in 1737 and burned in 1888.

ALL SAINTS' CHURCH, Richmond, had a service on October 19th for presentation of the United Thank-Offering boxes. At the Holy Communion, each woman placed her offering in a designated place as she came to the chancel rail. It was reported that practically every one of the 195 women communicants had a United Thank-Offering box.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Missions—In Memory of Dr. McKim

THE SPIRITUAL LIFE of the Church here should receive a decided stimulus in two missions this month. On November 7th, the Order of the Holy Cross begin one in St. Agnes' Church lasting a week; and on November 28th one in the interest of the Nation-wide Campaign lasting fourteen days will be conducted by one of the sixty-five clergymen designated as national missionaries. It is to be wholly divorced from any appeal for money or for promotion of any single department or enterprise of Church work, but is exclusively in the interest of a revived spiritual life.

AT A MEETING of the Churchmen's League at the Cosmos Club last Tuesday a memorial was read in honor of the late Dr. McKim, formerly rector of Epiphany parish, by the Rev. Percy Foster Hall, for six and a half years his assistant, and Dr. John W. Wood, foreign secretary to the Department of Missions, made an address.

ON SUNDAY, November 14th, the morning service was in memory of the late rector, the Rev. Randolph H. McKim, D.D., at the Church of the Epiphany.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

St. Thomas' Church, Battle Creek—The Church at Sturgis

GREAT IMPROVEMENTS have been made in St. Thomas' Church, Battle Creek (Rev. William G. Studwell, rector). The exterior has been repaired and painted, and the interior enriched. The walls have been colored a warm tan. A brown velour dossal has been hung in the sanctuary and a gradine and tabernacle added to the altar. The chancel chairs have been upholstered in the same material as the dossal, the black walnut pews polished, and the old cushions removed. Conveniences have been

introduced into the sacristy and a new window is to be installed above the altar and dossal. The parish house has likewise been remodelled and decorated, and a hardwood floor laid in the main hall and rector's office, which has been fitted out with modern furniture at the expense of the men's club. Miss Ella L. Lundy has given her conveniently located residence as a rectory. A

Church paper, the *Parish Record*, has made its first appearance.

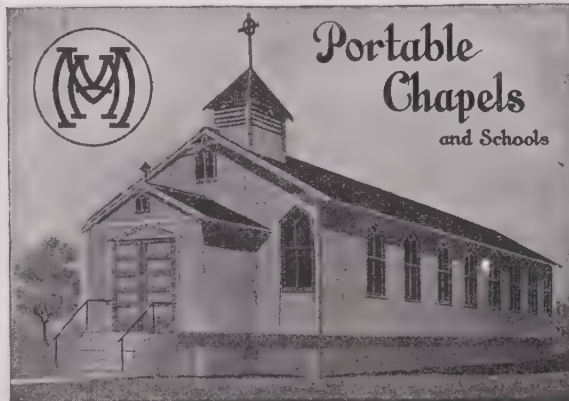
MR. AND MRS. CHARLES A. MILLER, members of the parish, have placed a new reredos of great beauty in the sanctuary of St. John's Church, Sturgis. Built high of oak, handsomely panelled and carved, it is stained a rich brown to harmonize with the

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tion of a series of events which has made Russian history one long horror." Three other articles in this review deal with affairs in Russia; the most interesting being a short account by Mr. Lancelot Lawton of a conversation with Lenin on the subject of the peasant class, and his own comments thereon. "The fate of the bolsheviks will depend on the as yet undetermined attitude of the peasants, who number 90% of Russia's population. If this attitude is to favor communistic principles, the proletarianization of the peasants must first be accomplished. By proletarianization is meant chiefly the satisfaction of their economic—or, to put the matter more plainly, their human—needs. This purpose can only be achieved by opening up trade with the West and securing the necessary machines, goods, etc. . . . In the process, starting from the small beginning of his equal allotment, he may become corrupted and conceivably develop an incorrigible taste for private property and an unequal share of the good things of this life. That is the risk which Lenin runs." The Great Cancer Problem is discussed by Dr. Herbert Snow, who states positively that the exciting causes of every kind of cancer have long been recognized. There are hosts of kinds of cancer—ten primary kinds and at least twenty secondary varieties—and each kind has its own causation-process. Unfortunately for the world in general (in England and Wales for example 1,210 deaths out of every million in 1917 were due to cancer) medical students do not receive special instruction in cancer, so that the ordinary practitioner is quite incompetent to distinguish the various forms of the disease until it is too late for a cure. If Dr. Snow is correct in his facts, it seems that "something should be done about it". Other articles include a slight sketch of that mild and gentle poet, Abraham Cowley, ("I confess", he wrote, "I love littleness in all things. A little convenient State, a little cheerful house, a little company, and a very little feast"—wise man!); a rhapsody on the inimitable charms of inns and inn-keepers in the Lake country, that paradise of the walker; and some touching verses, In Memory of Lord Fisher, written as a tribute to the beautiful friendship which existed for so many years between the Duchess of Hamilton and that great man.

THE CONTENTS of the *American Church Monthly* for October are exceptionally interesting. Dr. J. G. H. Barry has a penetrating review of Bishop Kinsman's book and action under the title *The Road to Rome*. The Rev. Marshall M. Day, in an essay entitled *Reservation and the Humble Heart*, has contributed a model of what an article on a controverted theme should be. One wishes that defenders of the faith everywhere would cultivate a like spirit. Mr. Clinton Rogers Woodruff is author of the first of a series of papers on the Church and Social Problems. It will be read with interest and the further chapters will also be welcome. There are several other papers of value as well.

THE LAMBETH APPEAL for Christian Reunion is the subject of two stirring articles in the September number of the *Contemporary Review*. The Bishop of Winchester's contribution contains nothing, perhaps, that is new to those of us who have familiarized ourselves with the deliberations of the Conference, although his "exegesis", so to speak, of the matter has a value, intellectual as well as spiritual, which one cannot convey in a few quotations. The Nonconformist view is presented by Dr. Scott Lidgett, that great leader of English Wesleyanism. His first words are of the happiest augury:

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"The Appeal . . . for Reunion is an epoch-making act; the greatest ecclesiastical event, in my judgment, since the Reformation." He declares that, "so far as the general conditions laid down for Reunion concern the non-episcopal Churches, there should be little difficulty in accepting them, when once it has been admitted that in order to fellowship there must or at all events should be one 'outward, visible, and united society'." The recognition of this major premise is growing apace in every quarter. But it is by no means to be taken as universal. A great body of opinion in the non-episcopal Churches has been accustomed to deny it. The reasons for this denial are set forth with a good deal of sympathy and understanding by Dr. Scott Lidgett, who sums them up in a "haunting fear" of what he calls—quoting a phrase of Professor Gwatkin's—"the dignified slumber of Catholicity". "Speaking generally," he continues, "it must be admitted that we are invited to take a serious risk, but that risk is only what is common to all endeavors to substitute coöperation for competition. . . . The very fact that an adventure is called for is the best guarantee that the dangers of 'dignified slumber' and of lax indifference or accommodation should they exist, will be overcome. For creativeness is of the very essence of this adventure, and creativeness in intense and patient loyalty to an ideal. . . . The voice that is speaking in the hearts of multitudes throughout every communion is '*Deus vult!*'"

Such eager and warm-hearted response to the Appeal is of the very essence of Christian brotherliness. Other subjects of extreme interest are dealt with in this Review over which it is not possible now to linger. Mr. Arthur E. Copping, who, as a British correspondent at Archangel, at Murmansk, and with Yudenitch, so vehemently attacked the bolsheviks, writes now that, after two months in Russia, "prying into conditions", he has come to the conclusion that the bolsheviks are neither "satanic black" nor "saintly white". On the contrary they are merely grey. Such a conclusion we might all of us have reached long ago, if we would consent to judge such matters from our knowledge of history or of psychology, instead of being swayed merely by prejudice that inclines us to credit only those facts which suit our own persuasions. Professor A. F. Pollard's article commenting on the need for such a "School of Historical Research" as has recently been set up in London is very *à propos*, especially taken in conjunction with Mrs. Re-Bartlett's Sidelights on Dalmatia, immediately following, which, with its bundle of hearsays (whether justified or not, the reviewer is incompetent to judge), is marked by so complete an absence of any historical sense that its conclusions are absolutely worthless.

UNIFORM MARRIAGE AND DIVORCE LAW

THERE ARE more divorces in the United States than in all the rest of Christendom combined, and our divorce rate exceeds that of all the nations, even Japan. The lack of uniformity in the marriage and divorce laws of the various states of the Union, and the fact that what is legal in one state must be accepted as valid in every other state, provided that the court granting the divorce has served the defendant with a personal service of the suit within that state, or provided that he has voluntarily submitted to the jurisdiction of that court by appearing in the action by attorney, bring it to pass that the most lax law of the most careless state, with respect

to divorce, practically becomes the law of every state. Mr. F. M. Moody says there are forty-two causes for divorce. "They cover everything from intolerant religious beliefs to bad temper—more than were ever known in any other nation." This condition of the laws of our country is detrimental to all family life and morals: has encouraged frauds upon our courts, sham proceedings, and various evasions of the law which would otherwise be impossible, so that unscrupulous lawyers organize systematic and persistent attacks for financial gain upon the domestic life of the whole people, whereby adultery is legalized, innocent children are made orphans and defenseless, innocent spouses are irreparably injured.

The Uniform Code, which was formulated by the National Congress on Uniform Divorce Laws, with delegates from forty states, in November, 1906, has been adopted by only New Jersey, Delaware, and Wisconsin, and would be ineffective if only one state shall refuse to adopt the proposed "Act regulating annulment of marriage and divorce."

The form of amendment to the United States Constitution which is proposed would not compel any state like South Carolina, which does not grant divorce, to grant divorces, nor would it compel New York, which grants divorce only for the cause of adultery, to grant for other causes, but it would effectively prevent any state like Nevada granting divorces contrary to the rule enacted by the Congress of the United States.

A uniform divorce law and the fact that it would be enforced not in the state but in the United States courts would doubtless secure justice in its enforcement and protect helpless wives and children who are now the innocent victims of frauds upon the courts and of divorces illegally secured.

A uniform marriage law would be a considerable factor in reducing divorces, for it would doubtless provide for a publishing of the marriage intentions in the newspapers, and provide that at least two weeks must intervene between the application for the license and the marriage ceremony. A judge who had experience with divorce cases said that one-half of the divorces were due to hasty marriages.—Rev. William Sheafe Chase, D.D.

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18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe, where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

¶ 23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. *I Cor. 1:18-25.*

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God. *I Cor. 2:1-5.*

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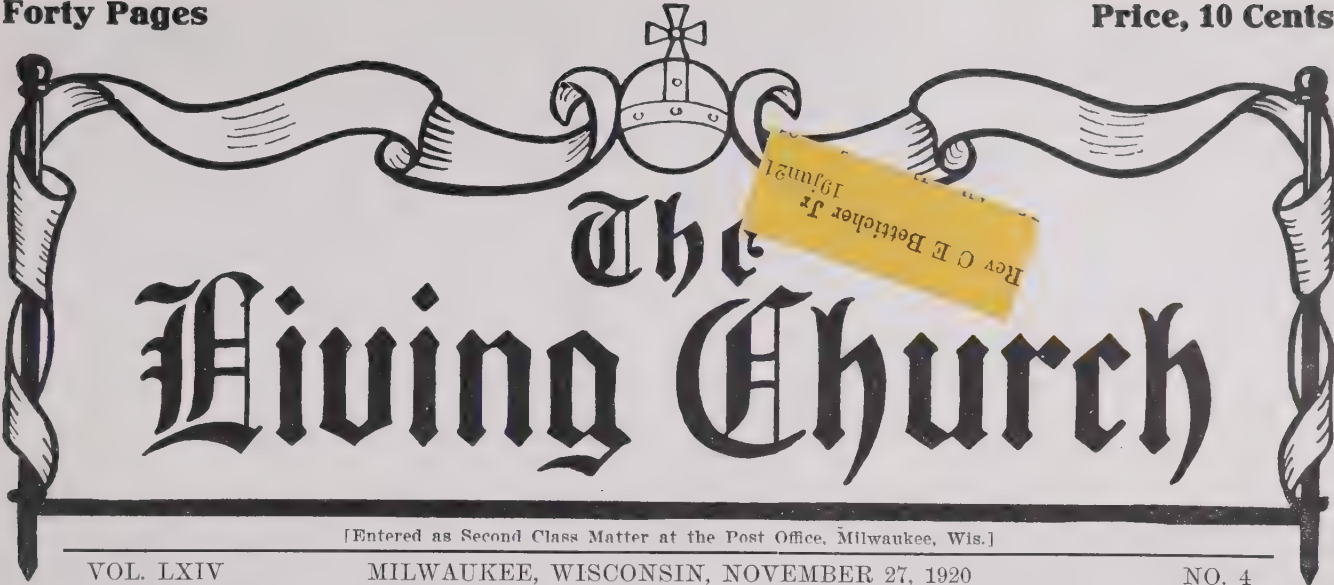
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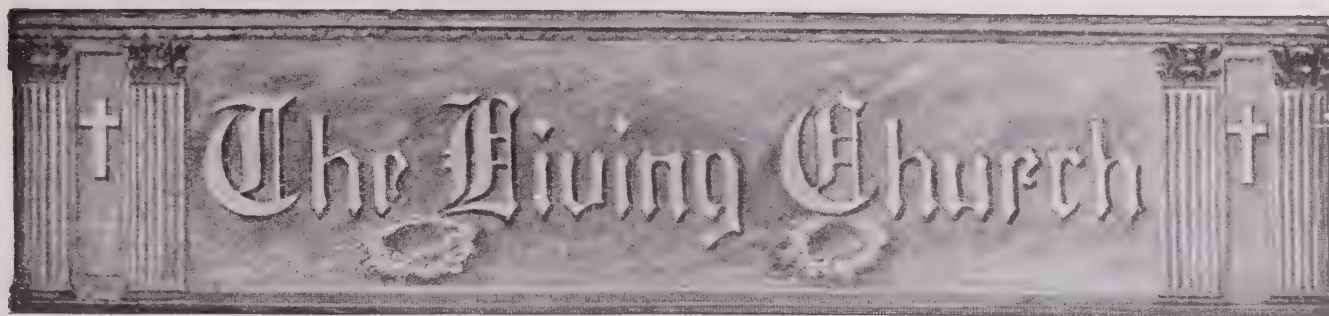
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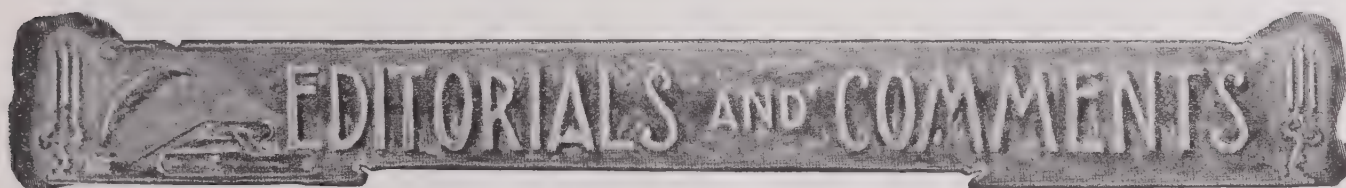


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NO. 4



Dr. Manning on the Concordat

LAST week we gave careful consideration to the review of the Lambeth Appeal to All Christian People written by the Bishop of Vermont. In the issue for the present week we are printing a similar review by the Rev. Dr. William T. Manning in the form of a sermon delivered at the opening of the Washington provincial synod last week. Dr. Manning treats of the subject particularly in the form of a comparison of the Lambeth Appeal with the Concordat of 1919, expressing the opinion that "the Lambeth Declaration countenances and supports every principle of the Concordat, and in some important points goes further in the direction of concession than the Concordat does." He points out also that the "Proposal by the Bishop of London for union with the Wesleyan Methodists", the "Proposal by the Bishop of Zanzibar for union with the Protestant communions in East Africa", and "our own proposed Concordat with the Congregationalists" "are the same in principle and are strikingly similar in their main provisions". Dr. Manning mentions the fact that "the Lambeth Conference had before it in a small carefully prepared volume all the recently proposed approaches towards Reunion." We think his reference is to the little pamphlet issued by the S. P. C. K. bearing the title *Documents bearing on the Problem of Christian Unity and Fellowship, 1916-1920*, which was recently noticed in the columns of THE LIVING CHURCH. As several of these negotiations toward unity in different parts of the world are unknown in this country, and as the S. P. C. K. publications are often difficult to obtain here without great delay, it is our purpose to reprint this series of documents serially in THE LIVING CHURCH, so that they may easily be available for reference and comparison.

We feel impelled rather to question Dr. Manning's belief that the Concordat has been practically endorsed by the Lambeth Conference. That that instrument was a considerable factor in moulding the thought of the bishops we do not question; but the chief issues in connection with the Concordat are generally not such as are treated in the Appeal.

Moreover the Concordat is so immeasurably superior to most of the proposals printed in the pamphlet mentioned and especially to the results of the Mansfield Conferences in England, that it would not be strange if many Anglican Churchmen should take it as a basis for further study. On the other hand we can think of nothing more deplorable than the assumption by the proponents of the Concordat of a "Take-it-or-leave-it" attitude. If they cling to the Concordat as drawn, with its defects uncorrected, there is nothing left for the Church but absolute rejection; which would be a disappointing outcome, indeed, to the very serious attempt made by men a generation ahead of their time, on both sides, to find an approach toward unity. They may safely ignore such criticisms as are simply un-

intelligent, but they cannot ignore such, for instance, as those that were contained in the series of papers by Professor Francis J. Hall which were published in THE LIVING CHURCH a year ago. Those papers raised issues that the proponents of the Concordat have not met. It was, in our judgment, a mistake for them to carry into General Convention a document containing defects for which no attempt at correction had been made. And particularly the resolutions in which General Convention declared most sympathetically what general form of alterations in the proposals must be made before favorable consideration could be hoped for cannot be ignored. If the Joint Commission should fail to secure the coöperation of the Congregational conferees in those suggestions it would be better that no proposals whatever should be reported into the next General Convention. Few, indeed, are those who would desire, by their vote, to commit the Church to an unqualifiedly *non possumus* attitude in response to the serious overtures of Dr. Smyth and his associates, but the alternative is to draw up a new agreement on the general lines of those resolutions, after the most careful study of the constructive criticism that has been given to the subject. It is by no means certain that relations such as were proposed could become a really workable system, even if the defects in the Concordat were cured. That is a subject for careful consideration by the conferees. If it be possible for the Congregationalist commission, in conference with our own, to work out details on those lines, a very long step toward unity will be taken. But everything depends upon the details.

WHEN WE CONSIDER the relation of the Concordat to the Lambeth papers, we shall naturally recognize at the outset the force of Resolution 11:

"The Conference recognizes that the task of effecting union with other Christian communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its appeal and resolutions."

Dr. Manning seems to us, in his sermon, to have overlooked the distinction between the function of the Lambeth Conference and that of our own General Convention in working out proposals of this nature. Lambeth does but enunciate principles; the working out of those principles into action is the work of the national Churches. When, therefore, Dr. Manning observes that "the Lambeth Declaration countenances and supports every principle of the Concordat," he confuses the two functions. There must be some further discussion of underlying principles but the

chief issue raised by the Concordat has to do with the manner of carrying principles into effect. Lambeth neither "countenances" nor "supports" the Concordat plan because it is not within the function of the Conference to deal with matters of legislation. Principles as well as their application are, indeed, involved in the Lambeth references to Confirmation, and here, perhaps, is one of those instances of loose phraseology to which we alluded last week. Dr. Manning quotes from Resolution 12:

"The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme."

"It would be difficult," he observes, "to imagine any clearer reference to the Concordat, or any stronger support of it than this." On the contrary, if there is here a reference to the Concordat (which there may be) it is a condemnation rather than a "support" of it. The Concordat conspicuously failed to guard against the possibility of admitting to Holy Communion those who are unbaptized. "The irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned" is a question for discussion; but the Concordat did not secure us against the admission of the unbaptized. This was pointed out in the report of the committee on canons in the House of Bishops (*Journal*, p. 97), yet no attempt was made in that house to remedy so serious a defect, and the resolutions sent down to the House of Deputies made no pretence of stating this or other defects in the plan proposed.* The proponents of the Concordat cannot take this Lambeth opinion as an endorsement of their work in detail.

As to the relation of Confirmation to unity, we grant that the question bristles with difficulties, some of which we enumerated last week. We are not surprised that so clear a thinker as the Bishop of London says of this issue, "I am unsettled in my own mind about it. It is one of those points about which I want to reserve my judgment." (*Documents*,

etc., page 53.) Out of those difficulties we believe that at least this much must be generally accepted by Churchmen: there can be no unity with any group that *definitely rejects* Confirmation.

As applied to the issue with Congregationalists, this must mean that Confirmation must be accepted *in principle*, with some definite provision for its acceptance in practice, as a condition to any steps toward unity. As it concerns the ordination of their ministers this was accepted in the canon attached to the Concordat, to which the Congregationalist conferees gave their assent. But by what principle do either Churchmen or Congregationalists restrict the reception of Confirmation to the ministry? The restriction of the chalice to the clergy, withholding it from the laity, is absolutely trivial compared with this violation of the rights of the laity. Certainly the Church will never accept so preposterous a position, and since it involves the essence of "priestcraft" in the *n*th degree we should suppose Congregationalists would reject it. The restriction of Confirmation to the clergy is a denial of the priesthood of the laity.

Now if the principle of Confirmation *for the people* be accepted by Congregationalists, and if some definite step be taken to secure its adoption in practice, then the policy stated in Resolution 12 (quoted above) becomes applicable. That was the policy of the Church of England in 1662, when the (somewhat similar) necessity for terminating the Presbyterian usurpation compelled a transition period of laxity in which the people gradually conformed to the Church's requirement of Confirmation; and also the policy of the infant American Church after the first introduction of bishops and therefore the first general opportunity for Confirmation. The Church's rule being definitely accepted, the bishops informally and wisely tolerated "the irregularity of admitting to Communion the baptized but unconfirmed communicants". We cannot believe that the Lambeth resolution has any intention of sanctioning any irregularity beyond that. By the terms of that resolution the proposed laxity is definitely limited to "the few years between the initiation and completion of a definite scheme of union". But if Confirmation (as related to the laity) has no place in that "definite scheme of union", how can the laxity in practice be a temporary matter of "the few years" of transition? Surely Dr. Manning will see that a more careful comparison of the Concordat with the Lambeth papers will reveal not only a general endorsement of the principles chiefly underlying the Concordat, which few have questioned, but also several discrepancies as to the proposed application of those principles. It is this latter defect in the Concordat, which its proponents seem so loath to admit, that has aroused so large an amount of anxiety in the Church. But the fundamental defect in the Concordat, which can only be cured by drafting an entirely new instrument, is that it deals wholly with "ministers" and not also with people. We have been amazed from the first that the descendants of those whose fundamental tenet was based upon the rights of the laity have here treated those rights as simply negligible.

AND THIS BRINGS us to a conclusion that we would express with a grave sense of its delicacy. The course taken by the proponents of the Concordat—no doubt in perfect good faith and without the slightest desire to be tactless in dealing with their fellow Churchmen—is a very large factor in the misunderstanding and antagonism that have been created.

When the Concordat was first published to the Church, in March 1919, we were among those who accorded it very sympathetic attention. We viewed it then as a rough and incomplete draft of a plan for an approach toward unity that was made public for the express purpose of calling out the criticism both of Churchmen and of Congregationalists. We felt it a most excellent nucleus for consideration. We invited its fullest discussion. We urged the frank exposition of the plan by its proponents. We offered our columns for such treatment by them. We invited the frankest constructive criticism from the strongest thinkers in the Church. We contributed editorially our own criticisms. We made every effort to treat the Concordat sympathetically and intelligently, and to assist it in becoming, what it purported to be, a real "Approach Towards Unity". We assumed

* In view of much current misapprehension as to the course taken by the Concordat in General Convention, the following chronological table, with references to the pages in the *Journal*, will enable one to study the steps taken in the matter from the beginning to the close of the sessions (H. B.=House of Bishops. H. D.=House of Deputies):

Page 45. H. B. Fourth day. Proposed canon (attached to the Concordat) introduced by the Bishop of Southern Ohio. Referred to committee on canons.

Page 96. H. B. Eighth day. Extended report from committee on canons involving serious criticism of the proposals on their merits and doubts as to their constitutionality, presented by the Bishop of Vermont, chairman.

Page 107. H. B. Same day. Bishop of Southern Ohio introduces a resolution declaring the canon "in accord with both the spirit and the letter of Article VIII. of the Constitution". Bishop of Chicago introduces preambles and resolutions as substitute; resolutions ask "the signers of the 'Proposals'" to "continue conference" and also refer subject to Lambeth Conference for "serious consideration and advice." Whole subject referred to special committee consisting of Bishops of Chicago, Tennessee, California, Louisiana, South Carolina, Mississippi, Southern Ohio, Western New York, Colorado.

Page 122. H. B. Tenth day. Special committee reports a revised series of preambles and joint resolutions; latter provide for a Joint Commission of five bishops, five presbyters, and five laymen "to continue conference with the Congregational signatories" "for the purpose of securing a wider consideration of the proposed Concordat and to report to the next General Convention." [Reference to Lambeth omitted.] Adopted. Appointed on behalf of H. B. on such commission the Bishops of Southern Ohio, Fond du Lac, Newark, New York, and Pennsylvania.

Page 369. Eleventh day. H. D. Message No. 66 from H. B. read, conveying the preambles and resolutions above mentioned. Referred to committee on amendments to constitution.

Page 407. Twelfth day. H. D. Report from committee presented by Rev. Dr. Manning, chairman, with substitute resolutions enumerating matters to be considered in connection with any such instrument. Concurs in appointment of Joint Commission to confer with an official commission of Congregationalists and report to next General Convention. Made special order for Wednesday, 2:30 P. M.

Page 425. Thirteenth day. H. D. Substitute resolutions adopted. Vote by orders.

Page 187. Thirteenth day. H. B. Message No. 126 from H. D. communicates foregoing resolutions. Consideration postponed until to-morrow.

Page 192. Fourteenth day. H. B. Resolutions considered. One amendment made on motion of the Bishop of Colorado. Resolutions as amended adopted.

Page 445. Fifteenth day. H. D. Message No. 136 from H. B. communicates foregoing action. H. D. concurs. [Final action].

This chronology, showing the subject to have been under consideration from the fourth to the fifteenth (and final) day of the session, and to have had repeated scrutiny and amendment, is sufficient answer to the charge that the matter had been withheld until the close of the session and had then been the subject of hasty action.

that it would be entirely re-written in the light of the criticism thus drawn out.

As we look back upon the long discussions that ran through the months of 1919 prior to the opening of General Convention, we are compelled to see that the proponents resented, rather than welcomed, the criticism. They made no adequate attempt to explain the Concordat to the Church. They gave no indication that they were seriously weighing the criticisms that were made in good faith and through a desire to render assistance. We do not forget that there was unintelligent criticism, but there was also much that was thoroughly intelligent. Even the scholarly papers of Professor Hall elicited no sort of appreciation, brought forth no reply, led to no attempt to correct the defects which he so unerringly indicated.

Then there seemed to be a desire to force the Concordat through in spite of the constitutional limitation that stood in the way. A theory of our ecclesiastical constitution such as tended to tear down the protection of the Church against hasty legislation in General Convention was seriously propounded. A theory of the episcopate was broached which trampled upon that very principle of a *constitutional* episcopate upon which English conferees in the interest of unity were laying such stress. It was maintained that there was a sphere of action possible to a bishop in which, functioning solely as a "Catholic bishop", he was above and not subject to the authority of the constitution and canons, the discipline and worship, of the national Church, to which he had declared his allegiance at his consecration. The serious criticism which these theories drew out brought no response. The proponents of the Concordat met all the discussion with silence—and proceeded on their attempt in spite of it all.

So the Concordat was introduced into the House of Bishops without the change of a word, without the slightest attempt to coördinate it with the serious criticism that had been prevalent. The attempt to pass it in spite of constitutional objections was seriously made.

It signally failed. Until the official Journal lay before us, it was impossible to state accurately the extent of this failure. The contest was waged almost wholly in the House of Bishops, the doors of which, however, were open to the public. The unfavorable report of the committee on canons revealed the imperfections of the Concordat on its merits as well as its unconstitutionality. A proposed resolution declaring it to be constitutional was killed in the committee to which it was referred. The series of resolutions finally adopted (framed in the House of Deputies), most sympathetic in their treatment of a very difficult subject, and breathing an earnest desire that the movement for unity shall be crowned with success, are a clear indication that the only sort of instrument that will even be entertained by General Convention (if the view of the Convention of 1919 shall be also that of the Conventions that follow) is one that shall be drawn on quite different lines, such as are roughly outlined in those resolutions. The conditions are, indeed, not couched in the form of instructions, much less in that of an ultimatum, for whatever may proceed from the joint discussion must come as the result of a free and hearty coöperation between both parties, if it is to be successful at all.

Dr. Manning, reporting those resolutions from the committee, as its chairman, was understood to accept the new programme for himself and (so far as he could) for his associates. The Joint Commission is now conferring with the Congregational commission, presumably on the lines of the resolutions of General Convention. It is essential that this Commission take *all* the constructive criticism that has been made into most careful consideration. To what extent there is possibility of success we have no way of knowing; but the old Concordat cannot again be presented to General Convention without a direct defiance of the resolutions of 1919, and such defiance would mean certain, inevitable defeat for this current phase of the new unity movement.

We have said this frankly because Dr. Manning's sermon seems to us not quite to have recognized the facts we have enumerated. We yield to no one in appreciation of his service and the services of his associates in connection with the informal meetings with Congregationalists. They accomplished much that is of permanent value; but that which

they accomplished must be lost if they do not recognize, what the Church at large must generally recognize, that the Concordat as drawn was not nearly ready to be presented to General Convention. Its value is limited to that of a basis for discussion. To have framed an instrument suitable for such a basis is an honor to those concerned in it; but the honor would effectually be lost if they press it beyond that.

So also we do not find, as he understands, that the Concordat, as it was written, has received the endorsement of the Lambeth Conference. The defects that have been pointed out appear not to be reproduced in the Lambeth papers. And the resolution (No. 14) that "It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church" is a distinct reverse for one of the arguments that were speciously made for the alleged right of a bishop to act above and in spite of the constitutional limitations upon his action.

If Dr. Manning will help to free the movement, in this its second stage, from the embarrassing difficulties that attended it in the first, he will add one more to the long list of eminent services which he has been able to render to the Church.

WE have already given information of the plans to celebrate the twenty-fifth anniversary of the consecration of Bishop Rowe by the establishment of the "Bishop Rowe Foundation Fund" of \$100,000, the income of which is to be used annually for Alaskan work. Subscriptions have been invited from Churchmen everywhere. The actual anniversary is November 30th, St. Andrew's

day. It is a pleasure to find the *Spirit of Missions* for November largely devoted to papers relating to Bishop Rowe and his work in Alaska, and the governor of the territory vies with the various missionaries who have worked with Bishop Rowe in paying tribute to their chief. Nowhere in modern missionary annals is there a more appealing, thrilling story than that of the heroic, self-denying life of our noble Bishop of Alaska.

It is scarcely necessary to add details of Bishop Rowe's work. He is known to everybody in Alaska as the friend of all. On the physical side, beside churches and schools at some thirty places, he has to his credit six hospitals, while medical attention is given at a number of other missions; the famous Red Dragon club house at Cordova, and the memorial library and club house at Fairbanks which supply tons of reading matter to mining camps and lonely cabins.

An invitation is extended to Church people everywhere to share in this anniversary fund. The treasurer is Mr. Stephen Baker, 40 Wall street, New York; and if it is more convenient for any of our friends to send checks to THE LIVING CHURCH Relief Fund for the purpose they will be promptly transmitted. We are hoping that the fund will be largely over-subscribed.

Many Churchmen will thank the members of the national committee, of which the Bishop of California is chairman and the Bishop of Oregon vice chairman, for giving them this opportunity.

THE daily papers of November 19th carried this dispatch:

"Philadelphia, Nov. 18th—Dr. de Landes Berghes, an Italian prince, who renounced his title to enter the monastery of St. Thomas at Villanova, died last night after an illness of three days. He was formerly the archbishop of the American branch of the old Jansenistic Catholic Church and renounced that body to enter the monastery."

De mortuis nil nisi bonum is a proverb the general value of which must not be allowed to corrupt history, ecclesiastical or secular. The person whose decease is announced in the telegram above quoted had undoubtedly received episcopal consecration at the hands of "Archbishop" Mathew, in England; and by virtue of this he was invited by Bishop Greer to participate in the consecration of the present Bishop of Cuba—an event upon which we commented at the time. How far the recent declaration of the Dutch Old Catholic

bishops that Mathew's consecration was obtained under false pretences and is therefore to be regarded as void need not now concern us. But the Austrian Ambassador to Washington was said to have declared that the titles of "Prince de Landes Berghes et de Rache" had long been extinct and that no person had any right to bear them; the authorities of Cambridge University (and of Clare College in particular) were reported to have denied any knowledge of the "Prince-Bishop", who claimed to be a Clare man; "the old Jansenistic Catholic Church in America" is non-existent, so far as public records show; and whatever clandestine ordinations may be traced to this visiting Englishman using an Austro-Italian title and claiming a Dutch apostolate are of importance only to the consciences of the recipients.

A charming and intelligent man, well-informed on matters of ecclesiastical concern, and persistent in his endeavors to secure some permanent status among us, those who encountered him casually have only pleasant memories of him. His libel-suit against the New York *Tribune*, or one of its special writers, never came to trial, so far as we can learn. To what extent megalomania had rendered him irresponsible is a question for psychiatrists to determine. Meanwhile, may he rest in peace! We trust that Churchmen of every degree will continue to observe due caution about "wandering stars" unvouched for by the proper authorities; and the warning of the Lambeth Conference in its resolution 27 that orders conferred by Bishop Mathew be not accepted as valid is a sufficient summary of the status occupied by the gentleman now deceased.

THE provincial synod of New York and New Jersey did something unusual in electing a layman as president of its House of Deputies, and we believe Senator Tully, who gracefully and satisfactorily wielded the gavel through the sessions, has the distinguished honor of being the first elected lay president of a body of that nature in the American Church. Why not? The presidency of our provincial and national houses of deputies seems to involve no pronounced sacerdotal functions, and a lay president need not be such an anomaly as to shock the sensibilities of the most conservative. Laymen have been known to possess discriminating ability at times; and this recognition of the sterling ability of one of the choicest laymen of the empire state is well deserved.

Senator Tully,
Lay President

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

A communicant of St. George's Church, Louisville, Ky. *..\$	5.00
Miss K. L. Price, Chesapeake City, Md.....	5.00
K. C. F., Marquette, Mich.....	10.00
Woman's Auxillary, St. Michael and All Angels' Church, Savannah, Ga.....	18.00
St. Paul's Parish, Aquasco, Md.....	56.15
In memory of J. C. H. *.....	5.00
J. C. P.....	10.00
L. A. M.....	10.00
A communicant of the Church in Charlotte, N. C.....	6.00
Woman's Auxillary, St. Paul's Memorial Church, Oaks, Pa..	10.00
Miss Eliza M. Little, Pittsburgh, Pa.....	25.00
St. Paul's Sunday School, Kansas City, Mo.....	25.09
J. Bull, St. Paul, Minn. *.....	5.00

* For relief of children. \$ 190.15

FUND FOR THE AMERICAN CHURCH IN MUNICH

A member of Christ Church, Woodlawn, Chicago, Ill.....\$	2.00
A communicant of St. Peter's Church, Springfield, Mass. *..	9.00
Mrs. P. M. Boyden, New Market, Md. *.....	1.00
Rev. P. M. Boyden, New Market, Md. *.....	1.00
Mrs. Robert Mathews, Rochester, N. Y.....	10.00

* For Children's Christmas Fund. \$ 23.00

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

ENQUIRER.—(1) Theologians generally teach that though persons unbaptized are subject to the natural law of monogamy, those who are married and also divorced before baptism are at liberty to obtain Christian marriage with a baptized person after the beginning of the Christian life in Baptism. Yet under the American canon our clergy are forbidden to solemnize such a marriage if the divorce was "for any cause arising after marriage" except in the one contingency for which a limited exception is made. (2) Predicating husband and wife both unbaptized; the husband then receiving baptism; a

divorce afterward granted on the application of the wife; is the husband free to remarry? We think he is, if the divorce were not granted by reason of sin on his part; but again, our clergy could not solemnize the new marriage. (3) It is not lawful for a baptized person, being divorced, to re-marry during the lifetime of the other party, unless that exegesis, recognized by our canon, be accepted which admits of such re-marriage in the event that he was the innocent party in a divorce caused by the adultery of the other partner.

J. C. G.—Of course it is untrue that daily services in our churches are being given up. They would be very much more usual were not our churches generally so undermanned.

ST. ANDREW

We hear to-day, as did those fishermen
By the calm of Galileean sea,
The voice of Jesus, tenderly and low
Saying to St. Andrew, "Follow Me."
And straightway he, forsaking boat and nets,
Leaving all friends and kindred, home, and sea,
Answered, "Master, I hear Thy call;
Behold! I gladly come, I follow Thee."
Lord, grant that in this careless, hurried life,
Ever like the blessed Andrew we may be,
Content to leave its pleasures or its strife
To hear Thy call, answer, and follow Thee!

M. S. W.

THE DREAMER

He dreamed that every soul on earth
Should worship God; that none should curse
The life of toil; that each should see
In every wayside flower and spreading tree,
In every busy mart and furrowed field,
God's care for him and every man revealed.

He dreamed that every earth-born child
Should have its rights: a happy birth,
Love's guiding care through youth's hard years
To manhood's dawn. He dreamed that fears
Should be no part of human fate,
That love should cleanse all hearts of greed and hate.

He dreamed that village homes should be
From gossip free; that city streets
Should shine with cleanness; and that men
Should strive no more, each citizen
In sympathy with every brother-soul,
Each helping each till all should reach their goal.

He dreamed his dream, and wrought as best he knew;
He dreamed, and God will make his dream come true.

THOMAS CURTIS CLARK.

MISSIONARY BULLETIN

A REPORT of receipts to November 1st on account of the Nation-wide Campaign was published last week, but was defective in that the figures lacked headings and could therefore to the average reader have no significance. Following is reprinted the set of tables, with headings showing the condition of the missionary treasury as of November 1st:

Province	Quota	Approximate Amount Pledged	Percentage of Pledges Due Nov. 1	Amount Paid in
Province 1....	\$1,302,846.00	\$ 282,000.00	\$ 211,500.00	\$ 225,127.53
Province 2....	2,513,979.00	723,000.00	534,166.00	454,665.05
Province 3....	1,688,548.00	786,199.00	589,652.00	565,071.98
Province 4....	516,409.00	412,796.00	309,595.00	201,135.20
Province 5....	1,098,651.00	413,790.00	303,637.00	202,251.18
Province 6....	363,153.00	210,071.00	157,552.00	64,399.34
Province 7....	337,824.00	216,674.00	162,505.00	110,416.51
Province 8....	358,005.00	135,454.00	103,087.00	65,324.40
		\$8,179,415.00	\$3,179,984.00	\$2,371,694.00
				\$1,883,391.19

THE GREATEST tribute to the necessity of religion is, that it survives its out-worn forms; the greatest proof of the essential truth of Christianity is, that in spite of the twaddle talked every Sunday in the name of Christ, Christianity is still alive.—H. R. Harwits.

NOTES ON THE NEW HYMNAL—XLVI

BY THE REV. WINFRED DOUGLAS

HYMN 356. "Fairest Lord Jesus".

This exquisitely beautiful addition to the Hymnal while suitable for the special use of children is one of the best general hymns in the book. It is appropriate for the Feast of the Transfiguration, for Epiphany-tide, for Easter-tide. The first stanza is an ideal hymn of adoration for the Blessed Sacrament.

The origin of this hymn has been needlessly shrouded in a mystery which is very easily cleared up. The popular belief may be stated in the words of a modern hymnal whose editors were overtrustful of hearsay. "Crusaders' hymn of the twelfth century. This air and hymn used to be sung by the German pilgrims on their way to Jerusalem." The origin of this belief is not stated in any of the reference books; but it is very evident, as will presently be seen. The actual facts are these. The *Münster Gesangbuch* of 1667 published a poem in five stanzas of which the first was the original of our present form. It was set to the heavenly beautiful melody given here as the first tune, and which was manifestly composed for the words. One hundred and sixty-five years later, in 1842, a little volume of Silesian folksongs was printed in Leipzig, containing a much altered text of the poem, set in a wholly different air, a folk-song of march-like character. Both words and music had been taken down from the singing of a peasant in the neighborhood of Glatz on the Bohemian border. A copy of this book came into the hands of Franz Liszt, the great pianist and composer; and from it he chose the air in question as one of the themes to be used in his dramatic oratorio, *The Legend of St. Elisabeth*, which was completed in 1862. For the third scene of this, he desired a brilliant picture of mediaeval pageantry as a contrast for the more tender and idyllic section portraying the miracle of the roses. He achieved it by building up our folksong into a Crusaders' March: and here is the first and only connection of the second tune with the Crusaders; toward the end of the nineteenth century instead of at the beginning of the twelfth. It has seemed well to re-name the second tune *St. Elisabeth*, in order to indicate its real association. Both tunes are fine, but the first is incomparably greater, and is well adapted to congregational use. It should be sung slowly with great breadth of style. It may be rendered with fine effect by letting the women alone sing the first stanza, the men alone the second, and the whole congregation the third; the choir singing the harmonies in the last only. The second tune is too high for ordinary congregational use, but makes an effective processional for the choir.

The author of the translation is unknown. He drew his first and third stanzas from the 1677 version, the second from that of 1842. Mr. Richard Storrs Willis of Detroit first published the version in his *Church Chorals* in 1850.

HYMN 357. "Faithful Shepherd, feed me".

Thomas Benson Pollock, who was curate of St. Alban's, Birmingham, England, at the time of his death in 1896, was probably the most successful of all writers of metrical litanies. In the New Hymnal, we are indebted to him for the Litany of Penitence, No. 141; the Litany of the Words on the Cross, No. 164; the Litany for Children, No. 368; and the Litany of the Church, No. 473. The present hymn, new to our collection, is taken from a Litany of the Contrite, published in *The Gospeller* in 1870. It would be an excellent congregational hymn for use in Lent. The tune is adapted

from a six-line chorale by Filitz; and first appeared in *Hymns Ancient and Modern*.

HYMN 358. "All things bright and beautiful".

Mrs. Alexander's exceptional skill in writing for young children is well shown in this important accession. It was based on the Article in the Creed, "Maker of heaven and earth".

What was said in the comment on Hymn 352 as to the practical treatment of refrains may also be applied here. The narrow range of the second part of the tune, as well as the character of the words, suggest a group of very young children to sing the stanzas, while all join the spirited refrain.

THE EMPTY PEW

EMPTY pews are the fault of the preacher." It is a common remark. The remark may be true, but it is certainly opposed to old-fashioned ideas of what a church is for. The notion that the church can attract only when the preacher is attractive—when all sorts of people are drawn irresistibly to hear him when he talks—signifies that the people who in that case fill the church are there not for worship but for entertainment. Under that interpretation the churches become very much like other places of entertainment. They require their "talent" and their manager. If these are inferior, the pews are empty. That is (under this theory of the reason and foundation of church attendance) all there is about it.

It is needless to say that this is not the doctrine in which our fathers, or even our elder brothers, were brought up. The good old New England idea was that one should

go to church "whether or no". In some sense, the more terrible the preaching the greater was the obligation. No preacher was bad enough to empty his pews. If to listen to his sermons was a mortification of the flesh, so much the better. Except in this possibly inverse relation, his attractions had nothing to do with the performance of sacred duty.

The churches at the present day might well wish the same motive, the same sense of duty, the same devotion to the sanctuary regardless of its penalties and its mortifications, could be made to prevail now. Can they be made to prevail? Not through compulsion, certainly. No doubt compulsion had something to do—not in principal part—with the large attendance in the Puritan days. At that time you no doubt had your choice between sitting in a church pew on Sunday and sitting in the stocks later on in the week, after the justice had heard the tithing-man's complaint against you for non-attendance. But, after all, most of the people wanted to go. They could not even imagine not wanting to go. It was in their blood. How did it get out of the blood of the present generation—and how, if it is not there, can it be put back again?

Since the greatest Church authorities seem to be unable to answer that question, it would be a presumption to seek to answer it here. But it does not seem to be altogether an incompetent suggestion to say that there really must be something else in the case than mere preaching ability in the pulpit. It would seem that there must be, if the Church is to be a real Church, the powerful lodestone of conviction, of emotion, of reverence, of awe, of the passion of worship, of all the things that join to make what we call religion. Increase the number of people who feel this vast and composite impulse toward the place of worship, and the dependence on preaching talent may not be so exclusive.—*Boston Transcript*.



REV. THEOPHILUS MOMOLU GARDINER (SUFFRAGAN BISHOP-ELECT OF LIBERIA) AND HIS FAMILY



GOOD news comes from England. Chester Cathedral, under its new Dean, and with the hearty approval of its new Bishop, has abolished fees, thrown open the whole church for worship, and devoted special chapels to various diocesan organizations. What a mercy

to get rid of barriers and demands for sixpence! The free-will offerings have much exceeded the receipts under the bad old system. The Bishop writes as follows to the Dean:

"I am indeed glad to see and to hear of the way in which the Cathedral is being made, more than ever, the home of our hearts. I greatly admire the way in which it is thrown open to us all, and the way in which various groups amongst us, men and women, girls and boys, are invited and helped and encouraged to make some place in it, some quiet altar, some beautiful chapel, their own. That is the way, Mr. Dean, to make them love the place more and more. It is, I feel sure, just what our Lord would desire for His House! The Bishop has nothing, fortunately for him, to do with the current expenses of the Cathedral, but he cannot but rejoice at the increased offerings. Whether by way of regular contribution or money cast daily 'into the treasury', our visitors and our regular worshippers are showing their affection for our beautiful, ever-open House of Prayer!"

When will the other English Cathedrals cleanse themselves from the plague of huckstering?

IN CERTAIN FIELDS of life and thought, we can really rejoice that things are better than they used to be. In Sir E. A. Wallis Budge's delightful two-volume work, *By Nile and Tigris*, just published by John Murray, he records his childish acquaintance with old-fashioned dissenting theology and hymnology, and quotes this choice stanza from a hymn of the end of the world, by one John Peat:

"The bishops will then lodge with devils and swine
Instead of a silk gown to clothe the false rubbish,
Or bottle of claret to please his proud heart,
Or fine high-cocked mitre to make him look bobbish,
The water of death will new torments impart."

I HAVE JUST DISCOVERED this little poem in an English book of travel, whose author attributes it to Miss Ellen F. Winthrop, dead thirty-odd years ago in Beverly, Massachusetts:

"Look upward, for the sky is not all cloud.
Look forward, think not of the dismal shroud.
No lane but has a turning, and no road
That leads not somewhere to a warm abode.
Take courage. If the day seems rather long,
The cooling dew will fall at Evensong."

"Believe, and Doubt is sure to slink away.
Doubt is a cur; and Fear is but a fool;
Rely upon yourself, and let your stay
Be the observance of the heavenly rule,
Never say die; and do not be afraid;
At eventide the wages will be paid."

A MAGAZINE CALLED (rather absurdly) *The Record of Christian Work* devotes three and one-half pages of a recent issue to extracts from a book by Dr. J. Rendel Harris, a Unitarian Quaker scholar, *The Cult of the Heavenly Twins*, proving that Catholic Christianity is "baptized paganism", and all the pairs of saints honored in the calendar are really only Castor and Pollux transformed! "If you want proof," says the good Friend, "observe that 'ecclesiastics', when they give the benediction, do it with two fingers raised, which means either, 'May you all have twin children!' or 'May the Twins take care of you!'" What conclusive logic!

The editor, proving that Catholicism is "a real danger to civilization and to the Christian Faith", "has only to compare a nation in which the Protestant Reformation completely triumphed, as Sweden, with one in which Catholic uniformity has remained master, like Spain, to realize this."

That has a familiar flavor: but it requires testing. Perhaps the statistics for drunkenness in Spain and in Sweden might give matter for consideration. Why not put forward Prussia as "a nation in which the Protestant Reformation completely triumphed", and compare it with Belgium, or Luxembourg—or Greece, which knows neither Popery nor Protestantism?

Dr. Harris' polemic is un-Friendly; and *The Record of Christian Work* would do better to record Christian work, rather than publish his speculations.

A POUGHKEEPSIE CORRESPONDENT sends this list of feminine names collected by him, as a supplement to one published here some months ago.

Addinett	Elfterfania	Pinkie
Aletha	Emogene	Pruscenia
Alwilda	Eula	Ragnhild
Arrie	Euretta	Robbianna
Attie	Goldie	Rhuemma
Azelmail	Happy	Rootie
Backie	Iantha	Rubena
Berda	Jacksonia	Saraettie
Coralinn	Luthera	Tonning
Carmora	Marial	Verlina
Curlistia	Marita	Xlma
Delora	Mosalena	Yettie
Edrena	Orvie	Yvo
		(pronounced (Wyvo))

ONE OF OUR CLERGY in Manila, reading an article recently published here as to Masonry, sends me a most extraordinary clipping from the *Manila Daily Bulletin*, which, in fairness, I reprint, adding that, if correct, the whole sacrilege is entirely without warrant in American Masonic tradition, and is utterly to be repudiated and denounced. Enquiries are making in high quarters as to the accuracy of the report, and the responsibility for the procedure.

"MASONS BAPTIZE 33 CHILDREN

"Attractive Ceremony is Held in Masonic Temple

"Thirty-three children of prominent people and officials in Manila were baptized at the Masonic temple yesterday evening in the impressive and formal ritual for baptism in masonry. Judge Charles S. Lobingier of the United States court at Shanghai presided as venerable master. More than 400 Masons and their friends witnessed the ceremony, the first full Masonic baptismal ceremony ever performed in the islands.

"M. J. Hazelton was senior warden; Manuel L. Quezon was junior warden; Teodoro M. Kalaw was orator; E. M. Masterson was almoner; F. H. Stevens was master of ceremonies; W. W. Weston was commander of the guard; Leo Fischer was tiler.

"John C. Howe presided at the organ and Mr. Fickes, Mr. Cushing, Mrs. Stroebe, and Mrs. Boomer were in the choir.

"Many guests remained at the temple to enjoy the dancing and the supper following the ceremony."

SOME READERS of this department write to inform me that the evident reason for designating Our Lady of Loretto as patron of aviators lies in the legend of the *Santa Casa*, which is declared to have flown through the air from Nazareth to Italy, and to have changed its site after arriving. The irony of my question was not discerned. Elijah might have been a more scriptural selection; and that would have pleased the Carmelites, besides.

"BISHOP" HARRIS, of "the Holy Christian Church of the Apostolic Faith", a negro, immersing negroes and whites in the Atlantic Ocean off Hyannis, Cape Cod, declared to his disciples that the only valid baptism was triune immersion, bowing forward in the water. "Those who are baptized by being lowered on their backs begin backsliding then and there. They come up out of the water cursing, fighting, stealing, and drinking 'jakey'. There is only one way; you must be planted in the water as Jesus died on the cross, with your head bowed in obedience."



RT. REV. GRANVILLE GAYLORD BENNETT
Bishop Coadjutor of Duluth



RT. REV. HERBERT HENRY HEYWOOD FOX
Suffragan Bishop of Montana

PSALM XXV. A Psalm of David

The Psalmist prays for deliverance from his enemies;	To Thee, Jehovah, do I lift my soul! O God, Thou art of all my trust the Goal! Oh! let me never then be put to shame; Let not my foes a triumph o'er me claim. Yea, none that wait for Thee shall humbled be; They shall be shamed that deal in treachery.		
for guidance,	Show me, O God, Thy way; Thy paths unto me teach; Guide in Thy truth, I pray; Salvation's God, me reach! For Thee I wait all day.	and favor.	The friendship of Jehovah is with them that Him fear; To them His Holy Covenant He will make plain and clear.
mercy,	Remember, O Jehovah, Thy mercy and Thy grace, For they are everlasting; of old we can them trace.	He declares his trust in God,	Toward my God Jehovah, mine eyes are ever set; For He will pluck my feet from out the secret net.
and pardon.	Remember not my youthful sins; of them no record take; According to Thy kindness, Lord, remembrance of me make: O Lord my God Jehovah, for Thine own goodness' sake.	and again he prays for mercy,	Turn Thou Thy face toward me, and mercy to me show; For I am desolated, and sore afflicted so.
He meditates on God's goodness, justice,	Jehovah upright is, and good; Then sinners in the way He'll lead; The meek He will in justice guide; The meek He'll teach His way indeed.	for deliverance from his troubles,	My heart's own secret troubles grow larger unto me; From out of my distresses, Oh, bring me speedily!
and truth.	Truth and lovingkindness are all Jehovah's ways To him who in His covenant and testimony stays.	his sins,	Consider mine affliction, and all my travail sore, And all my sins and errors remember Thou no more.
He again prays for forgiveness,	Jehovah, for Thine own Name's sake, My sins' great burden from me take.	his enemies;	Mine enemies consider; for they full many throng; With great and cruel hatred they do me grievous wrong.
and again meditates on God's mercy, love,	What man is he that feareth God? Him shall He lead with His own hand: His soul shall ever dwell at ease; His seed inherit all the land.	and asks help for himself	Oh! keep my soul in safety! Do Thou deliver me! And let me not be humbled; I refuge take in Thee.
		and his people.	O God, Thine Israel in might redeem From all his troubles by Thy power supreme.

DONALD A. FRASER.

CONSECRATION OF TWO BISHOPS

THE BISHOP COADJUTOR OF DULUTH

BY the consecration of the Rev. Granville Gaylord Bennett to be Bishop Coadjutor of Duluth, St. Paul's Church, Minneapolis, acquires the distinction of having given four of its rectors to the episcopate of the American Church. The first rector to be thus elevated was Bishop Millspaugh, late of Kansas. Then followed the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma, and the Rt. Rev. William P. Remington, D.D., Suffragan Bishop of South Dakota. Bishop Bennett's consecration establishes a parish record all the more notable in view of the fact that St. Paul's has had but forty years of parochial existence.

The consecration was preceded by a celebration of the Holy Communion in St. Paul's Church at 8:00 o'clock, with the Rev. E. R. Todd as celebrant.

The Rev. Stanley Kilbourne, rector of Gethsemane Church, read morning prayer at 9:30, and the service of consecration began at 10:30. Upwards of fifty of the clergy of the diocese of Minnesota and Duluth followed the large vested male choir in the procession, and a number of other clergy were scattered among the congregation, which comfortably filled the edifice.

The venerable Presiding Bishop of the American Church, the Rt. Rev. Daniel Sylvester Tuttle, D.D., was the celebrant and chief consecrator. The co-consecrators were Bishops Morrison of Duluth, McElwain of Minnesota, Tyler of North Dakota, and Remington, Suffragan of South Dakota. The Rev. Dr. Albert W. Ryan and the Very Rev. E. W. Couper of Duluth were the attending presbyters; Bishop Tyler was the epistoler; Bishop Morrison, the gospeller; and the Litany was said by the Rev. C. E. Tuke, D.D., rector of St. Clement's, St. Paul. The Rev. Dr. James E. Freeman of St. Mark's, Minneapolis, was master of ceremonies.

The sermon was preached by Bishop Morrison, who chose as his text Acts 1: 8: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth". The preacher pointed out that the commission of the Apostles, which Mr. Bennett was about to receive, was to be perpetuated until the evangelization of all nations and the end of the world. The witness-bearing function of the episcopate was described as being, first, a witness to the Person and atoning work of Christ, and, secondly, a witness to the mind of Christ. The preacher illustrated from the life of St. Peter the effects of fellowship with Christ. The study of the Gospels makes possible such a fellowship to-day, and it is possible for us to know the mind of Christ even more intimately than did the associates of His earthly ministry.

The sermon, replete with Scriptural citations and glowing with evangelical fervor, closed with a striking and moving charge addressed to the Bishop-elect.

After the reading of certificates and testimonials, the Rev. Mr. Bennett was duly presented by Bishops McElwain and Remington, and, after making the promise of conformity, was consecrated. The Presiding Bishop then proceeded with the Holy Communion, the communicants being limited to the bishops and clergy, the members of the Standing Committee, and lay visitors from the diocese of Duluth, the vestry of St. Paul's parish, and the family of Bishop Bennett.

Following the service luncheon was served by the ladies of St. Paul's parish to the visiting bishops, clergy, and laity. Mr. C. B. Lyon, senior warden of St. Paul's Church, presided gracefully and happily over an after-luncheon programme of music and speeches. Greetings and felicitations were extended to the newly consecrated Bishop by Bishop Tuttle, Dr. Freeman, Dr. John E. Bushnell, pastor of Westminster Presbyterian Church, Mr. Frederick Paine of St. Paul's, Duluth, Bishop Tyler, and Dean Couper. Bishop Bennett responded briefly.

In the evening a largely attended reception was given in the parish house by the wardens and vestry of St. Paul's Church in honor of Bishop and Mrs. Bennett and the visiting bishops.

Bishop Bennett is a Western man, having been born in Nebraska. He is a graduate of the University of Nebraska and of the Seabury Divinity School. He was ordained deacon in 1906 and priest in 1907 by Bishop A. R. Graves of

Kearney, and after four years of service in that district went to Montana, where he was rector, first of St. James', Bozeman, and then of the Church of the Incarnation, Great Falls. He was called to the rectorship of St. Paul's, Minneapolis, in July, 1918, to succeed Bishop Remington. A forceful preacher and an able and aggressive administrator, he had won a large place in the diocese of Minnesota, and is, in the judgment of all who know him, peculiarly fitted for the arduous and exacting work of his new field.

THE SUFFRAGAN BISHOP OF MONTANA

THE Rev. Herbert Henry Heywood Fox, the eighth rector of historic St. John's Church, Detroit, Michigan, was consecrated bishop in that edifice on Wednesday, November 10th. He becomes Suffragan Bishop of Montana, with special jurisdiction in eastern Montana.

Bishop Fox is the fifth of the eight rectors of St. John's to be elevated to the episcopate. The consecration sermon, which appears on another page of this issue, was preached by Bishop Faber, who six years before, to the day, was consecrated in the same church. The Bishop of Kentucky, also a former rector of St. John's, and the Bishop of Michigan acted as presenters. The consecrators were Bishops Tuttle, Leonard, and Francis, the attending presbyters Dr. William D. Maxon of Detroit and the Rev. J. Phillip Anshutz of Montana.

Bishop Fox has been rector of St. John's for six years. For nine years he was rector of All Saints', Pontiac, and for four years before that was with Bishop Faber, then in Lockport, New York. He was born in Montclair, New Jersey, educated at Hobart College and the General Theological Seminary, ordained deacon at Trinity Church, Hoboken, New Jersey, and priest at the Church of the Saviour, Syracuse, New York.

Among the many gifts of remembrance the new Bishop received, one which attracted much attention because of its beauty of handiwork was the pectoral cross with amethyst setting, the work of Miss Ethel Spencer Lloyd, which was a gift of the vestry of St. John's. The clergy of Michigan presented the bishop's ring, and a substantial purse was presented also by the members of the Armitage Club of St. John's. Another cross, the gift of Mrs. W. J. Spicer, is made of old family plate. It is cut from a solid block of silver and, as there are no jewels, both sides are carved and chased alike. It is suspended from a hand-wrought chain.

Following the most impressive service with its splendid music, the clergy were entertained in the parish house at luncheon, and in the evening a testimonial dinner to the new Bishop was given jointly by the Armitage Club of St. John's and the Church Club of the diocese of Michigan.

Bishop Fox will probably leave Detroit this month and be settled to his new work at once. He will make his home at Billings.

SONG

My song of joy and triumph must be born
Not when I gain yon mountain height sublime,
But on the steep ascent, where briar and thorn
Obstruct the way, as toilsomely I climb.

HARRIET APPLETON SPRAGUE.

FROM THE EASTERN ORTHODOX OFFICE
FOR THE BURIAL OF A CHILD

O Lord, who guardest babes in the life that now is, and in the world to come preparest for them the amplitude of Abraham's bosom, and, for their purity, bright angelic places where the souls of the righteous are established; Do Thou Thyself, O Lord Christ, accept in peace the soul of Thy servant, the babe, (name). For Thou hast said, Suffer the little children to come unto Me, for of such is the kingdom of heaven. For to Thee is due all glory, honor, and worship, with the Father and with the Holy Ghost, now and ever, and to ages of ages. Amen.

Lambeth and the Concordat

A Sermon Preached at the Opening of the Synod of the Province of Washington

By the Rev. William T. Manning, D. D.,

Rector of Trinity Church, New York

"There shall be one flock and one shepherd."—St. John 10:16.

THOSE words express the mind of our Lord for His Church. The question of Christian Unity is not one to be decided on grounds of expediency or of preference or of practical advantage. For us the will of Christ is final and commanding. And in this matter His will is clearly made known to us.

No Christian, whether he call himself Catholic or Protestant, has the right to be indifferent upon this subject in the face of the prophecy that "there shall be one flock, and one shepherd", and of the prayer "that they all may be one".

The question "Is Unity desirable?" or "Is Unity possible?" is ruled out of Christian discussion by the voice of Jesus Christ. It is He who calls us to heal our difference and to come together in Him. And more than ever before the hearts of Christians are stirred in answer to that call. In recent years this feeling has been constantly increasing. All over the world it has been manifesting itself in efforts and movements of various sorts. And the need of Unity has been forced home upon us by an unparalleled experience of suffering and tragedy. The world war showed us with new clearness the impotence and failure of a divided Church.

This was the situation when the bishops of the Anglican Communion met in conference last August. There was eager interest and deep concern as to what they would say in regard to Reunion. It was recognized that this was the subject of importance beyond all comparison to be considered. It was felt widely that unless the conference should make some really great utterance on this question the loss would be incalculable. The moment was one of spiritual crisis. We know well how many factors the bishops have to consider, the wide differences of opinion and conviction among them, the many different influences brought to bear upon them. Bishops, like the rest of us, are human. What could be expected and hoped for? Was it possible for the Conference, constituted as it was, with its diversity of views, representing every type and shade of Churchmanship, to give forth a truly great message for the inspiration and guidance of the Church in this supreme matter?

The answer to these questionings came in a pronouncement which is by far the most notable ever made by a Lambeth Conference, which marks a new point of progress in the approach towards Unity, which has challenged the attention of the Christian world, and of which the full significance will only gradually be realized.

This Appeal to all Christian People issued at Lambeth will be recognized in time as one of the greatest utterances in the history of the Church, a guide and landmark on the way to Reunion.

There are two things which stand out at once in connection with this Declaration. The first of these is the extraordinary unanimity with which it was adopted; the second is the spirit in which it is conceived and expressed.

The practical unanimity in this matter must be regarded as no less than miraculous. Any one who knows the composition of the gathering must feel this. Only the presence of God the Holy Spirit in this Council can account for it. The assertion may safely be ventured that few of those who sat in the Conference would have believed it possible for this statement to be adopted, and not one would have believed that it could be agreed upon by the whole body of bishops present with only four dissenting votes.

Such a degree of unanimity as to such a statement as this one is in itself an answer, and a sufficient one, to those who would tell us that Unity is an ideal impossible of attainment.

But still more important and significant is the spirit in which this appeal is made. Here is the truest evidence that it was framed under the guidance of God the Spirit.

There is no trace here of the proverbial Anglican caution. There is in this Declaration a boldness of utterance, a humility of spirit, a real grappling with difficulties, a disregard of consequences, which has not always been seen in ecclesiastical pronouncements.

This statement is not in the least concerned to maintain the Anglican position or to guard the Reformation Settlement, or to save the face of anyone. It gives no evidence of desire to

prove ourselves in the right and others in the wrong. Its one unmistakable endeavor is to see the truth, to face the situation, and call others to face it, exactly as it exists for all of us, for the whole Christian Church to-day.

It is this which gives this utterance its singular significance and power. It is the message of those who feel that they are under the guidance of the Spirit and who are striving to speak only as the Spirit bids.

It has about it something which reminds us of the first days of the Church, when those who sat in council dared to say, "It seemed good to the Holy Ghost and to us". And the message is greater than the bishops or any of us yet fully apprehend.

What, then, is the practical effect of this Declaration? What change will it make in the existing situation? How will it affect the relation of our own communion to the rest of the Christian Church? It has already called forth remarkable response from some of the wisest leaders of other communions, but we must not expect to see its results immediately. It will take time for it to sink into the consciousness of Christians generally.

It was Dr. William R. Huntington who first suggested the Lambeth Quadrilateral, which prepared the way for this far greater Declaration.

When that pronouncement was under the fire of criticism which all serious proposals for Reunion must be prepared to undergo, Dr. Huntington wrote that it could be better judged after having been honestly lived up to in the house of its friends; and, he added, "fifty years will be a short time for the test". Only about twenty years have passed since those words were written, and the value of the Quadrilateral has abundantly been proved. Movements growing out of it and based upon it are at this moment in progress in almost every part of the world.

The Quadrilateral served its great purpose, but this Declaration creates a new situation. It does what was in the mind of Dr. Huntington and Dr. Muhlenburg and Bishop Hobart, and all who have prayed and striven in this great cause. It brings the matter before the Christian world in the true spirit, and from the true point of approach. It gives to our communion a leadership in the movement for Unity which our fellow Christians of other names will rejoice for us to exercise, a leadership which desires not its own but only that which is Christ's, a leadership not in desire to impose terms on others, but in desire to sacrifice whatever may be sacrificed for the sake of the fellowship of all in the one Body, a leadership in faithful maintenance not of anything which is ours but only of that which is God's and is therefore necessary for the full life of the United Church.

Our leaders and Fathers in God, those who have the right to speak for the Anglican Communion, have dared to take this position. Their action lays on all of us a new and solemn responsibility. It is for the Church now to follow where the bishops have led. The bishops have shown us the place to which we are to go and the way by which it is to be reached. They have set before us the true conception and ideal of the United Church. They have declared what is our present relation to other Christians. It is for us now to move forward in the path which is pointed out to us.

The bishops call on us first of all to recognize our present fellowship with all other Christians. They lay down the only foundation for Unity, and point out the only possible path of approach to it. They "acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the Name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body."

This Declaration looks up to Unity as it exists in God. It does not call on us to create Unity. This is where we have so often made our mistake and gone astray. We have talked as though the Church were a thing which we were to make, or as though we were in the Church and our fellow Christians were outside it. This Appeal recognizes that Unity now exists. It declares that all who are in Christ are one in the Church which is His Body. The task for us, and for others, is not to create Unity, but to cease obscuring and obstructing it, to realize it and give it visible expression, that Christ may be mani-

fested and men may believe in Him. And so this Appeal to all Christian people is made not to those who are strangers or aliens but to those who are already our brethren in the one Church. This is a truly great step forward. And yet there is nothing new in it. Theoretically we have always recognized this. But it is a new thing to have it put forward solemnly and deliberately as the bishops have declared it. We can never again talk, or think, of other Christians as "outsiders". Our fellow Christians can never again suspect us of "unchurching" them. The bishops have made our position clear to all. We and our fellow Christians are all one in Christ. But from this follows the unnaturalness, the loss, the sin, of our separations and divisions.

As to the question of the Ministry, this Appeal speaks with a clearness and in a spirit which should commend it to the careful consideration of all Christians. It makes great gain by taking this question in the order which belongs to it. We have fallen into much difficulty through taking this important matter out of its right place and relation. The first and supreme fact is our fellowship in the Church. This fact clearly recognized, as it is here, we can then go on more intelligently, and far more hopefully, to consider the question of the Ministry.

The Declaration acknowledges whole-heartedly the spiritual reality and efficacy of the non-episcopal ministries. It declares the necessity for the United Church of a "ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body"; a statement with which all should agree.

It then offers the episcopate as "the one means of providing such a ministry". This statement that the episcopate is "the one means of providing such a ministry" for the whole United Church is one to which many leading non-conformists to-day fully assent.

And then follows what so pronounced a Catholic and so able a theologian as Father Herbert Kelly describes as "the unique grandeur" of this Declaration, the statement that, although we cannot repudiate our ministry any more than we ask others to repudiate theirs, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from the authorities of other communions "a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family life". This offer by the bishops has been interpreted by some as made only to the Roman Catholic and Eastern Churches. Such an interpretation however is quite incorrect. The offer is made especially to the non-episcopal communions and the language of the Declaration makes this clear. It is in fact based upon an offer made in almost identical words by the Bishop of Zanzibar to the representatives of the Protestant communions in East Africa. The chairman of the committee which drew up this Declaration, the Archbishop of York, has himself made the following comment on this offer:

"I was born, brought up, and baptized in the Presbyterian Church of Scotland. I was received into the Episcopal Church and am now an Archbishop. I should esteem it a privilege and an added consecration, and of course no repudiation of my orders, if our relations with the Presbyterian Church were such that I could now receive such ordination or commission from the Church of my fathers as would enable me to minister in the Presbyterian Church and to administer the Lord's Supper to its people; and I should feel that no Presbyterian minister would repudiate his ministry if he should receive ordination at my hands, and while still remaining a minister of the Presbyterian Church be able to administer the Lord's Supper in the Church of England."

One more matter before I close. How does this great Declaration by the bishops of the Anglican Communion bear upon that practical proposal for approach towards Unity now under consideration by our communion and known as the Concordat? I have seen some published statements which seemed to imply that the Concordat failed to receive support because the Lambeth Declaration does not mention it by name. Nothing however could be more unwarranted than such an inference.

Quite naturally and necessarily the Declaration does not mention the Concordat by name any more than it mentions the various other proposals of like character which are under consideration in different parts of the world. But the Lambeth Conference had before it in a small, carefully prepared volume all the recently proposed approaches towards Reunion, among them a Proposal by the Bishop of London for union with the Wesleyan Methodists, a Proposal by the Bishop of Zanzibar for union with the Protestant communions in East Africa, and our own proposed Concordat with the Congregationalists. These three Proposals

are the same in principle and are strikingly similar in their main provisions. Each of them provides that ministers after receiving episcopal ordination shall continue to minister in their own communions. Each is based on the very principles embodied in the Lambeth Declaration. And I think those of you who are familiar with both documents will feel that I do not overstate the case when I say that the Lambeth Declaration countenances and supports every principle of the Concordat, and in some important points goes further in the direction of concession than the Concordat does.

Compared with the Declaration of unity made by the bishops at Lambeth the Concordat is a rather conservative proposal. On the very lines laid down by this Declaration it is an experiment in the direction of Reunion, but a very carefully guarded one. And how shall we ever make any progress unless we are willing to make some experiments?

If the Bishop of London and the Bishop of Zanzibar are willing to recommend such an experiment, why should it throw any of us into panic?

As to the support which the Lambeth Declaration gives to the Concordat I will mention only a few specific points.

Both the Declaration and the Concordat hold that "the episcopate is the one means of providing" the commission for exercise of the ministry in the Universal Church.

The Concordat recognizes the spiritual reality and efficacy of the non-episcopal ministries. The Lambeth Declaration in emphatic terms takes the same position.

The Concordat declares that acceptance of episcopal ordination by those otherwise ordained involves no repudiation of their previous ministry. The Lambeth Declaration says the same thing in almost the same words.

The Concordat provides that ministers of other communions after receiving episcopal ordination may on certain stated conditions continue to minister in the communions to which they belong. The Lambeth Declaration is entirely in harmony with this provision. It contemplates the existence of different groups and communions in communion with each other within the one Church, and says that "Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service."

The Concordat proposes that while this approach towards Unity is in progress the people entering into the arrangement shall not be required to receive Confirmation before being admitted to the Holy Communion. This is the point which has been most seriously objected to in the Concordat. To make their position as to this point quite clear the bishops at Lambeth adopted the following resolution in connection with the Declaration on Unity: "The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme". It would be difficult to imagine any clearer reference to the Concordat, or any stronger support of it than this.

The Lambeth Declaration not only stands for the principle of supplemental ordination, which is the essence of the Concordat, it goes further. It proposes as we have seen, that bishops and clergy of the Anglican Communion, without repudiating their ministry, shall receive from the authorities of the non-episcopal communions "a form of commission or recognition which would commend our ministry to their congregations." This very important suggestion was not contained in the Concordat as presented to our last General Convention.

In two other provisions the action taken at Lambeth goes further than the Concordat. It provides that in certain cases where a scheme of reunion is being carried out, but has not yet been brought to completion, ministers not episcopally ordained shall be allowed to preach and conduct services in our churches, but not to celebrate the Holy Communion, and also that during this transition period they shall be recognized as "of equal status in all synods and councils of the United Church" with those episcopally ordained. The Concordat contains no corresponding provisions.

One who is honored and beloved by all of us, and to whose words I personally always listen with the deepest respect, the Bishop of Vermont, has stated recently that there is a marked difference between the Lambeth Declaration on Reunion and the Concordat because the Concordat deals "with individual ministers who might seek ordination by an individual bishop while retaining their position in the body (Presbyterian, Congregational, Methodist, or other) to which they already belonged," whereas "the Lambeth

plan contemplates the action not of individuals but of religious bodies". This is, however, a misapprehension as to the nature of the Concordat, and one which has been strangely prevalent. The utmost care was taken by its framers to provide that the Concordat should not deal only with individual ministers who might seek ordination by an individual bishop, and two facts will, I think, show that this was accomplished.

1. The Concordat specifically requires that a minister applying for episcopal ordination shall do so with the consent of the ecclesiastical authorities of the communion to which he belongs. Without this formal consent of the authorities of his own communion, and their participation in the matter, the minister applying may not be ordained.

2. The Commission which is acting in this matter on behalf of the Congregationalists was officially appointed by the National Council of Congregational Churches just as our own Commission which is acting in this matter was appointed by our General Convention. It is evident therefore that the Concordat does not deal only with individual ministers.

The Concordat is now under consideration by the two Commissions appointed respectively by our own Church and the Congregational Church to continue the conferences in regard to it.

What will be its final form as a result of these conferences no one can now say. Whether it will be approved and accepted by the governing bodies of the two communions primarily moving in regard to it remains to be seen. But in any case its principles have received the all but unanimous support of the bishops assembled at Lambeth, very many of our American bishops among the number.

Particular efforts and proposals may succeed or fail. But if undertaken in the right spirit they all serve their purpose. And the movement towards Reunion is taking place. More than ever before, Christians have the vision of it before them. And the vision will be realized. It will be realized because it is from Christ Himself.

Fathers and brethren, let us do all that is in our power to hasten its coming. Let us pray that no act or word of ours may hinder or delay it even for an hour.

Let us thank God and take courage for the noble and worthy message sent forth by the bishops gathered in conference at Lambeth, the historic center of the Anglican Communion which is identified so sacredly and from its very beginnings with the whole life and history and development of the English-speaking peoples and their great mission in the Church and in the world.

Revealed by Fire

Sermon at the Consecration of the Rev. Herbert Henry Heywood Fox to be Suffragan Bishop of Montana, delivered in St. John's Church, Detroit, Mich., on November 10th.

By the Rt. Rev. William Frederic Faber, D.D.,
Bishop of Montana

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."—I Corinthians 3:11-13.

OTHER foundation can no man lay than Jesus Christ. And yet have men attempted to do so, and still attempt it: foundations of their fancied self-interest, of their own self-sufficiency, of their will to power; false foundations for their individual lives, false foundations for their institutions, for their social and political and economic structures. The attempt is folly; and the inevitable end, disaster. The storm is bound to come, sooner or later, and will beat upon that house, and it will fall. Whether it is personal character one thinks of, or civilization, or class or community or national welfare, business or politics, or what you will: under it for secure foundation must be the rock of truth and right and altruism, and not the mud of shifting opinion, unruly passion, petty selfishness. The thing is too plain to waste words upon. Going to pieces before our eyes, tumbling in heaps all about us, are these buildings on false foundations. The sorriest spectacle of all is when professed Christian men and so-called Christian nations make the absurd experiment of building their projects on these "other" foundations, under the delusion that business or industry or diplomacy is not subject to the fundamental moral law of gravity. The thing they erect is out of plumb from the start, and bound to come to grief; when it falls there will be casualties. The world to-day is suffering from these casualties, the innocent people, alas! with the guilty fools.

But St. Paul assumes the true and only Foundation, and passes on to what he would now particularly stress: "Let every man take heed how he buildeth thereupon." For "the fire shall try every man's work, of what sort it is."

The "builder" St. Paul has in mind now is, I take it, the Christian minister. His "work" is the building up of the Church. The warning is to all who are officially called to propagate religion. What sort of work, he asks us, are we making of the Spiritual Temple? What of the Church as you see it, to-day, as an institution? What is it, in the life of this human world, after many days and years of your work on it? Is the Church God's Church? Then is God first and foremost and uppermost in her concern, to be loved and served and worshipped?

Is the Church Christ's Church? Then is Christ's work of healing the hurts of humanity and saving the soul of humanity carried on by her, with sympathy, and unflagging diligence, never counting the cost?

Is the Church the habitation of the Spirit? Then is she holy? Is that Spirit of Truth and Love and Peace ruling within

her and radiating from her? Is the Church the teacher of truth? Teaching what, then? And what is her contribution to the sanity and wisdom and guidance and light and freedom of men? Is the Church a witness? What then does her existence make evident, what does her character, speaking louder than words, say to-day, in a world such as this? Is the Church an army? What then is the Church fighting, and with what weapons, and wherein is humanity delivered by her victories?

And so he might go on, asking us what sort of Church have we by now succeeded in building up, after these many centuries; and, what is more to the point, what sort of work are we ourselves, here and now, putting into it?

We are not forgetting that his own results often grieved him. The Church, where he was engaged in building it, was in the midst of the atmosphere of paganism, and it was small wonder it was disfigured by many a blemish. In our day the nominal adherents of religion are numbered by the millions. As to the Church where you know it and have to do with it—the Church where I know it and have to do with it—what answer can we make to such questions as I have fancied him putting to us?

And my brethren, these are the real questions we must answer, and answer honestly. On not a single count, no, not one, is the existing Church what it ought to be. I am not speaking of perfection; I am speaking simply of conformity to type. It is clear to the understanding of the plainest Christian man what the Church is for, and what it is intended to be; that it actually is not that; that it is somebody's business to try to make it that, at least somewhat more, day by day; naturally, the man's whose profession is "the Church". Many are the voices beginning to tell us so. They are not our enemies because they tell us the truth.

There are enemies—and that brings us to "the fire", which St. Paul says shall "try every man's work, of what sort it is". No doubt, he himself had in mind the fiery judgment at the Second Coming of the Lord. The principle is the same. It is that we must be ready for that severer test, for the extreme test, for that possibility of facing any day a deadly assault upon the fabric of our occupations and affections which, so long as things go on quietly, in routine fashion, we are always in our thought postponing, if not forgetting. "Be prepared for the cataclysm." The cry may strike us as in bad taste; "we do not propose to give way to panic." So at the very middle of the year 1914 we were saying there would never be another war between the great nations of the world.

Whether the Christian Church may expect actual, literal persecution in the twentieth century is to-day a foolish thing to ask, when you see before your eyes what has happened in Russia to bishops and priests, and congregations assembled in church. I

have no mind to go into the case of the Russian Church; it will suffice to say that there was a long development of hostility before the horrible atrocities were perpetrated.

The Church you and I know here is encountering even to-day the fire of increasingly merciless criticism. The failings of the Church are held up to scorn; they are dilated upon in hate, not in sorrow. Many a son of the Church is turning against her, seemingly more bitter than had he been suckled in paganism. There are symptoms enough of a growing malignant hostility.

The Apostle plainly avers that one may be building upon even the true foundation that which will not endure the fire. One may be putting into the fabric that which never belonged there. "Wood, hay, stubble", he makes his figure sufficiently grotesque, but it is not more grotesque than the incongruous things incorporated in the Church; the utterly inconsistent lives of so many of her members; the bigotry, the flippancy, the disloyalty, the class pride and race antagonisms, the hard-heartedness, the stinginess, the crooked business practices, the shady political deals, the frivolities, the indecencies—but why go on? Are not members of the Church to be found who are justly chargeable with these offences? Men and women who may be trying to serve God, but who are certainly serving Mammon? Is it not precisely against such—against the Church because including such—that the flames of the fire of a hostile criticism are licking?

I am not so foolish as to suggest that we ought, Puritan-wise, to try to purge the Church of all those whom our judgment (the judgment of a board of elders, or the parish priest, or even the bishop) would pronounce unworthy members. I am not so presumptuous as to advise the rooting out of tares, making myself a judge of what are tares and what is wheat. I am simply going to say that somehow—*somehow*—the presence of a genuine Church spirit, a genuine religious atmosphere, should make itself felt, so that, as in a friendly climate, the better instincts and better purposes of poor fallible human beings beset by temptations might have a chance to grow. Even Christ had one Judas among the Twelve, and the other eleven were far from perfect. But certainly their calling and fellowship made distinctly for their growing in grace and in the knowledge of their Lord Jesus Christ.

And I will make bold further to say that the very liberty which we rightly prize in our own Church is attended by a danger. We leave so much to the individual's "own conscience", when oftentimes his "conscience" is not his strong point. And we admit to Confirmation so many of whom afterward we must fear that the act on their part signified very little in the way of religious purpose. What they need is Conversion. Not some emotional experience, hysterical but not ethical, but an humble, honest, sincere turning to God. And more. They need such instruction and such training as will make their faith and their worship intelligent and real. And yet more. They should be given a vision of the reality of fellowship, of the bond between brotherhood in the Household.

I am pleading for the oldest thing in the world: Religion. I feel that one of the greatest dangers to-day—and one to which we seem singularly blind—is that we may come to think that in "drives" for more members and "drives" for more money we are to set forward the cause of Religion. At the time of the Inter-church campaign a "radical" newspaper made pungent comment on the utterances of some of its leaders who were presenting organized religion as the best safeguard of vested interests. The vulgar worldliness of such a plea was an opportunity too inviting to be missed. It is strange that the promoters of the cause should not have recalled St. Paul's own words about "men of corrupt minds supposing godliness to be a way of gain". Once more I say, not a bigger Church, or a richer Church, but a better Church, is the crying need of the time. Not "wood, hay, and stubble" in still increasing volume, to make the institution bulk larger; but more "gold, silver, precious stones" of intelligent, through-and-through loyalty—of power, of love, and of a sound mind.

Can I speak of "building the Church" and not stress the duty of building, at least striving to build, Christian Unity? Yes; for the moment, I can. Not that I am indifferent to "our unhappy divisions". Not that I am unaware how, in a world such as is left us after the war, these divisions increase immeasurably the difficulty of restoring peace and goodwill among men. But the good cause of unity, in my opinion, will more speedily be won by our devoting ourselves with singleness of heart to building up the religious life, the individual and the corporate, each in his own communion, in increasing loyalty to our common Lord; then shall we pray with true hearts, "Grace be with all them that love our Lord Jesus Christ in sincerity." Far better, this, in my judgment, than ambitious plans to realize "bigness" by "drives" or by schemes of diplomacy. Only when the spiritual tide has so

risen, with our separated brethren as well as with ourselves, that we realize our Church is not *for ourselves* but *for Christ and for the world*, and the logic of that great truth bears us inevitably to that conclusion, will outward Christian Unity be worth while.

In the consecration of a bishop, "Institutional Christianity" would seem to come to its climax. British ultra-Protestantism three centuries ago expressed its repudiation of the office and its prerogatives by stigmatizing it as "prelacy". "Prelacy" was what New England long refused to admit to its shores.

Much water has gone under the bridge since then. In this new land the bishop has long ceased to be a prelate. There has come to him more and more the opportunity to be a missionary pioneer and leader, a builder laying foundations, and a fellow builder with his brethren, helping to lay up walls. There is nothing he may not do which a priest or deacon may do, even to sweeping the church and ringing the bell. The Prayer Book still preserves for him that sweet form of address, "Father-in-God". Certain acts and certain functions are his alone, and the term "authority" may be applied to them by those who like it; the simple truth is that in the distribution of tasks those fall to him to perform.

One thing, as I see it, is very certainly his care; that is, the spiritual health of the whole family of which he is "Father-in-God". The care of many temporalities is forced upon him, unhappily. But this one thing he cannot without guilt evade: "the care of all the churches". Not that official care which sees to it that all their assessments are paid; but that personal care which is concerned with the spiritual tone of his whole diocese. He is not the immediate pastor of any congregation; yet he is none the less pastor of all.

That he may be freer to fulfil all that this implies is one of the things most urgently needed. And that all the clergy may be freer to pursue the spiritual and the intellectual occupations of their office worthily is quite as important. The Church is being built up, in too many places, in cheap ways: money constantly pursued by all manner of devices, often questionable; people hastily gathered before the Bishop's visitation, to make a big class for confirmation; a great show of "Church work", and imposing statistics for the annual report. "Wood, hay, stubble"! And who of us all is quite free from any share in the blame? It is high time we set our face against all this sort of religion. We are not building up the Church by these showy, worldly methods of "hustle", and "bigness". We are not making it strong and beautiful. We are not even making it attractive to those we ought to care most to win. Above all, we are not making it ready to meet the supreme and crucial tests.

A bishop may say these things, for no one knows quite so well as he, staying on while rectors come and go; he may say them to the clergy and the people—and then let him say them again to himself. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."

Brother beloved: It is nearly twenty-seven years since first we met; our hearts and minds set upon the sacred ministry of this Church: and a personal friendship then began which I have never ceased to count among the choice blessings of my life. Four years we labored together, later on, in happy service in a field unique in opportunity—I might say idyllic in conditions—building the "little churches" whose every stone was a joy; building "The Fellowship" with the help of men and women whose hearts God had touched.

Then I came here, to this venerable parish with its noble history, its cherished traditions, its tremendous responsibility in presence of which I felt as a little child; and you, a few months later, to be my neighbor, to a work more trying, with burdens heavier, with hopes perforce in God alone, for of material assets and of human promise there was very little. For those nine years you had at the close more to show than I; and during that time often was I heartened by your faith and gladdened by its steadily increasing fruitage.

It was not upon any suggestion from me that you were called to follow me here; for I refrained from all attempts to influence the choice of my successor. It was a joy to me when you were chosen and consented to come; what the loyal support would be which this loyal parish would give you, and the devoted love, no one knew better than I who had been so blest for nine happy years; and what the souls committed to your charge would receive from you as the years came and went, I also knew.

When the diocese of Montana came to the point of seeking one to help me, I again scrupulously refrained from making any suggestion, even when asked, as I repeatedly was. The choice of our convention fell upon you. The Church by her votes has confirmed the choice. And to-day, upon the sixth anniversary of my

own consecration, we are gathered here, where everything about us speaks of the faithful loving kindness of Him who called us to His Ministry; where you and I have stood often with an anxious and heavy heart and have also drunk in that peace of God which passeth all understanding;—here we are gathered to set you apart to a work in all outward circumstance so different from that which you now must leave. But, though the vast stretches of the plains and the mountains are so unlike the great city crowded within its few square miles; though instead of the throngs you will find before you only a small company here and a mere handful there; though instead of the splendid church with every equipment for majestic worship you will hold your services often in some school house or borrowed meeting place; and you would be less than human if you did not at times long for a Sunday again in glorious old St. John's:—yet, it is the same Church, and it will be a part of the same campaign of the same Church, and above all, the same Lord out there as here, who said, "Where two or three are gathered together in My Name, there am I in the midst." And

very dear to you will become the "two or three" in each of the scores of places, and very dear the brethren, whom you will esteem in love for their work's sake.

You are going into a field where you will be laying foundations; and no one who knows you will question your laying always the one and only true Foundation. With small beginnings, it will be yours to build up in the years before you, if God grant it, a diocese in Eastern Montana. It is for that we have called you, and as much as may lie in us, we are pledged to support you. Build it in faith and prayer, with wisdom and courage and skill, as you have builded before: build "gold, silver, and precious stones" into an edifice worthy to be offered to the Great King, one prepared for the testing, when it must be "revealed by fire". To the great State yet in its infancy eager for material development, contribute that which more than all else will make it strong and happy; and may you have great joy in your service and abundant reward.

TO A MENDICANT

This beggar in rags is a saint of the Lord;
What matter to him the sharp stones in the road
As he travels toward heaven with lessening load?
Ah, the weight of his sins is diminishing fast:
When the River, the River of Jordan is past,
He will sing with the chorus of angels at last:
Gloria Dei!

We pity him now as we watch him go by,
And we say, "It is better to sin and to die,
For the Master still loves when we only half try."
But his eyes are transfixed by the blaze of the Goal,
He will suffer far rather than pay sin its toll,
He is poor in his purse, but how rich is his soul!
Gloria Dei!

"But a worm, I!" he cries, as he marches along,
Fighting power of darkness, a black ugly throng,
"But a worm!"—yet his life is a triumphant song!
Pain, the devil, and death bow before his torn feet
As he strides onward, upward, his Master to meet
Where they burn up the tares, where they bind
up the wheat!
Gloria Dei!

What is man that the Maker of worlds beyond sight
Should care if man chooses the darkness or light,
Or looses or wins in the struggle for right?
Man is only a speck on this satellite earth,
Still no tape-line can measure his spiritual girth,
For the souls of the saints have an infinite worth!
Gloria Dei!

JOHN H. YATES.

ASSISTANT BISHOP FOR BRITISH HONDURAS

BISHOP DUNN of British Honduras is to have an Assistant Bishop. The members of the Synod of the West Indies have confirmed the appointment of Archdeacon Vibert Jackson, who became Archdeacon of Central America a year ago last August. The Bishop-designate is an Oxford man who after his ordination served for two years in India. Most of his ministry has been spent in Newcastle-on-Tyne, and recently as rector of St. Michael and St. George, Fulwell, Tedington, London.

IN TRUE WORSHIP, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—*Rev. Henry Loundes Drew.*

LORDS AND LADIES IN WAITING

BY THE REV. ALFRED W. BELL

IT is within the power of most people to plan out, and carry out to the full, their course in life, but there is a class of men and women who, while they have the same power, find their life's work already mapped out for them. These are they who find that their duty lies in waiting on a father, mother, brother, or sister, and to spend their lives in this noble service. It is of this class of men and women I write, and for a title call them "lords and ladies in waiting".

They are to be found in every part of the globe, and among high and low, rich and poor. Their worth is seen by far-seeing men and women, who, on bended knees, make great offers to them, and implore them to accept; but with tears in their eyes, and with thankfulness in their hearts, they say to the kind offerers: "We must remain at our post of duty." If the whole world were offered to them they would not change their place, nor their name, while there was one to wait on. Even when father, mother, brother, or sister plead with them to give up waiting on them, and accept an offer of some other place, they will say: "Entreat us not to leave thee; for where thou goest, we will go, and where thou lodgest, we will lodge." They see visions and dream beautiful dreams of what they should like to be and do, and, when they awake out of sleep, will tell their dream to intimate friends in the words:

"We slept, and dreamt our life was beauty,
But awoke to find that it was duty."

Love, devotion, and self-sacrifice lie beneath the surface of their lives, and, through all the changing scenes of life, they remain steadfast and unchangeable.

As each day dawns, these "lords and ladies" are found "in waiting" at their place. The years come and go, and they get older in years and service, but count not the number of their years, nor the years of service, because their hearts, heads, and hands are set upon the work to which they are called. It may seem foolish to spend so many years "in waiting" when some of them could be spent "in resting", but they cannot rest while loved ones at home need their presence and help. They have made a solemn vow before God and in their own hearts that they would from that day forward wait on father, mother, brother, or sister, for better or worse, for richer or poorer, in sickness or in health, till death them do part. Like other great men and women, the good they have done will live after them, and will be a memorial to them.

Whenever we come across these noble lords and ladies in waiting, we are encouraged to do our duty in that state of life to which we are called, and we are inspired to say to one another:

"Let us then be up and doing,
With a heart for any fate:
Still achieving, still pursuing,
Learn to labor and to wait."

THE BEST WAY to make sure of to-morrow's strength, is to put our whole strength into the task of to-day.—*H. R. Hauceis.*



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

PRIESTS WANTED IN THE PHILIPPINES

To the Editor of *The Living Church*:

THE missionary district of the Philippine Islands is suffering from a serious shortage of the long period that elapsed between the resignation of Bishop Brent and the arrival of his successor. There are many needs that are most urgent at the present time, but the greatest need of all is for more men and women to do the work. There is a really great opportunity before us here, a much greater one than the American Church has shown evidence of realizing, and already so much time has elapsed that a good many opportunities have been lost. We ought to stem the tide now and to make such a vigorous attack, resulting in such noticeable progress, that every one will realize that our effort is an earnest one.

Will you be so kind as to give me space in your correspondence columns for this first appeal to the Church? I want immediately to send two priests to Sagada. Both Father Staunton and Father Frost are due to go on furlough next spring, but the former has arranged to postpone his furlough until the latter's return at the end of 1921. To try to carry on such work as is being done in Sagada with two priests is ludicrous, and the extension of the work that should be made now, if we are to justify ourselves for the efficient center we have established, into both neighboring and distant *barrios*, is quite out of the question. To try to keep the work going with one priest is simply disastrous. We need two young men immediately who can study the language and the people, and render such incidental assistance as they are able, during Father Frost's absence, and make some advance beyond this after Father Frost has returned and Father Staunton gone, and then on the latter's return go out towards the North and open up new work where our present Christians can be more carefully nurtured and others brought into touch with Christ. Application should be made through the Department of Missions, and full particulars can be obtained by addressing the Executive Secretary, Dr. John W. Wood, 281 Fourth avenue, New York.

Thanking you in advance for the courtesy of your columns,
Manila, October 2nd. GOUVERNEUR FRANK MOSHER,
Bishop of the Philippine Islands.

INVESTMENT OF CHURCH FUNDS

To the Editor of *The Living Church*:

I SHOULD like just to add a word of agreement and appreciation to the Rev. Mr. Walters' letter on Investment of Church Funds. Since reading a tract several years ago I have been inclined to disparage endowment funds, but this letter puts it so clearly: "Does not the Church believe in her own business?"

Would not the "Forward Movement" be accomplished if it were possible at once to free all endowment and interest bearing funds and devote them to expansion? If we do not expect work to be within a reasonable time self-supporting I believe we do not undertake it—except work like hospitals and orphanages. Does not the present demand for endowments seem like trying to beggar this generation for the sake of pauperizing posterity? And will posterity be interested in an endowed religion? One which does not need any healthy effort for its support?

If this were God's way, how easily He could have endowed His Church for all generations. But is not His direction rather "Be not anxious for the morrow, for the morrow will take thought for the things of itself"? If only we could have all these endowment funds—principal and all—just to build up the Church, to feed the starving, to heal the sick!

But at least we can stop collecting them and let the Church be self-supporting now and in future.

Also I want to ask if we can't have reports on Nation-wide Campaign on the financial side differentiate between what is given and what is merely promised?

As I have been a rector's wife, I know the wide difference between "subscribed" and "contributed" and that some pledges are not worth the paper written on. So the statement "the amount given and subscribed was \$X,000" is misleading. The idea is: "Get a man to subscribe money by the duplex envelope

system and he will come to see what you are doing with his money!" Not necessarily, friends. Maybe he will not either come or send his money. Would it not be infinitely better to try to get the man to church, to convert him? Then he'll give without being asked to—which is the only way some of us like to give.

Sincerely,

Hoboken, N. J., November 14th. MARY M. ERHARD.

[We must remind our correspondent that the Nation-wide pledges are for weekly offerings, extending over a three-year period, and not for lump sums. Consequently the pledge alone is in evidence until, after many months, it becomes possible to learn how fully the pledges are paid.—EDITOR L. C.]

"WHO'S A-DOIN' OF IT?"

To the Editor of *The Living Church*:

A SENT the sheet recently circulated in parish churches here, the *Church of England* sheet seems to be given. "What's the work and who's a doin' of it?" came from an humble P. E. Christian. Large sums are being raised and sundry bishops sent to foreign lands, while the hordes of men who become a menace to all that is worth while in America are here at our door. The parish clergy do not reach them, the local bishops seem to feel no responsibility for them, certainly much less than they show for the same in foreign countries.

Rome has broken down and lacks moral fibre. Her politics forbade her standing for anything during the war. She tried, by doing a sort of Red Cross feeding and letter-writing stunt by the Knights of Columbus, to show an interest, but so did everyone else. As a Church making universal claims she was silent and inoperative. Now we have the spectacle of the Irish Church in America helping to foment murder and sedition and crimes of violence against people who have not only tolerated them but removed all disabilities and hardships which the Irish Papists had brought upon themselves in times past.

If Christianity is on trial at this time, and many think it is, there is little question of what's the work. That seems cut out so plainly that none can miss it, but to Who's a-doin' of it—the answer must be, Not Rome; she is playing politics. The sects up to their lights are doing more. The P. E. Church has the skeleton to clothe. She covers the land and has missionaries abroad to direct emigrants; but the parish organizations do not cover the ground here as they should. If instead of asking "Who's a-doin' of it?" and asking for more and more money, every city parish would create and instruct a mission circle to gather in all new or unattached residents in its bounds, not necessarily asking them to assist in morning prayer, among an overly dressed congregation who have arrived at a state of worldly comfort, the "Who's a-doin' of it" would be brought home to every member. Immigrants would write home: "Here in this town is a band of real Americans who will take you by the hand, show you the ropes, find you a place that's decent and a job. You won't have to stop with some foreign colony till you get acquainted, and they will find schools to teach your children and evening classes such as you never heard of at home. Come on, this town is real America and it's going to boom. Do not remain in New York and Chicago, which are just foreign cities in America."

Is that work worth while to American Churchmen? If so, who's a-doin' of it?

W. C. HALL.

[If Mr. Hall will look in the second and third numbers of the *Church at Work*, he will find a great deal concerning "what's the work" and also "who's a-doin' of it."—EDITOR L. C.]

"THREE BISHOPS"

To the Editor of *The Living Church*:

THE reviewer of the article on "three Bishops", in your issue of November 1920, is not correct in thinking that "Bishop Moorhouse had the distinction of being the first colonial bishop to be translated to the bishopric of an English diocese".

Bishop Moorhouse was translated in 1886. Nineteen years previously, to-wit, in 1867, Bishop George Augustus Selwyn, under tremendous pressure, and against his dearest wishes,

consented to be translated from the Primacy of New Zealand into the English see of Lichfield. An exceptionally strong man was needed to deal with a perplexing phase of life in the "Black Country and Potteries" of Staffordshire, and Bishop Selwyn's remarkable success amongst the Maoris, and amongst the natives of the Solomon Islands, induced Mr. Gladstone to urge his life-long friend to accept the vacant see of Lichfield. But Selwyn's heart was elsewhere, and he resolutely declined the offer, until, at last, he yielded to the persuasions of Queen Victoria, in Windsor Castle, and only then under a sense of duty. A few years previously the vacant metropolitan see of Sydney was kept open for him for two years, but he finally declined it, not, as he said, "Because he loved Sydney less, but because he loved New Zealand more". This love would have made him reject Lichfield also, had he possessed less of that "unswerving obedi-ence" which his several biographers extol, and which he himself illustrated when he told the men of the university of Cambridge: "Twenty-five years ago I was ordered to New Zealand and I went, and now I am ordered to Lichfield and I am going".

Beyond question the first translation of a colonial bishop to an English diocese was regrettable, inasmuch as it removed from the Southern hemisphere the Xavier of his generation.

HENRY MURRAY CALVERT.

Brooklyn, N. Y., November 18th.

"PONTIFFS"

To the Editor of The Living Church:

IN your issue of the 30th of October I noticed an account of a "pontifical high mass" alleged to have been celebrated by an Anglican bishop.

I have never been able to discover any such service either in your or our Book of Common Prayer.

The Bishop of Rome calls himself, and is called, *Pontifex Maximus*, but what pontiffs have to do with the Christian religion I have never discovered. The *Pontifex Maximus* was originally the chief priest of the heathen religion of ancient Rome, and if the Roman bishop wishes to identify himself with the pagan religion of ancient Rome it can't be helped; but why should Anglican Churchmen pretend that our bishops have any connection with paganism, or that the Holy Communion where administered by them is accompanied by pagan rites?

Toronto, November 8th.

GEO. S. HOLMESTED.

[Our observation is that the term *pontiff* to designate a bishop is by no means unusual in Anglican literature, and that "pontifical high mass" is no unusual expression, designating, as it does, a Eucharist celebrated by a bishop acting officially in that capacity. It is difficult to say that a bishop "bishops" or "episcopates" and correspondingly easy to say that he "pontificates". So also we have supposed that the term *Pontifex Maximus* was applied to the Pope to distinguish him from other pontiffs or bishops.—EDITOR L. C.]

ASKING DUPLICATION OF DESTROYED DATA

To the Editor of The Living Church:

A FIRE which completely destroyed our Service Club Hall Building on the night of November 10th consumed my office which was in the same building. In addition to losing considerable personal effects, all of the data, photos, etc., of the chaplains who served in the world war, which I had been gathering for the past twelve months for the purpose of compiling in book form, was lost.

Those interested, who had so generously aided me in my endeavor, will readily understand my inability further to prosecute the work without the duplicated assistance of those who responded to my original appeal.

Further attempt to preserve in book form the activities of the chaplains during the world war will be determined by the number of those indicating their willingness to aid me. Please let me hear from you. Aside from considerable financial loss in the enterprise I had spent most of my leisure hours for nearly twelve months working on the proposed book.

Ft. Thomas, Ky.

JAMES T. MOORE, Post Chaplain.

SUGGESTING "THE SPIRIT OF MISSIONS"

To the Editor of The Living Church:

AFTER reading the article by the Rev. Wythe Leigh Kinsolving in your issue of November 6th, I can't help but say if men would spend fifteen minutes per day with the *Spirit of Missions* magazine no such questions would need to be asked. No man is so busy but that he can find that amount of time for what he is at all interested in. Sincerely,

Springfield, Vt., November 6th. WM. L. WEYMOUTH.

THE WOMAN

Back from the world, storm-tossed and wrecked,
She crept her wounds to hide where few might see,
Seeking that peace she careless threw aside,
Who fled from Nazareth of Galilee.

Distaff in hand and spindle briskly twirled,
Beneath the ancient olive Mary sat,
And from the golden flax spun finest thread,
And while she spun she sang "Magnificat".

The Child with shining hair played at her feet.
He made a little mound of pebbles bright
And on it laid a spray of piercing thorns,
And then with ruddy flowers hid it quite.

And she who had returned to Nazareth
Passed veiled upon her way, with lagging feet,
But Mary called and bid her come and rest,
And took her hand and led her to the seat,

Where she unbound the heavy, shrouding veil,
And brought the stranger wine to drink and food,
And gently asked of her necessities,
As one who'd succor yet would not intrude.

The Little One arose and left His play,
And looked upon the piteous, sin-stained face,
And raised His little arms and leaned to her
That she might take Him up in her embrace.

He laid His hand upon her troubled heart,
His beauteous head upon her weary breast;
The past receded like an evil dream,
And all her ills were soothed to peace and rest.

But ere the wondrous Child turned to His play
She kissed the tiny Hand that set her free:
The Hand that later many multitudes should heal,
And on the Cross at last should nailed be.

KATE A. MAXWELL.

SUCCESS IN INDIAN MISSIONS

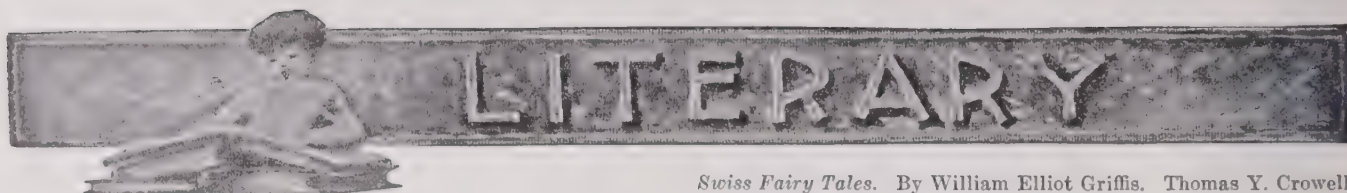
BY THE REV. D. A. SANFORD

THERE are twelve thousand baptized persons and more than five thousand communicants in our churches among Sioux Indians, in South Dakota, North Dakota, and Nebraska. There are thirty ordained Indian clergy among them, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Sixty years ago there was a mission among the Santee Sioux, then in Minnesota, but now removed to Nebraska. In 1870, just fifty years ago, the work was begun among the Yanktons. In 1875, work was begun among the Brule Sioux, now at Rosebud, South Dakota. Many Sioux Indians were then in a wild and uncivilized condition. A great change has been wrought. Missionary effort has been crowned with success. Churches are established. Indian people live in houses. Civilized dress and habits are in use. Farms are under cultivation. Out of a total population of about 25,000, one in every five is a communicant of the Church. Some are attached to other Christian bodies, but the larger numbers are with us.

Among the Oneidas in Wisconsin, a much smaller tribe, where we have 700 communicants, one in every four is a communicant of the Church. A good and successful work has been done among Chippewa Indians in the diocese of Duluth. Then also a dozen other tribes, some quite small in numbers, have been reached with success.

Candidates for the ministry are not lacking. Last September, five Sioux Indians were ordained as deacons by Bishop Burleson. These facts show how once heathen people can be won to the Gospel of Christ. And other heathen people in our own land, and in other lands, can be reached, if we put forth a like worthy effort.



FICTION

Sir Harry: A Love Story. By Archibald Marshall. New York: Dodd, Mead & Co. 1919. Pp. 375. Price \$1.75.

The obliging publishers inform us that "Mr. Marshall considers this the best novel he has written"; and beyond a doubt it is entirely characteristic of that temper which endears this novelist to the perfect Marshallian. "For the people who like this sort of thing, it is just the sort of thing they like." One reads Mr. Howells' comment with an appreciative smile: "Mr. Marshall is never dull, only tranquil". To call him the Trollope of our days is to flatter him outrageously; but he has a gift of smooth description, a slight sense of humor, and now and then a touch of extraordinary skill in painting details. Some of us like more action and better conversation; so we find Mr. Marshall soothing, almost soporific. Here is the background of a great English country-house, overshadowed by its master's *mésalliance*—he has done the unpardonable thing, married an actress! (One supposes that is rather frequently done, judging by the society notes of *The Sketch* and *Truth*.) The stern old grandmother shelters the son of that union so strictly that for sixteen years he never sleeps away from his enchanted castle. Then fate brings to him Viola, the altogether charming daughter of an artist—entirely outside the limits of the possible, according to the novelist's rather out-of-date social philosophy—and they rush into idyllic love, very well portrayed. The inevitable tragedy of the world war follows. One is cloyed with serious talk about rank, station, aristocracy, until even bolshevism seems not without palliation. But otherwise the story is harmless—nay, rather, beneficial, if it sets one blowing the dust off the Waverly Novels, or Fenimore Cooper, or buying Talbot Mundy's newest volume. P. I.

That Affair of St. Peter's. By Edna A. Brown. Boston: Lothrop, Lee & Shepard Co., 1920. 8vo, blue cloth, pp. 243. Price \$1.75.

Here is an unusual detective story, with an ecclesiastical background, and a "love-interest", all coming to the necessary happy ending. The communion silver disappears from the safe during "morning service"; everybody is suspected, from the junior warden, who tells the tale, to the organist. At last an unexpected solution is found, leaving the professional expert hopelessly stranded. A harmless and rather amusing book; but the endeavor to create a "Churchly" atmosphere is far from successful. As witness:

The Junior Warden "was a rather faithful attendant at services, and so felt justified in staying home one fine June Sunday". The "Early Communion service" was over by 10:15! St. Peter's is "a rectangle with a semi-circular apse". "A paten dish" was part of the missing silver, together with "a box for the consecrated wafers". One altar vase serves for the flowers. The church offices have been closed and locked all through the week, and the altar swathed in linen; while the communion silver is never needed except on Sunday. A lady of the Altar Society puts the wine in the chalice, and there are no cruets at all, though wafers are explicitly mentioned. One doubts whether within easy motoring distance of New York such a "dark-age" church can be found. But perhaps the author is more familiar with things secular than with things sacred.

P. I.

The Story of Opal: The Journal of an Understanding Heart. By Opal Whiteley. The Atlantic Monthly Press. Price \$2.00.

Out of the heart of a child, a lonely little creature bereft of parents, has come this strangest and most wonderful of diaries. Denied the affection which surrounds most children Opal sought the companionship of pets and the friendly things of field and forest, whom she named after characters in books. The tallest of all the trees is Charlemagne and "the one around where the little flowers talk most is William Wordsworth". Fanciful, wholly original, through it runs the scarlet thread of faith that after all the world is good and God loves His children. The book is also a study in an unusual psychology.

Wang, the Ninth. By B. L. Putnam Weale. Dodd, Mead & Co. Price \$1.75.

The story of a Chinese boy, Wang, who passes through some very thrilling adventures during the Boxer uprising. A vivid picture of Chinese peasant boyhood.

Swiss Fairy Tales. By William Elliot Griffis. Thomas Y. Crowell Co., New York.

Fairy lore of that wonderful land of waterfalls and snowy mountain crests is here retold in a way distinctly new. Dr. Griffis has the rare gift of story telling which makes the impossible seem real. The goblins and frost giants whom one meets in these pages are the most delightful fairy folk in the realm of fancy. A series of illustrations in color adds to the charm of a book through which blows the breath of the mountains. It is a delightful holiday book for an imaginative child.

Bobby and the Big Road. By Maud Lindsay. Lothrop, Lee & Shepard Co. Price \$1.50.

What a small boy of five years who lived in a little house beside a highway leading to town saw and did is charmingly told in this story for young children. Bobby made many friends. Some of them lived in nests and some of them in homes like his own, and they all add interest to the tale.

The Story of the English Towns: Peterborough. By K. E. and R. E. Roberts. Society for Promoting Christian Knowledge.

The authors have told the story of Peterborough from the dim days when it was just a hamlet, almost surrounded by a waste of waters and marsh, down to the present time. Interwoven with it is the story of the Cathedral, which is one of the loveliest in England. Not many people know that it is the resting place of the unhappy Queen Katharine, wife of Henry VIII.

"Pussyfoot" Johnson. By F. A. McKenzie. Fleming H. Revell Co.

This is an interesting account of one of the leaders in the most remarkable crusade of modern times, that against alcoholic liquors. It is the story of a hero who could face death with quiet courage as he enforced the law on the Indian reservations, and who won the admiration of England by the sportsmanlike way in which he took the loss of his eye.

Fifty-two Talks to Young Folk. By the Rev. James Learmount. London: H. R. Allenson, Ltd.

A series of brief addresses to young people, full of good advice and illustrated with lively anecdotes. The book will prove useful to Sunday school teachers and others who are called upon to talk to children.

Cooking Without Mother's Help. By Clara Ingram Judson. New York: The Nourse Co., Inc. Price \$1.25.

Small maidens who delight to putter about the kitchen will welcome this book with its simple, easy directions. The recipes given in the twelve chapters are practical and appetizing.

THERE HAS BEEN privately printed a little book by the Rev. Mother Eva Mary, of the Community of the Transfiguration, entitled *Spiritual Studies in the Book of Job*. The studies are chiefly devotional and have to do with such difficult questions as the problems of temptation and sin, the question of pain, and the mystery of death, all of which are carefully treated from the perspective of the book mentioned. Copies may be obtained from Bethany House, Glendale, Ohio. Price 80 cents.

Your Neighbor and You is a helpful Roman Catholic publication by the Rev. Edward F. Garesche, S.J., designed to help Roman Catholic men and women to rise to nobler and better ways of living, to make more of their lives for both their neighbors and themselves. In brief it is a manual for the laity for every-day use and will be found quite as helpful to those of our own communion as to those of the Roman Church. It is published by Benziger Brothers, of New York.

A NEW EDITION, the ninth, of Col. W. H. Turton's *The Truth of Christianity* has been published in England by Messrs. Wells Gardner, Darton & Co. We have heretofore commended earlier editions of this book very highly and are hoping that the publishers will make arrangement for supplying copies of the new edition in this country. We learn that the book has been translated into Japanese, Italian, Chinese, and Arabic. It has been of great service.

Church Kalendar



Nov. 28—First Sunday in Advent.
“ 30—Tuesday. S. Andrew.
Dec. 1—Wednesday.
“ 5—Second Sunday in Advent.
“ 12—Third Sunday in Advent.
“ 15, 17, 18. Ember Days.
“ 19—Fourth Sunday in Advent.
“ 21—Tuesday. S. Thomas.
“ 25—Saturday. Christmas Day.
“ 26—Sunday. S. Stephen.
“ 27—Monday. S. John Evangelist.
“ 28—Tuesday. Holy Innocents.
“ 31—Friday. New Year's Eve.

Personal Mention

THE REV. WILLIAM BRAYSHAW of Elkins, W. Va., has accepted a call to St. Matthew's Church, Darlington, South Carolina, and will begin his new duties on December 1st.

THE REV. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, Pa., has received a unanimous call to the rectorship of St. John's Church, Lancaster, Pa., and will take charge on or about the first of December.

THE REV. DR. PERCY T. FENN, who is leaving St. John's Church, Wichita, Kansas, after nearly sixteen years to accept a call to St. Mark's Church, Syracuse, New York, was given a reception by his parish on the night of November 17th, and was presented with a purse of \$600 as a mark of the love his people bear him. He was also presented with a leather vestment case, hand-made.

THE REV. ROBERT B. GALT has resigned the rectorship of Trinity Church, Chambersburg, Pa., and accepted a call to the diocese of Louisiana.

THE address of the Rev. H. J. JOHNSON of Bridgeport, Neb., is changed to Ogalalla, Neb.

THE REV. ROBERT B. KIMBER, formerly of New Brighton, S. I., N. Y., is now associate rector of St. Chrysostom's Church, Chicago, and should be addressed at 1424 North Dearborn street.

THE REV. R. L. LEWIS has entered upon his work as rector of St. Thomas', Windsor, Neb., and the two missions connected with it. Mr. Lewis comes from South Carolina.

ON November 7th the Rev. STEPHEN GARDNER was instituted rector of St. Peter's Church, Washington, N. C., by Bishop Darst.

THE REV. GEORGE T. GRUMAN, rector of All Saints' Church, Fulton, N. Y., whose resignation was recently announced, has reconsidered and will remain, at the request of vestry and congregation.

ALL communications for the secretary of the diocese of Sacramento should be addressed to the Rev. CLARENCE H. LAKE, rector since November 14th of St. Peter's Church, Red Bluff, California.

THE REV. ROY W. MASON has resigned charge of St. Peter's Church, Fort Atkinson, Wis., and accepted an appointment as curate at the Church of the Atonement, Chicago.

THE REV. THOMAS F. OPIE, of Wytheville, Va., has accepted the invitation of Bishop Darst to become rector of the churches in Red Springs and Maxton, N. C.

BISHOP OSBORNE is spending the winter in Southern California. Address for letters, General Delivery, San Diego.

THE REV. CHARLES GREGORY PROUT has resigned as rector of St. Paul's Church, Wadlington, N. Y., and will on December 1st become rector of Grace Church, Canton, N. Y.

THE REV. CLAUD READER is in temporary charge of St. Paul's Church, Marinette, Wis.

THE REV. W. A. RIMER has resigned the rectorship of St. Mary's Church, Napa, and accepted charge of St. Paul's Mission, Benicla, and Grace Mission, Suisun, Calif. He began his work November 14th.

THE REV. WM. C. SEITZ, formerly rector of the Church of the Holy Trinity, Bellefontaine, Ohio, has become rector of St. John's Church, Negaunee, Mich.

THE REV. ARTHUR W. SHAW, assistant at St. Anne's Church, Lowell, has accepted a call to become rector of St. Mark's Church, Dorchester, Mass., beginning with the Fourth Sunday in Advent. Mr. Shaw is a graduate of Yale University and the General Theological seminary in New York City. He also studied in Edinburgh and Berlin.

THE REV. EVERETT P. SMITH of St. Mary's Church, Newport, R. I., has accepted charge of Emmanuel Church, Geneva, Switzerland. His preliminary address will be care of the Union Bank, Geneva.

THE REV. EDWARD R. TODD, assistant at St. Mark's Church, Minneapolis, has accepted a call to St. Mark's Church, Lake City, Minnesota, and will enter upon his duties there January 1st, when all mail should be addressed, care of St. Mark's Rectory, Lake City, Minnesota.

THE REV. WILLIAM H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, conducted on St. Hilda's Day, November 17th, a day of devotion at Christ Church, New Haven.

THE REV. WILLIAM WAY, rector of Grace Church, Charleston, S. C., delivered the oration at the memorial service at the Charleston Navy Yard on November 14th.

THE REV. JOSEPH D. C. WILSON has resigned as rector of St. Paul's parish, Wilkesboro, N. C., to accept care of work at Cooleemee and adjacent points in the diocese of North Carolina. He will live at Cooleemee, and in addition have the care of congregations at Woodleaf; Christ Church, Rowan county; and Ascension Church, Davie county.

THE VEN. WM. H. WOLFE has been appointed Archdeacon of Milwaukee convocation in the diocese of Milwaukee and may be addressed at Kilbourn, Wisconsin.

DEGREES CONFERRED

COLUMBIA UNIVERSITY (New York).—The degree of doctor of Philosophy upon the Rev. SAMUEL HENRY PRICE, assistant rector at St. Stephen's Church, New York City.

TRINITY COLLEGE.—The degree of Doctor in Divinity upon the Rt. Rev. CHARLES HENRY BRENT, D.D., Bishop of Western New York, on November 17th.

ORDINATION

PRIEST

WYOMING.—At St. Mark's Church, Cheyenne, on November 14th, the Twenty-fourth Sunday after Trinity, the Rev. FREDERICK CARL WISSENBAACH was advanced to the priesthood by Bishop Thomas. He was presented by the Rev. Paul Boynton James. The Rev. Rowland F. Philbrook preached, and the Rev. Howard Rasmus Brinker said the Litany. The Very Rev. D. W. Thornberry was the epistoler and the Rev. George C. Rafter gospeler. Morning prayer was said by the Rev. Charles A. Bennett. During his diaconate Mr. Wissenbach has had charge of work in Rock River and Medicine Bow, but on the First Sunday in Advent will assume charge of the missions at Dixon, Savery, and Baggs, in the Little Snake River Valley.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morthouse Publishing Co., Milwaukee, Wis.]

A. & C. Black, Ltd. London, England.

A Primer of Socialism. By Kirkup & Pease.

Bibliotheca Sacra Company. Oberlin, Ohio.

The Problem of the Pentateuch. A new solution by Archaeological Methods. By Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Theology and Biblical Archaeology, Xenia Theological Seminary, University City, at St. Louis, Missouri. Price \$2.15 postpaid.

Henry Holt & Co. New York City.

Crime and Criminals. By Charles Bercher, M.D., F.R.C.P., F.R.C.S. Price \$2.50 net.

Holy Cross Press. West Park, N. Y.

The Infant King. The Mysteries of Christ-mas in Meditation. By Shirley C. Hughson, O.H.C.

P. J. Kenedy & Sons. New York City.

Evolution and Social Progress. By Joseph Husslein, S.J., Ph.D. \$1.75 net.

Longmans, Green & Co. New York City.

The Ship "Tyre". A Study in Commerce of the Bible. By Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. Price \$2.00 net.

The Macmillan Company. New York City.

American Political Ideas. By Charles Edward Merriam, Ph.D.

Democracy and Assimilation. By Julius Drachsler. Price \$3.00 net.

Great Leaders of Hebrew History. From Manasseh to John the Baptist. By Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University.

A Living Wage. By John A. Ryan, D.D., LL.D. Price \$2.00 net.

G. P. Putnam's Sons. New York City.

On the Art of Reading. By Sir Arthur Quiller-Couch, M.A. Fellow of Jesus College, King Edward VII, Professor of English Literature in the University of Cambridge. Price \$3.00 net.

A Study for the Times. An Inquiry into Thought and Motive. By W. Duncan McKim, M.D., Ph.D. Price \$2.50 net.

The Control of Parenthood. By Prof. J. Arthur Thomson, M.A., LL.D., Prof. Leonard Hill, M.D., F.R.S., The Very Rev. Dean Inge, V.V.O., D.D., Mr. Harold Cox (Editor Edinburgh Review), Dr. Mary Scharlieb, M.D., C.B.E., M.S., Sir Rider Haggard, K.B.E., Rev. Principal A. E. Garvie, M.A., D.D., Rev. F. B. Meyer, B.A., D.D., Rev. Marie Stopes, D.Sc., Ph.D., F.L.S. Introduction by The Bishop of Birmingham. Edited by James Marchant, LL.D., C.B.E., F.R.S., Ed. Secretary of the National Birth-Rate commission. Price \$2.50 net.

Charles Scribner's Sons. New York City.

The International Critical Commentary. A Critical and Exegetical Commentary on The Revelation of St. John. By R. H. Charles, D.Litt., D.D. (In two volumes). \$9.00 each.

The International Critical Commentary. A Critical and Exegetical Commentary on the Epistle to the Galatians. By Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago. Price \$4.50 net.

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

The Words of the Crucified. By W. J. L. Sheppard, M.A.

Prophets in Israel and Judah. By E. B. Trist (Mrs. Wm. C. Piercy).

PAPER COVERED BOOKS

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

The Children's Jesus. By E. B. Trist (Mrs. Wm. C. Piercy). With Colored Frontispiece and Fifteen Illustrations by Arthur A. Dixon.

The Southern Churchman Co. Richmond, Va.

The Gospel of Life. A practical interpretation of self-expressed power and purpose of the Son of God with reference to Health, Happiness, and Holiness. By Phillips Standis Gilman, Author of The Church and the Individual, etc. With an Introduction by the Right Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

PAMPHLETS

Church Missions House. New York City.

The Awaiting World. A United Thank Offering Pageant. By the Rev. Carroll Lund Bates.

How WONDERFULLY beautiful is the delineation of the characters of the three Patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God", Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God.—S. T. Coleridge.

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Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

BRECK.—Entered into rest on Sunday evening, October 17th, in the chapel of St. Helen's Hall, Portland, Oregon, the Rev. WILLIAM AUGUSTUS MUEHLENBERG BRECK, son of the late Rev. James Lloyd Breck.

"O all ye holy and humble men of heart, bless ye the Lord."

COLEMAN.—In London, England, the Rev. JOHN COLEMAN, late of the diocese of Connecticut. Funeral from St. Giles' Church, London, on April 19, 1920.

COTTERELL.—Mrs. EMMA L., at the age of 74 years, former resident of Milwaukee, at the home of her daughter, Mrs. Arthur Pinkerton, Evanston, Ill., on November 13th. Funeral services from Evanston, on November 16th. Burial at Forest Home, Milwaukee. She is survived by four daughters, Mrs. Arthur H. Pinkerton, Evanston, Ill.; Mrs. George B. Bowen and Carleton C. Virgil, both of Mason City, Iowa, and Mrs. Harry N. Wilson of Milwaukee.

COLES.—On October 27th, at her late residence in Philadelphia, in the eighty-sixth year of her age, MARY COLES. The funeral services were held at St. James' Church on October 29th.

MALLETTE.—EMALINE ANNE (Manney), wife of C. D. MALLETTE, warden of St. John's Church, Garden Grove, Iowa, entered into rest on November 10th, aged 65.

"They that turn many to righteousness shall shine as the stars for ever and ever."

MASSIE.—At Washington, D. C., on November 12th, FANNY A. MASSIE.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

PATERSON.—At her residence, Princeton, N. J., on Wednesday, November 3rd, FRANCES CONVERSE, widow of the Rev. Andrew Bell PATERSON, D.D., sometime rector of St. John's Church, Salem, N. J., Trinity Church, Princeton, N. J., and St. Paul's Church, St. Paul, Minn., and daughter of the late Walter W. Webb, formerly of Troy, N. Y. Funeral services at Trinity Church, Princeton, and interment in Princeton cemetery.

"Blessed are the dead who die in the Lord."

PAYZANT.—Entered into the larger life on November 18th, JOHN YOUNG PAYZANT, in his 84th year, after a short illness in Los Angeles, Calif. Formerly a prominent Churchman of the diocese of Nova Scotia, and a leading attorney of Halifax. His wife's death preceded his by fourteen months. Their eight children survive, the youngest son being rector of St. Paul's parish, East Cleveland, Ohio. Burial in Halifax, N. S.

VAN INGEN.—Entered into rest, at Rahway, N. J., on November 11th, after a long illness, ANNA M. VAN INGEN, beloved wife of the Rev. J. W. Van Ingen. The burial was in St. Stephen's cemetery, Millburn, N. J.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

WHITEHEAD.—At rest, on November 19th, after a long illness, MARY, eldest daughter of Bishop and Mrs. WHITEHEAD of Pittsburgh.

"Without spot before the throne of God."

MEMORIALS

JULIA LUDLOW YOUNG, A.B., M.A.

JULIA ELEKTRA LIVINGSTON LUDLOW YOUNG, scholar, archaeologist, teacher, and missionary, died of pneumonia at St. Luke's Hospital, Manila, Philippine Islands, Saturday, August 21, 1920. The interment took place at Sagada, on Monday, August 30th.

Mrs. Young was the oldest child of the late Thomas William and Harriet Frances Putnam (Carnochan) Ludlow, of Cottage Lawn, Yonkers-on-Hudson, New York. She was born at Athens, Greece, October 29, 1879, where her father, who was one of the founders and secretary of the American School of Classical Studies (later merged with the American Archaeological Institute), had been sent to establish the American branch of that Society. Realizing that she was intellectually gifted, he trained her mind to follow his chosen bent, and with characteristic patience he taught her, when a small child, the rudiments of Greek and Latin, thus paving the way to Archaeology and Art; he furnished her mind with love and knowledge of his beloved Greece and Italy. Bereft of his guidance and encouragement in 1894, she continued, nevertheless, the studies of which her scholarly father had laid the foundation.

About the year 1897, Mrs. Young graduated with honor from St. Gabriel's (now St. Mary's) School, Peekskill, New York. Shortly afterward she entered the field of teaching as instructor of Greek and Latin at St. Mary's School, New York City. Continuing her teaching, she went through Barnard College, graduating with the class of 1906 with the degree of A.B. During the following three years, Mrs. Young filled the position of Registrar of the National Cathedral School for Girls, at Washington, D. C., and was instructor of Greek and Latin at that institution, at the same time taking a private course at the Washington University; and in June 1909 attained the degree of Master of Arts. After this honor had been conferred upon her, Johns Hopkins University of Baltimore, Md., offered her a special fellowship to continue her particular branch of investigation, the first time such a distinction had been made to a woman by this institution. The offer was declined, and from 1910 to 1912, Mrs. Young taught in schools at Fontainebleau, France, and at Rome, Italy. Returning to the United States, she rejoined the staff of the National Cathedral School, from where she was selected as one of a group of five women who were sent in August 1913 to the Philippines at the request of Bishop Brent, to open a school for American girls at Manila.

The Rev. John A. Staunton, Jr., priest in charge of the Mission of St. Mary the Virgin, Sagada, and Mrs. Staunton, were life-long friends of Mrs. Young, and after a visit to the Mission in the Mountain Province she was so impressed with the work which they and their small band of followers are accomplishing in up-building and forming a people, that she asked for an appointment on the Board of Missions of the Protestant Episcopal Church, and had for the past five years filled the position of secretary to Father Staunton so ably that he called her his "right-hand man".

A letter recently received from Manila states: "She is a great loss to the Mission. It 'numbers no one more gifted than she, or 'more truly generous. She was always willing 'to spend and be spent in the service she 'chose, and she literally laid down her life for 'it, as truly as she lived for it. . . ." Another friend writes: "Her loyal, faithful service in the Philippines needs no elaborate 'tribute; she would have asked none. But 'she was a true missionary. May light perpetual shine upon her!"

Her accurate and profound knowledge, her trained mind and memory, made themselves felt. No work was too intricate or too difficult for her fervent spirit and bright intellect to cope with, no field too wide or too dense for her to throw light upon it. Detail and difficulties whetted her unwearied patience, and her achievement in the way of compiling and marshalling information was extraordinary.

She had mastered the difficult language of the Igorots; in fact, as she passed through a country, she seemed to absorb the flower of its language, literature, and art; and to put this knowledge apart, as it were, to be called out when needed. Thus she had eight languages at her command.

As though to complete the cycle of her homeward way, during her happy furlough, after five years of devoted service at the Mission of St. Mary the Virgin, she had skirted the globe. Landing at Vancouver, she went directly to St. Mary's Convent, Kemper Hall, Kenosha, Wisconsin, to report to the Mother Superior. At this time she was made an Associate of the Community, Western Province; then, proceeding eastward, she visited among

different members of her family and friends in Chicago, Utica, New York, Boston, Philadelphia, Newcastle, and Washington.

Sailing from New York, December 26, 1919, she visited Paris, remaining there three months. Leaving France for the Orient, by sea, she took in many places of interest on the way, and reached the distant Mountain Province the middle of May of the present year.

She was a devout Churchwoman, a member of the parish of St. Mary the Virgin, New York city, an alumna of St. Mary's Convent, and, as mentioned above, an Associate of the Community, Western Province. She was connected with numerous literary and archaeological societies.

Mrs. Young was a representative American, in that she was descended from Lewis Morris, the first Lord of the Manor of Morrisania, and was through her father the sixth generation in direct descent from Richard Morris, a younger brother of Lewis ("the Signer") who was one of the first judges of the Supreme Court of the Colony of New York and also the last judge of the Royal Court of Vice-Admiralty, New York; later, the second Chief Justice of the Supreme Court of the State of New York; while through her mother she bore the same relationship to Lewis Morris, one of the signers of the Declaration of Independence. Her maternal grandfather was the celebrated surgeon of his day, John Murray Carnochan, M.D. He in turn was a grandson of Captain Henry Putnam of Revolutionary fame. Through both parents the Morrisises, Gramams, Gouverneurs, Waltons, Murrays, and Putnams were represented. One could also trace from her Ludlow lineage the stern resolution and conservative bearing of the Lords of Stokesay Castle, Salop, and of Maiden Bradley, Wilts, England; Mrs. Young being a direct descendant of Gabriel Ludlow, who came to New York in 1694, he being the nephew of Lieutenant General Sir Edmund Ludlow, who during Cromwell's administration was Commander-in-Chief of the Forces in Ireland.

Before her remains were taken to her chosen resting-place, two requiem services were held at the Church of St. Luke, Manila; the first on Sunday, August 22nd, the day after her decease; the second, on Tuesday, the 24th, at dawn, immediately before the cortege started on the long journey to the Mountain Province. These services were attended by all her friends, even from distances beyond the city. A third mass was held at the Chapel of St. Mary the Virgin, Sagada, on Monday, August 30th, at the time of the interment, while simultaneously a requiem was held for her at the Chapel of the Convent of St. Mary, Kenosha, Wisconsin; on the same day and hour a fifth service was held in her memory at the Church of St. Mary the Virgin, New York, and another took place at the same church on Friday, September 17th. A seventh requiem mass was held in loving memory of her at the same hour in St. Mary's Chapel, Peekskill. Beside the Mother Superior and the Sisters, two school-girls of St. Mary's and an associate were in attendance.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

All Saints' Day, 1920. A. L. W.

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CLERICAL

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, the LIVING CHURCH, Milwaukee, Wis.

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QUIET DAY

HARTFORD, CONN.—In Christ Church Cathedral, Hartford, on December 1st, Dean Rousmaniere of Boston, conductor; Holy Communion at 8 and 11 o'clock; meditations at 10, 2:30 and 4. Breakfast (35 cts.) and luncheon (50 cts.) will be served.

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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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ENGLISH NATIONAL ASSEMBLY WILL FACE PRACTICAL ISSUES

A Reform of Convocations, Parochial Church Councils, and Finance—A. and E. Association Considers Results of Lambeth—Bishop of Durham Enthroned

The Living Church News Bureau }
London, November 5, 1920 }

THE coming session of the National Assembly (states Lord Wolmer) will be of the very greatest importance, for it will be faced with three great practical problems.

The first of these is to reform convocations. The committee that was appointed to report on this matter will be ready with its report, and it is likely to be of a terse and practical nature. A one-clause bill is all that is needed, and it is hoped that the Assembly will proceed to pass this through all its stages in its first session. Until this bill has been passed, and has received the assent of Parliament, convocations cannot be reformed, and therefore the House of Clergy in the Assembly itself will continue to be unrepresentative. It is therefore of the utmost importance that the measure should be agreed upon at once and sent to Parliament, so that, if possible, it should become law before Christmas. The convocations would then promulgate by canon their schemes of reform, which, after receiving the royal assent, would become effective. The convocations would then have to be dissolved and new elections made. It is hoped that this can be accomplished in time for the Spring Session of the National Assembly.

The second great question to be considered will be that of parochial church councils. The bill dealing with this subject will necessarily be of a far more complicated and debatable nature. Urgent as is the need for parochial church councils this is essentially a matter which cannot be hurried, and good work is more important than hasty work. It is, however, hoped that the bill will pass through Parliament, amended according to the Assembly's decisions, before next Easter.

The third important question that will come before the Assembly is the finance of the Church. Lord Selborne will lay before them the whole problem of the Central Board of Finance, and this should of itself open up a great vista of possibilities. Other matters will probably also come under discussion. For instance, Canon Temple will raise, in a practical form, the matter of the division of dioceses; and the subject of the constitution of diocesan conferences, which at the present moment is purely indefinite, will also receive attention.

ANGLICAN AND EASTERN ASSOCIATION CONSIDERS LAMBETH

The Archbishop of Melbourne (Dr. Lowther Clarke) presided last week at a meeting in London of the Anglican and Eastern Association, and some of his remarks with reference to the attitude of the Lambeth Conference towards the Eastern Churches are of such importance that they demand consideration. Dr. Clarke, while admitting that he considered the Lambeth Conference had given too much prominence to the question of reunion as a whole, and too little to reunion with the Eastern Churches, pleaded for the exercise of patience.

The feature that had made this year's proceedings different from previous conferences on this important matter was, he said, the presence of an accredited deputation which had come to Lambeth from the Eastern Churches to discuss the points at issue. The powers of such a deputation were necessarily limited, and its members could not act apart from the synods of the Greek Church. So far as the deputation was concerned, no objections had been raised as to the validity of Anglican orders, but they had safeguarded themselves by saying that official recognition could not come from them, but must come from their synods.

The Archbishop then gave some interesting details regarding the personal views of members of the deputation. To their minds, the Anglican Church had seemed halting and limited in its recognition of holy orders as a sacrament. Of course they had been given the opportunity of seeing for themselves our Ordinal and our Articles, and the meaning of the words had been explained to them. That meaning had given to the deputation a new point of view; they had learned hitherto about the Anglican Church chiefly through Roman Catholics, and it was not to be supposed that Roman Catholics would go out of their way to acknowledge the validity of Anglican orders. There was another alleged defect—that in our Holy Communion service there was no direct and unmistakable invocation of the Holy Spirit, as there was in the Greek Liturgy. Dr. Clarke said he mentioned these things to show that the question of reunion was not one that could have been settled by the Lambeth Conference this year.

An animated discussion followed the Archbishop's address, in which such stalwarts as the Rev. J. A. Douglas and the Rev. R. W. Burnie took part. Eventually, resolutions were carried to the effect that the Association desired:

"1. To urge that the Anglican Churches, basing their faith upon the Creed and traditions of the Ecumenical Church, and being possessed of Apostolic Orders and Sacraments, are bound to seek inter-communion and visible unity with the Holy Orthodox Churches of the East; and, at peril of forfeiting their inherited place in the Holy Catholic Church, must repudiate any scheme of reunion, or compromise in doctrine, which would destroy the possibility of such reunion in the Catholic Church.

"2. To express their disappointment and regret that the bishops assembled in the Lambeth Conference failed to make fuller use of the great opportunity that was open this year, and to take definite steps towards coöperation and inter-communion with the Eastern Orthodox Churches."

These resolutions were forwarded to the Archbishop of Canterbury and the several Metropolitans of the Anglican Churches, as well as to the heads of the Churches of the East.

NEW BISHOP OF DURHAM ENTHRONED

On Saturday last, with due solemnity, Dr. Hensley Henson was enthroned at the Cathedral as Bishop of Durham, in succession to the late Dr. Moule. By his translation from Hereford, Dr. Henson returns to a diocese with which he is already thoroughly familiar, and which held him in the highest esteem when he filled the office of Dean of Durham. In the circumstances, it was not surprising to find the Cathedral

crowded with a congregation representative of all sections of the civil and religious life of the county.

Dr. Henson, in the eloquent style of which he is a master, took the opportunity in his sermon of paying a high tribute to his predecessor. He said that nearly six months had passed since the death of Bishop Moule, but it was not necessary to remind Durham folk of his many claims to their respectful and affectionate remembrance. No one could be brought into personal contact with Dr. Moule without perceiving the dominance of purely religious influences in his character, speech, and manner. He was naturally gentle and gracious, but those good gifts of natural temperament had been hallowed and disciplined by personal piety. His scholarly mind was subordinated to the master purpose and business of his spiritual ministry. As he (Dr. Henson) took up the great office which his predecessor had invested with the unearthly charm of personal sanctity, he could not escape a sense of inadequacy and forlornness which not even the generous warmth of the welcome he had received could exorcise from his mind.

Reverting to the present-day outlook, Dr. Henson went on to say that people were dazed and bewildered by the repeated magnitude and violence of the changes which were befalling society. A sense of insecurity haunted our minds; everything was becoming unstable. Closely connected with this pervading insecurity was the universal suspicion and mutual distrust which now shadowed public life. There was no confidence in statesmen, in party leaders, or in journalists. The duty of every patriotic Englishman and every true Christian was to work for the restoration of confidence where it had been lost, and for the creation of confidence where it had never yet existed.

BISHOPS' PALACES EXPENSIVE NOW-A-DAYS

Dr. Henson has but recently returned from his holiday and a visit (made in conjunction with the Bishop of Peterborough) to Sweden, during which he took part in a consecration of bishops, and gave lectures at Upsala University. He will reside at Bishop Auckland Castle as soon as the necessary alterations are completed, but has been telling his people that this is only by way of experiment. For, as he says, like so many other bishops to-day, saddled with the incubus of a great house and enormous taxation, the income of the see might not suffice for its upkeep. He is going to try to manage, but he wants his people to understand how he is placed, and not to ascribe to meanness what is after all only an obstinate desire to be honest!

WOULD RESTORE RHEIMS CATHEDRAL

The presence of the Archbishop of Canterbury and Cardinal Bourne on the platform at the Mansion House meeting on Wednesday, in aid of the fund for restoration of Rheims Cathedral, is indicative of the spirit which animates British people, and the traditions which bind the ancient French city to our own country. As the Primate remarked, it is desired to restore the beautiful Cathedral of Rheims, both as a memorial to the fallen and as a tribute of fraternal affection for France. A sympathetic letter was read from Queen Alexandra, and many promises of support were received from those present, while others wrote expressing a cordial desire to coöperate. The fund promises to be a great success.

ARCHDEACON OF OXFORD RESIGNS

The Ven. T. H. Archer-Houblon, who resigns on account of his advanced age the

archdeaconry of Oxford, belongs to an ancient family of French Huguenot descent, long settled in Essex and Hertfordshire. He was formerly vicar of Wantage, where he succeeded the celebrated Canon Butler. In his younger days Dr. Houblon was a mighty oarsman, and about fifty years ago he "stroked" the Oxford boat against Cam-

bridge. The Archdeacon of Oxford is the best-paid Archdeacon in the Anglican Church—he holds *ex-officio* one of the rich Christ Church canonries—but in future the present ample stipend will be reduced to provide an endowment for the newly-founded archdeaconry of Buckingham.

GEORGE PARSONS.

CANON SCOTT PREACHES IN CONVOCAATION HALL, TORONTO

On Welcome to the Prodigal—Anniversary of Bishop of Toronto—Presbyterians Endorse Lambeth Unity Proposals

The Living Church News Bureau
November 20, 1920

CONVOCAATION HALL, Toronto University, was filled to capacity last Sunday morning when Canon F. G. Scott, D.S.O., late senior chaplain of the First Canadian Division, preached an inspiringly optimistic sermon on the lessons taught by the Parable of the Prodigal Son.

Choosing as his text the words, "There is joy among the angels of heaven over one sinner that repenteth" (St. Luke 15: 15), the speaker made a stirring evangelistic appeal for confidence in the principles of Christianity.

"The statement that Christianity is on the wane is utter nonsense," the speaker declared. "It is made by those that have an appallingly childish view of the true purpose of religion. The greatest need of the world to-day is not a League of Nations, as we are so often told; it is the need of Christ and the application of His teachings."

As shown by the parable of the Prodigal Son, the paramount essential to redemption was genuine repentance. Repentance implied three distinct phases: Sorrow for past wrongdoing, confession of guilt, and amendment for sins committed. The preacher had been doubly convinced during his overseas service that once a man had renounced his past it should never again be held against him. Another great truth was taught by the parable: That the heritage of every man was the liberty of his individuality. Well-intentioned fathers should never stifle the God-given personalities of their sons—the call of the wild, though it left many broken homes in its wake, had led to the present heights of human achievement.

The speaker urged his hearers to refrain from condemning the prodigal. It was not the way a man fell but rather the way he arose that mattered with God. Sympathy, not reproach, was the most effective stimulant to regeneration.

"Love is the greatest power in the world," the preacher maintained. "Combined with mutual trust and respect, it will solve our social and industrial problems."

The Bishop of Toronto Celebrates Anniversary

On Tuesday the Bishop of Toronto celebrated the fortieth anniversary of his ordination to the diaconate. He celebrated at 8 A. M. at St. Alban's Cathedral, conducted quiet hours for the clergy of the diocese at the Church of the Redeemer, and in the evening installed six new Canons, three of whom are at present in charge of parishes in Toronto. The Rev. Major W. L. Baynes-Reed, D.S.O., rector of St. John's,

Norway, was made Canon of Clarke; the Rev. J. S. Broughall, rector of Grace Church, was made Canon of St. Stephen's; the Rev. Anthony Hart, rector of St. Mary the Virgin's, Canon of Markham; the Rev. T. G. McGonigle, D.D., was installed Canon of Newmarket; the Rev. F. J. Sawers, D.D., Canon of Cobourg. The lay Canon, Sir Frederick Stupart, was elected to succeed the late J. R. Cartwright, K. C. The sermon was preached by the Rural Dean, Canon James, of the Church of the Redeemer, and Canon Plumptre read the lesson. The *Te Deum* was sung and special prayers of thanksgiving were offered by the Bishop.

Earlier in the day, following a luncheon at the Church of the Redeemer, a chesterfield was presented to the Bishop by the clergy of the diocese.

Success of Church Attendance Campaign

As a result of the campaign now being conducted attendance at Anglican churches throughout Toronto last Sunday increased all the way from 10 to 50 per cent. The great increase in the proportion of men was particularly noticeable. In some parishes more than 600 calls were made to bring this result about. At St. Barnabas' Church, Danforth avenue, chairs had to be brought in for the first time in many months. At St. Luke's the congregations were practically twice as large as those of the same day a year ago. Similar good results are reported from many other centres.

Brotherhood Work at the Universities

The Brotherhood of St. Andrew is endeavoring to insure that every Anglican student who attends our universities will receive a welcome on behalf of the Church.

This work is being carried out in Toronto by Trinity College Chapter, which has secured a complete list of Anglican freshmen registered at the University, has found out where each of the men is living, and has sent a letter to the rector of that parish informing him of the student's presence and asking him to provide a welcome. This coupled with a visit from the Brotherhood men in the parish will mean a great deal to a young man going to a strange city.

Montreal Presbyterians Endorse Union Movement

A special committee of the presbytery of Montreal recently reported its unanimous opinion that the Presbyterian Church ought to make some consideration and kindly response to "the appeal to all Christian people" recently promulgated by the Lambeth Conference; this not only as a matter of courtesy, but as a call of duty.

The Montreal presytery, after hearing the report, adopted it unanimously and declared "its hearty sympathy with common efforts to secure a better understanding by exchange of mind between the Churches concerned, and would welcome a conference in formal order on the subject."

The resolution will be transmitted to the next meeting of the General Assembly.

Miscellaneous Items of Church News

It is expected that the General Synod will meet next year at Hamilton. J. C. Farthing, son of the Bishop of Montreal, has been selected as Rhodes scholar for the Province of Quebec.

The Rev. A. C. S. Trivett, and Mrs. Trivett leave Toronto in two weeks for Hankow, China, where Mr. Trivett is to take charge for five years of St. John's Church, which serves the English and American residents. Mr. Trivett was overseas with the Cycle Corps and Y. M. C. A., and since returning home has been secretary for student association work in the Western Universities.

Percy Ellwood Corbett, a Rhodes scholar from Quebec in 1913, has been elected to a fellowship at All Souls' College, Oxford. He is the first Canadian to be elected to a college fellowship at Oxford.

Last Sunday morning, the Rev. Cuthbert Cooper Robinson, who is leaving for Nagoya, Japan, as a missionary, was ordained by the Bishop of Toronto, at St. Alban's Cathedral. The ordination sermon was preached by Canon Morley. The Rev. Mr. Robinson is the son of one of Canada's first missionaries to the foreign field. Following in their

father's footsteps, the entire family, one son and two daughters, have taken up missionary work, Miss Hilda Robinson in Japan, Mrs. George Bryce (formerly Miss Lucy Robinson) in India, and the Rev. Cuthbert Robinson also going to Japan.

Principal Miss Cartwright of St. Hilda's College, Toronto, addressed the Brant Clericus at Grace Church, Brantford on November 8th.

Members of the Preceptory of the Black Knights of Ireland paraded in a body to St. Jude's Anglican Church, Woodstock, which was crowded for the occasion. The Rev. Canon Woodcock preached on Patriotism and Religion.

The Bishop of Huron held an ordination of deacons at All Saints', Windsor, last Sunday, the candidates being Messrs. W. Gordon Craig, of Windsor; C. N. Hallowell of Walkerville, A. N. Winnington-Ingram, of Aylmer, a nephew of Bishop Winnington-Ingram, of London, England, and Henry John Pearson of Paris.

Last Sunday at St. Anne's, Toronto, a memorial window and a tablet in honor of the eighty-three men who fell in the great war was unveiled.



REV. A. E. RIBOURG, D.D.
Rector-elect of St. Andrew's Church, Harlem
(See LIVING CHURCH of November 13th, p. 53.)

BISHOP BURCH DEDICATES THE CHURCH OF ST. SIMEON

On Ground Secularly Notable—Lay Readers of New York Diocese Organize to Develop Work—Anniversary—League for Industrial Democracy

New York Office of The Living Church
11 West 45th Street
New York, November 22, 1920

THE Bishop has recently dedicated St. Simeon's Church, built on the site of the famous Fleetwood race track. Through the present main entrance of the church was once the entrance to the track on which prominent New Yorkers drove their fleet horses.

The parish is about twelve years old. A lot of ground was given to it by the late A. Newbold Morris, owner of the Morris mansion.

St. Simeon's parish has 275 communicants, and its rector is the Rev. Ralph J. Walker.

LAY READERS ORGANIZE

Thirty-two lay readers from New Jersey, Newark, New York, and Long Island met in New York on November 16th and voted to form a Lay Readers' League, affiliated with the national organization and with sections in each of the four dioceses. N. R. Mersereau of Brooklyn was chosen temporary chairman and R. P. Hollister of Newark secretary. An executive committee of thirty will arrange sectional meetings.

The invitation sent out to the dinner and conference in St. Paul's parish house stated that the business proposals set forth "are definite. They mean doing things. We can do them now as we may not have been able to before because we are offered unusual facilities of New York office, Greenwood Lake outfit, course of instruction for schools, and backing of the American Board of Applied Christianity."

It was voted unanimously to try to increase the number of Lay Readers, and other trained volunteer workers; to do what they can to lay the call for the ministry before young men; to collect sermons, put them in

shape, and distribute them free to lay readers; to hold a conference on Greenwood Lake for Church people, and especially for laymen, from July 7th to 17th, next; and to establish a laymen's training school.

It was determined to make it possible for a president of the League to be also head master of a training school, giving all his time to enlisting and training at least fifty volunteer instructors, who in turn shall carry on the school in the four dioceses, and provide volunteer workers where needed. A committee was named to report to the four Bishops, and to confer with Nation-wide Campaign organizers, and other existing organizations. The work proposed is distinctly on the economic side. Women are to have a larger place in the work of the Church, and facilities must be passed on to them.

TWENTIETH ANNIVERSARY OF RECTOR

On November 18th, the wardens and vestrymen of St. Matthew's Church, 84th street, gave a reception to celebrate the twentieth anniversary of the rectorship of the Rev. Dr. Arthur H. Judge. Dr. Judge received a gift of \$1,000 from the men, and Mrs. Judge \$500 in gold from the women, while the Deaf-Mute congregation of St. Ann's Chapel gave a travelling dress suit case.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

The Eastern Conference of the Church League for Industrial Democracy will be held at the Church of the Ascension, New York City, on December 6th and 7th.

The executive committee will meet at 2:30 on Monday, the Executive Secretary's report will be made at 3:30, and this will be followed by special addresses by invited speakers. From 8 to 10 P. M. other addresses will be given on vital topics. On Tuesday morning the League will take up important matters on its programme, and Tuesday afternoon and evening will be given over to public addresses. The general public is invited and a large attendance is expected to hear discussion on such matters as Industrial Democracy, The Unemployment Crisis and How to Meet it, Free Speech in America. The Industrial Report of Lambeth Confer-

ence, The Steel Report of the InterChurch World Movement, The New Education, Labor and the Church, The Press, The Open Shop Movement, The Industrial Programme of the Federal Council of Churches, The Outlook for Church Colleges and Theological Seminaries.

Among those invited to speak are the Very Rev. Howard C. Robbins, D.D., the Rev. Bernard Iddings Bell, the Rev. Norman B. Nash, the Rev. Percy S. Grant, D.D., Mr. F. Ernest Johnson, head of the research department of the Social Service Commission of the Federal Council of Churches, Miss Charlotte Adams, of the National Y. W. C. A., the Rev. J. Howard Melish, D.D., the Rt. Rev. Chauncey Brewster, D.D., the Rt. Rev. Paul Jones, Professor Harry F. Ward, of the Union Theological Seminary, Mr. James Myers, secretary of board of operatives, Duchess Bleachery Co., Wappingers Falls, N. Y., Mr. Wm. Hard, writer, Mr. Paul Kellogg, editor of the *Survey*, Miss Vida D. Scudder, Mr. Sidney Hillman, president of the Amalgamated Clothing Workers. Nearly all of these have accepted.

NEW PRESIDENT OF CHINESE EPISCOPAL CLUB

An interesting item of Church news is found in the announcement that Consul General C. I. Suez has been elected President of the Chinese Episcopal Club of New York City. This organization is a unit of the National Student Council.

Mr. Suez is said to be the first Christian consul sent to America by the Chinese government. He is an alumnus of St. John's University, Shanghai, and belongs to a family that has been in the Church for more than one generation.

Consul Suez had a large part in the making of preparations for the recently observed anniversary service in the Cathedral of St. John the Divine, commemorating the establishment of the Chinese Republic.

ANNIVERSARY AT GARRISON

The celebration of the one-hundredth anniversary of the Church of St. Philip-in-the Highlands at Garrison, was successfully carried on through the month of October by the rector, the Rev. Dr. Edward Clowes Chorley, and his people. Sermons were preached by Bishop Burch, Bishop Gailor, and Bishop Nelson of Albany.

The Bishop of New York also dedicated stained glass windows erected in memory of four men of the parish who were killed in the war; and memorial to two former rectors of the parish—the Rev. Dr. Walter Thompson and the Rev. Carroll Perry. A gold chalice and paten were given by Mrs. H. Fairfield Osborn. The parish also received an offering of \$5,000.

BISHOP LAWRENCE WRITES
LETTER ON THE CAMPAIGN

*Its Aims and Last Year's Results—
Another Class in Personal Religion — Missions — Meeting of
Federal Council*

The Living Church News Bureau
Boston, November 22, 1920

BISHOP LAWRENCE has sent a letter to the clergy to be read in their parish churches relative to the Nationwide Campaign on the Sunday of the every-member canvass. After noting that the large quota of last year amounted after all to only three cents per day per communicant, the Bishop says:

"The Church cannot stand still; no living thing can stop growing and live. Hence the Bishop and Council, believing that the diocese will support them, have set as a minimum for the coming campaign for the 1921 budget \$450,000, to be divided between the General Church and the diocese in the ratio of sixty to forty; and everything above \$450,000 to the General Church.

"I wish that I could tell you of the courage and strength which our contributions of this year are giving to the Church; through them the missionary and educational work of the whole Church has been set forward, and in this diocese one item alone has been the increase of the salaries of seventy-five of our Massachusetts clergy."

A splendid report is given as to how the money given for work in the diocese is being spent.

Diocesan missions have been maintained with the same completeness as heretofore. More money even has been available for the work, thus permitting expansion and giving a new determination to missions struggling against odds. Substantial assistance has been given both to missions and to missionaries.

Hospital work is now carried on by two chaplains, whose ministrations are appreciated by Christians and non-Christians alike.

In his work, the prison chaplain is laying a firm foundation for the moral reform of prisoners. Religion is now coming to be recognized as necessary by prison officials. The prison chaplain is preacher, reformer, and friend.

If the matter of Christian nurture for boys and girls in the diocese is to be effectively carried through there must be at the disposal of the Diocesan Board of Education larger resources. Fortunately the Church's call is providing \$10,000 for this purpose.

Upon the diocese rests a special responsibility in behalf of college students. Where is the money coming from? The Church's call is the answer. Already the proper authorities have received for the promotion of this work an appropriation of \$3,150. At Harvard alone there are seven hundred students and hundreds of students in other colleges and schools in Boston.

ANOTHER CLASS IN PERSONAL RELIGION

Dean Rousmaniere of the Cathedral has established an evening class in personal religion, to meet in the Cathedral Thursdays at 8 P. M., during the winter, beginning December 9th, and conducted by Rev. Charles Morris Addison, D.D.

The leaflets of the Dean's own class are regularly mailed to 1,600 persons each week. They go to 41 States, also to Canada, Panama, England, France, China, Alaska, the

Hawaiian and Philippine Islands. Among the weekly recipients are 240 clergymen.

HEALING MISSIONS

The Christian Healing Missions begun on July 17, 1919, by James Moore Hickson, in St. James' Church, West Somerville, have been continued by the rector, the Rev. William Henry Pettus. There has been such a manifested desire for these missions that they will be held more frequently.

On the second and fourth Thursdays at 10 A. M., when the Holy Communion will be celebrated, intercessions will be made for the sick and afflicted in mind, body, and soul, and ministrations (the laying on of hands in prayer) will be held, and the first and third Sunday evenings at 7:30 o'clock will be the regular times for missions in healing. There will then be a brief service, instructions, intercessions, and healing missions. The Prayer Circle also will meet at these four times. These missions are for all who desire to attend them and requests for intercessions may be given to the rector.

MISSION AT THE ADVENT

On Advent Sunday, a mission conducted by the Rev. Fathers Shirley C. Hughson and Allen C. Whittmore, O.H.C., will be opened at the Church of the Advent. Two mission services will be held daily, except Sundays, at 4 P. M. and 8 P. M., the former specially for children. The mission will last two weeks.

Next Sunday is the 76th anniversary of the foundation of the parish of the Advent, the 26th of the consecration of the present building, and the 18th anniversary of Dr. van Allen's rectorship.

FEDERAL COUNCIL OF CHURCHES

The significance of the meeting of the Federal Council, opening on December 1st, becomes more apparent as the time approaches. Its business sessions will be most interesting, and the programme of public meetings is one of remarkable strength.

It is as follows:

Wednesday evening, in Old South Meeting House: Welcome by the Governor and the Presidents of the State and City Federations. Addresses by the retiring and newly-elected Moderators.

Thursday evening, in St. Paul's Cathedral: American Ideals; a Heritage from the Pilgrims. President H. P. Faunce of Brown University, and Robert Speer, D.D., of New York.

Friday evening, in Trinity Church: Christian Internationalism, Frank A. Vanderlip of New York; Rev. R. I. Gillic, President of the Free Church Council of England and General Nivelle of France.

Sunday afternoon, in Faneuil Hall, Christian Industrialism. Bishop Francis J. McConnell of Pittsburgh, and others.

Monday Evening, at the City Club: Banquet, under the auspices of the Denominational Social Clubs, with members of the Federal Council as guests. Speakers: Rev. Henry VanDyke, Rev. Alexander Ramsey of England, and His Excellency, Governor Coolidge.

PREPARING BOSTON'S CHRISTMAS CELEBRATION

The Department of Fine Arts in Religion, Boston University, invites pastors, superintendents, teachers, choristers, and committees on Christmas celebration of Greater Boston to three free Saturday afternoon discussions and demonstrations along the lines of hymns, carols, and anthems for adult

and children's choirs, pageantry, and stereopticon pictures for Christmas tide. The three Saturdays are November 27th and December 4th and 11th. The place, 607 Boylston street; the hours, 2 to 3 P. M.

CHURCHLY PUBLICITY

One of the most prominent rectors in metropolitan Boston told me of a unique method of publicity for his parish. Recently someone gave him \$25 to use as he wished. He said that he thought and thought how best to invest the money for the Church. His final decision was to send THE LIVING CHURCH six months to twenty of the most prominent leaders in his parish. From the warm approval with which his experiment has been received by the leaders of his parish, this rector feels that twenty permanent subscribers have been added to the list of LIVING CHURCH readers.

I wonder if this rector has not started something for other parishes? I wonder if this is not the sanest and best form of publicity? Why should not the leaders of a parish receive one of the Church weeklies? Why should not rectors and vestries invest twenty-five of fifty dollars a year in a Church weekly for each leader of the parish? Gradually the leaders would find the Church weekly indispensable, and would subscribe for it themselves. And in the case of new leaders each year the investment could be made by the parish. I personally think that most of the publicity issued by the dioceses and the General Church is something between a hindrance and a help. It's too evangelical; it tries to convert us! I do not object to publicity revivals, but my point is that they are not Churchly. If the leaders in each parish were readers of our Church weeklies, they would not be compelled to say Amen so loudly, or some unprintable word of disapproval!

Churchly publicity, like Churchly religion, is most effective each week in the home and in the parish church.

RALPH M. HARPER.

DIVORCE IN NEVADA

BISHOP HUNTING is making an effort to help the divorce situation in Nevada by circulating a petition under the initiative law to put into the statute an interlocutory judgment where divorces are granted. This will mean that persons divorced cannot remarry for one year after the interlocutory judgment is entered. This will make a period of eighteen months before the final judgment is rendered instead of six months as at present. Scandal is mainly caused by those people who come to Nevada for divorce, bringing their affinities, with whom they sometimes live while here and whom they marry as soon as the divorce is granted. Seventeen minutes after in one case seems to be the record time.

A law passed under the initiative cannot be touched by the legislature for four years, in which time the people will probably see the value of it and not desire a change.

If the legislature does not pass the law presented in the petition the whole matter will go before the people on the ballot at next election. If the legislature passes a substitute for the law presented then both the law presented and the substitute go before the people on the ballot and choice is made by them.

The law to be presented is based on the existing law in the state of California.

Bishop Hunting put out the initiative petition and law on the subject of prohibition, which made Nevada dry by a substantial majority of the people's vote eighteen months before the nation went dry.

GOV. SPROUL CALLS CHRIST CHURCH "MOST DISTINGUISHED"

*In Great Anniversary Celebration—
Bishop Bury Pleads for Broken
Nations—Thanksgiving Offer
for Hospital*

The Living Church News Bureau }
Philadelphia, November 22, 1920 }

THE outstanding event of the Church world in Philadelphia during the past week has been the 225th anniversary of Old Christ Church. References have been made to the programme in previous letters but an event of such magnitude warrants some extended treatment.

The celebration at Old Christ Church began with the services of Sunday, November 14th and culminates on Sunday the 21st. The preacher last Sunday was the Bishop of Erie. The special anniversary preacher next Sunday is the Rt. Rev. Herbert Bury, D.D., Bishop of North and Central Europe.

Monday was the big day. There was Holy Communion in Christ Church at 10 o'clock, followed by several addresses. The Rev. Dr. George A. Barton spoke on Churchman and Friend, and the Rev. Dr. Joseph C. Ayer, of the Divinity School, told of Pennsylvania's Contribution to the Organization of the Episcopal Church. The Rev. John M. Gilbert read a poem.

At 3 o'clock, the Rev. Dr. John Mockridge presided at a conference of historical and patriotic societies. Herbert Welsh, Miss Anne Hollingsworth, and James W. Thomas, contributed to the pleasure of the conference.

Henry Budd presided at a reception in the Neighborhood House in the evening. Austin Baxter Keep read a paper on Thomas Bray and His Work, and the Rev. Robert Norwood read a poem.

One of the principal features of the day was the luncheon in the Neighborhood House. The Bishop of Pennsylvania was toastmaster, the Governor of Pennsylvania and the Mayor of Philadelphia were among the speakers.

Governor Sproul said that he considered "Christ Church the most distinguished church in America". He spoke of the prominent part played by members of Christ Church in Revolutionary days, but somewhat deprecated the emphasis laid upon New England's role in the early life of the nation, and hinted that its prominence may have been partly due to clever press-agents.

"We are planning, as part of our educational system, to publish a real Pennsylvania history of Pennsylvania. We plan to teach our school children and Pennsylvanians generally, something more about the large part played in the early life of the nation by Philadelphia and Pennsylvania. We are going to make them familiar with the shrines of the state, and Christ Church, which, in my opinion, is second in importance only to Independence Hall, is going to be one of the high lights in this new history of Pennsylvania."

In an appreciative editorial the *Public Ledger* dwelt upon the significance of Old Christ Church, saying:

"In the varied aspects of its appeal Christ Church is unique. It has already become a symbol not only of our touch with the great historic past of Europe through its founding as an outpost of the Church of England in this commonwealth, then the woods of Penn in all that those sylvan phrases connote, but of the taste of educated men who were not a whit behind their fel-

lows in Europe in the appreciation of art and the seemly things of life.

"Naturally, the current celebration deals largely with the religious and spiritual side of the long history of this pro-cathedral, of the Church which played well its part in our day of small things and about which the early official life of the new nation centered when Washington worshipped there. It was the meeting place of the distinguished in this country when Philadelphia was the Federal capital, and the point of interest for celebrated visitors from abroad. Such being the case, its very walls and spire are eloquent of what is the best in us. And, judging from what the Governor said, Christ Church has again triumphed, since it is through the inspiration that comes from our plenitude of great shrines that the Governor has decided to support a Pennsylvania History of Pennsylvania, which will make such historic bodies and buildings new beacon lights in the story of the commonwealth."

HISTORICAL POEM

The Rev. John Mills Gilbert of West Chester read a poem (which follows) during the observance of the anniversary.

"CHRIST CHURCH, PHILADELPHIA, PA.
NOVEMBER 15, 1695—NOVEMBER 15, 1920

"Through the ceaseless march of the years
The faith thou hast kept—and given—
Has stirred in the heart of the town
The hope of the Kingdom of Heaven.

"Now speak from Thy stored past
Of what to that past we owe;
Of the Mother Church, and her care
For her sons who a-roving go.

"Speak of her steadfast will
Daring the perilous sea,
True steward of unpriiced gifts
In her Christ-filled treasury.

"Aye, tell of the years of old,
When noble minds and great
Here counselled with God, and man,
Upholders of Church and State.

"Not the heart of the town alone,
But the nation's burdened heart
Has found 'neath Thy quiet walls
The courage to play its part.

"Stand, while new centuries shape
God's infinite, ultimate plan;
Hold high, that all man may see,
The torch of God's love for man!

"Blazon the march of the years
With the faith to the Saints once given,
And plant in the heart of the world
The joy of the Kingdom of Heaven!"

BISHOP BURY MAKES PLEA FOR GERMANY

In keeping with the position taken by the Bishops of Lambeth, Bishop Bury of Central and Northern Europe, who is in Philadelphia to preach the 225th anniversary sermon at Old Christ Church, advocates Germany's immediate admission to the League of Nations.

Bishop Bury spoke at a luncheon of the Chamber of Commerce in the Bellevue-Stratford last Thursday.

The peace terms imposed upon Germany the Bishop called "impossible, un-Christian, and unsportsmanlike". He urged "the most liberal interpretation" of those terms.

"Militarism," he said, "has been discredited. In other words, it is an evil which we have cast out. But that is not sufficient. We must put something good in its place. We must give Germany an opportunity to concentrate its efforts upon reviving its industry and commerce.

"A better Germany means a better France

and a better world. It will not do to try to choke off the life of an entire nation."

Bishop Bury said close unity between the United States and Great Britain "in itself would constitute a league of nations—a greater safeguard for world peace." One of the main objects of such unity, he asserted, should be to put Russia on her feet.

"Trade relations with Russia should be resumed by both our countries as soon as any kind of stable government has been set up in Russia," he said. "And Germany, Russia's closest neighbor, should not be left out of this."

THANKSGIVING OFFERING FOR EPISCOPAL HOSPITAL

It is the annual custom in the diocese to take an offering in the several churches for the Episcopal Hospital of Philadelphia. The Bishop and Executive Council have this year issued an urgent appeal for generous support.

Pennsylvania Churchmen are justly proud of this magnificent hospital located at Front street and Lehigh avenue. It includes two entire city blocks, more than half of which is occupied by buildings.

It can accommodate five hundred patients when all beds are filled. From January 1st to November 1st, it has treated 4,780 patients on its beds. They have been treated for 99,826 patient days. In the same period it has treated in its dispensaries 18,935 patients. At a cost of operation in this period of \$2.97 per patient per day.

On November 1st, there was an income deficit of \$71,000. As estimated by the budget of the Campaign, experience shows that it takes \$80,000 in excess of the ordinary income of the Hospital to pay its expenses. Our churches have been contributing towards this only \$20,000 a year. They are now urged by the Bishop and Council of the diocese to quadruple their contributions for this purpose. The Hospital has been able to continue its work in the past only by borrowing from its endowment.

MISCELLANEOUS ITEMS

A rally of Church school teachers, officers, and pupils under the auspices of the Church School Service League in the diocesan Church of St. Mary, was held on November 20th. The Rev. Charles E. Betticher, editor of the *Spirit of Missions*, was the speaker.

Christmas gifts for the Indians of the Rosebud Agency were on exhibition.

The Rev. Dr. George Woolsey Hodge, rector emeritus, preaches on November 21st at the diocesan Church of St. Mary, celebrating the fortieth anniversary of his connection with the work of the parish—formerly known as the Church of the Ascension.

The date proposed for the presentation of the Campaign pageant, *Advance the Line*, in Pennsylvania churches is Sunday, November 28th, the Sunday before the annual roll call.

Sunday, December 5th, is the date for the Nation-wide canvass in the diocese.

THOMAS S. CLINE.

CLERGYMEN'S RETIRING FUND SOCIETY

AT THE annual meeting of the Clergymen's Retiring Fund Society, held at the Church Missions House on November 12th, the treasurer, the Rev. Dr. Anstice, reported donations in excess of those of last year and the income from investments materially increased. There is now on hand \$26,845.50 for distribution among annuitants, and invested funds amount to \$430,338.84. The present membership, which includes 48 bishops, is 638, and there are 304 annuitants. The officers of last year were reelected.

A NOTABLE WAR MEMORIAL UNVEILED AT EVANSTON, ILL.

Commemorates Over a Hundred Men and Women—Northwestern Deanery—Dr. Hopkins' Anniversary—Plans for Religious Education

The Living Church News Bureau
Chicago, November 22, 1920

THE Battle Cloister connecting St. Luke's Church, Evanston, with its new parish house is attracting much attention, especially since the stone figure of the typical American soldier has been placed in the niche over the portal.

Designed by the architect, Mr. Thomas Tallmadge of Evanston, in consultation with the rector, Dr. George Craig Stewart, the cloister is a notable example of a dignified, reverent, beautiful treatment of a war memorial. The five arches bear the names of the five great battles in which our American men were engaged—Cantigny, Belleau, Chateau-Thierry, St. Mihiel, and Argonne; the columns bear the names of the gold-star men and women of St. Luke's.

Within the cloister itself the corbels supporting the roof are carved to represent the various arms of the service: there one finds in clear and significant relief the private, the officer, the yeoman, the chaplain, the machinist, the aviator, the courier, the artillery-horse, the carrier-pigeon, and the faithful dog. The gargoyles spouting into the garth represent Apollyon and Beelzebub, the evil spirits of war; but above all in a niche overhead stands the youthful figure of an American soldier, strong, steady, clear-eyed, alert, helmeted, and armed with gas-mask, gazing with unswerving faith across the cloister to the Church as the symbol of that coming Kingdom for which he fought and for which American youth will fight forevermore.

The cloister and parish building will be blessed by Bishop Anderson on Sunday afternoon, November 28th, at four o'clock, and the general public is invited. The cost of the building, \$110,000, has been provided by the subscription of members of the parish, in amounts ranging from one dollar to \$10,000, and the whole is offered as a solemn act of thanksgiving for the victorious issue of the war and as a permanent memorial to the men and women of the parish—more than a hundred of them—who served with the colors.

NORTHEASTERN DEANERY

About sixty of the clergy attended the 187th chapter meeting of the Northeastern Deanery at St. Simon's Church, Chicago, on November 15th. The Rev. Theodore B. Foster presided in the absence of Dean Edwards. At the afternoon session the Rev. H. N. Hyde, rector of St. Paul's by the Lake, Rogers Park, made an interesting address on the Ministry of the Vestry of the Episcopal Church in America. At the annual business meeting the Rev. Gardner A. MacWhorter was elected secretary and the Rev. Thomas Marshall Baxter treasurer.

NOTABLE RECTORATE OF DR. HOPKINS

On Sunday, November 14th, the congregation of the Church of the Redeemer, Hyde Park, celebrated the tenth anniversary of the rectorship of their beloved and able priest, Dr. John Henry Hopkins, with a series of notable services. On the following day Dr. and Mrs. Hopkins held an informal

reception in the rectory. Some of the statistics of these ten years are of unusual interest. There have been 429 baptisms (of which 136 were of those of riper years); 359 confirmations; 197 marriages; 228 burials. The total amount of money received has been \$215,000 of which \$40,000 has been for missions; \$9,500 for the church debt; and \$30,000 for the building of the new rectory and the purchase of lots for the parish house.

The parish is now free from debt. The number of communicants has increased from 500 to 925; parish organizations and activities from 25 to 41. During these ten busy years the rector has made and received 16,541 calls; has mailed 26,145 letters; has conducted 8,712 services; has given 3,274 sermons, lectures, instructions, etc.; and attended 2,176 meetings, of which 929 were extra-parochial. At the outset of his ministry there were 3,179 communions in a year; during the past year the number was 4,864.

One of the special incidents of the mid-day service on November 14th was the unveiling of a bronze memorial tablet made by Spaulding & Co., and erected in memory of the nine gold-star names of the parish. The tablet was placed on the outside of the chancel wall fronting on Blackstone avenue. Hyde Park Post of the American Legion sent a color guard and a bugler.

RELIGIOUS EDUCATION

On November 15th a letter from the diocesan Department of Religious Education announced that a board of control would be organized on the 22nd, and a committee selected from that board to choose a teaching faculty and decide on a course of teacher training for seven or fourteen weeks after Epiphany. A plan was briefly outlined by which this teaching should be brought to the local schools.

An immediate result of the sending out of this letter has been the holding of meet-

ings of several of the institutes in and around Chicago. The South West Suburban Institute met at Grace Church, Hinsdale, on November 17th, the rector, the Rev. L. C. Ferguson, presiding. Mr. Ferguson was elected president and Mr. W. G. Lane secretary. The Rev. S. R. S. Gray of Berwyn was elected delegate to the meeting of the Board of Control on November 22nd. It was decided to have the boundaries of the "Q" from Cicero to Downer's Grove. Meetings will be held monthly at Grace Church, Hinsdale, beginning on December 14th.

A meeting for organization of the South Side Institute was held on the same evening at the Church of the Redeemer, Hyde Park. The following were elected officers: The Rev. W. S. Pond, president; the Rev. Arnold Lutton, vice-president; Miss Lulu Johnston, Christ Church, secretary-treasurer. Miss Palmer of Christ Church school was appointed delegate to the Board of Control. The Rev. C. M. Andrews outlined the plans of the Bishop and Council for religious education.

AT NORTH EVANSTON

St. Matthew's, North Evanston, now under the leadership of the Rev. J. J. Steffens, was begun as a mission in 1876 by the Rev. Stewart White, who initiated several other missions along the north shore; and it became a parish under the Rev. Charles K. Thomson in 1916. The new church and parish house have been built during the present rectorship, at a cost, exclusive of furnishings and memorials, of nearly \$35,000. The altar and reredos were given by Mrs. William M. Gale in memory of her mother; the communion rail by the Guild of St. Cecilia in memory of Mrs. Alma Evens, president of the guild at the time of her death. The lectern was given by the woman's guild, and the font by the children of the Church school, but these are not memorials. A new organ to be installed this year will also be a gift. St. Matthew's has a publicity committee, and this organization is sending out a series of weekly letters to the men of the community to impress upon them their religious responsibility.

H. B. GWYN.

THE NATION-WIDE CAMPAIGN

DEFINITE statements in regard to the Campaign will be much more easily possible after the preaching mission and every-member canvass of early December. Meanwhile, however, reports continue to come in of earnest activity, and many dioceses promise a greater success than in the first year of the Campaign.

ALBANY.—The clergy of Albany met in St. Paul's Church on November 12th to plan for the preaching mission. On November 17th Bishop Nelson met the clergy of Troy and Schenectady in St. Paul's Church, Troy, to discuss the same work.

ASHEVILLE.—St. Paul's parish, Wilkesboro, has trebled its quota, making the largest per capita contribution in the district.

CENTRAL NEW YORK.—Arrangements are being pushed rapidly for the preaching mission. The Rev. George Gunnell is general missionary and will conduct missions in Rome and Syracuse. President Bell of St. Stephen's College will conduct missions at Ithaca and Bishop Fiske will have charge of conferences on religion in Watertown and Utica. Emmanuel Church, Adams, has over-subscribed its parochial budget of \$1,500, also promises to meet its diocesan and general quotas.

EAST CAROLINA.—Grace Church, Woodville, which paid its full quota in advance last year, will do the same again. Its quota is \$620 and its communicant list 31.

EASTON.—At a conference in St. Paul's Church, Centerville, on November 9th, a large delegation attended from all parts of the middle convocation. Bishop Davenport celebrated Holy Communion and the Rev. R. Bland Mitchell gave an address upon the Campaign.

GEORGIA.—Mr. O. T. Waring, of Waycross, was chief speaker at a parish conference in St. Mark's Church, Brunswick. As a result of the meeting a men's club was organized with twenty-three men anxious to learn about the Church. Group meetings are held regularly in preparation for the every-member canvass. A three-hour meeting was held on November 7th in Grace Church, Waycross, for leaders of the nine parish groups. Cottage prayer meetings have been held for the two weeks preceding the every-member canvass.

HARRISBURG.—A conference in St. John's Church, York (Rev. Paul S. Atkins, rector), was attended by representatives from parishes in six communities. The Rev. Mr. Atkins spoke of the growing heartiness of co-

operation among the larger centers. The Rev. A. M. Judd, executive secretary of the diocese, reported a remarkable and steadily growing response to the Church's call, especially among the smaller parishes and missions. At an evening service addresses were made by visiting clergymen.

MASSACHUSETTS.—The diocesan apportionment has been published by the diocesan committee. The total minimum is slightly increased over last year, and the diocesan percentage is changed from 50-50 to 50 per cent. for the diocese and 60 per cent. for general work. The minimum apportionment is \$450,000. All received above that amount will be sent to the Presiding Bishop and Council for national work.

NEWARK.—A day of devotion for the clergy in preparation for the preaching Mission was conducted by the Rev. J. Wilson Sutton in Grace Church, Newark, on November 3rd. Between Holy Communion in the morning and a four o'clock evensong four addresses were made, with intercessions.

PENNSYLVANIA.—Clergy and laity of 130 parishes and missions have accepted the quota laid upon the diocese. The sum asked for general work outside the diocese this year is \$677,000. Inside the diocese \$650,000 is required, making a total of \$1,329,000. Under this quota each parish and mission will pay two and one half times its 1919 payment. The vestry of each parish in the diocese is asked to hold a special meeting to discuss parish gifts for missionary purposes and to raise those gifts to a satisfactory amount if they have hitherto been inadequate. Church treasurers are earnestly asked to remit to the diocesan treasurer on or near the first of each month.

SOUTHERN OHIO.—The Campaign programme was presented by Archdeacon Reade to the women of the Columbus convocation at two meetings of the Auxiliaries, at Zanesville on November 10th and at Chillicothe on November 12th. The executive secretary of the Campaign, the Rev. B. H. Reinheimer, has published an analysis of gifts during the current year, when \$69,676 was raised for the diocese and \$46,450 for the general Church. This exceeded by six times the amount given for the diocese the preceding year and three times that given to the general Church. The clergy of twenty-nine parishes and missions have had their stipends increased to the standard minimum of \$1,500. About \$20,000 has been expended in permanent investment for lots and buildings and about \$7,000 in improvements. The preaching mission during the first week in Advent has been successfully arranged for by a committee under Dean Purves.

SPRINGFIELD.—The diocesan committee appointed to arrange for Advent missions between November 28th and December 12th has arranged an extended series of parish missions. Among the conductors will be the Rev. Messrs. John Lloyd, Peter Langenworff, J. A. Schaad, H. H. Firth, F. D. Butler, Wm. Baker, B. R. T. Anderson, O.H.C., Archdeacon White, the Rev. H. P. Hames, the Rev. D. R. Clarke, the Rev. Arthur Wilson.

VIRGINIA.—On November 3rd, a conference of the diocesan clergy in St. James' Church, Richmond, in preparation for the preaching mission, was conducted by the Rev. Floyd W. Tomkins, D.D., of Philadelphia. Morning sessions after Holy Communion were used by Dr. Tomkins in a series of addresses on preparation of the missionary. The afternoon was devoted to discussion of the best methods of conducting the mission. A special committee under the executive committee of the Campaign in the diocese has charge of the preaching mission. The

Rev. W. D. Smith, D.D., is chairman of this special committee.

NEW CHURCH AT SAGADA

THE ACCOMPANYING ILLUSTRATION shows the new Church of St. Mary the Virgin at Sagada, Philippine Islands, which is nearing completion. The church is of stone with a timber roof. Length, outside, 160 feet; width 60 feet; height of nave 40 feet. The building is practically a reproduction on a larger scale, in more permanent material and more solid construction, of the little old Church of St. Mary the Virgin, which may be seen on the left in the illustration. The new church will accommodate 1,000 worshippers. The foundations were laid in 1912, and the work of construction has continued with but one serious break ever since.



MISSION OF ST. MARY THE VIRGIN, SAGADA, PHILIPPINE ISLANDS

All stones used are from our own mission quarries, and all timber is from our mills. All work of dressing stone and lumber, and of erecting the church, has been done by our own workmen trained in the mission; there has been no outside contracting. Practically all of the workmen and all of the boys are communicants of the Church. The residence of the priest in charge is shown at the head of the flight of stone steps; so are the cross in our Campo Santo and the lych-gate at its entrance, on the mountain-side above the roof of the new church; and the great cross on the summit, which is 5,000 feet above sea level. In our Campo Santo, with many others, now lies the body of our loyal worker, Julia Ludlow Young, who was buried there by her own wish on August 30, 1920, among those whom she loved and who loved her.

This is the mission of which the Rev. John A. Staunton, Jr., is priest in charge and for which Bishop Mosher is making appeal that two priests will offer themselves to take the place of the two priests now in residence who are entitled to a furlough but who cannot depart until other priests can temporarily take their places. Bishop Mosher hopes that the work may afterward be extended by the permanent addition of these two new priests in extension work after the furloughs are over.

VESTRY COMMEMORATES "OWN" MISSIONARY, HUDSON STUCK

FOR MANY YEARS, St. Peter's parish, Morristown, N. J., designated part of its missionary offering for support of the late Archdeacon Stuck, who was known as the "own" missionary of St. Peter's, and was considered a member of the parish staff. At a recent meeting of the vestry, resolutions were adopted placing on record, "Our

lasting remembrance of Hudson Stuck, presbyter, missionary, and faithful servant of Jesus Christ.

"Although endowed with talents that might well have brought him distinction in the realm of science and of geographical exploration, his ears heard but the one command: 'Go ye into all the world and preach the Gospel to every creature'; and in that ministry of love and service he found his rich and enduring reward.

"For many years this parish had claimed the honor of assuming the burden of his financial support; his name appeared on the roster of our clerical staff; and so often as occasion served he re-visited St. Peter's to minister at our altar and to tell us of the progress of the work to which his life was consecrated. For these great privileges we now return hearty and humble thanks."

FIRE DAMAGES OMAHA CHURCH

ST. BARNABAS' CHURCH, Omaha (Rev. Lloyd B. Holsapple, rector), was damaged by fire early on November 12th. The fire originated in the furnace room, and the organ, which was in this part, is a total loss. Fortunately, the altar and richly furnished sanctuary were damaged only by smoke. The loss is a little under \$10,000. Energetic work sufficiently repaired the damage so that there was no suspension of the Sunday services.

PROVINCIAL CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE FIRST annual conference of Church workers among colored people in the Province of Washington met in the Chapel of St. Simon the Cyrenian, Philadelphia, from November 2nd to 5th. The opening service was held in the Church of the Holy Apostles, with the Rev. Emmet E. Miller as preacher. An address of welcome by Bishop Garland was followed by an eloquent response by Archdeacon Phillips. On the following day the Chapel of St. Simon the Cyrenian was consecrated by Bishop Rhinelander, in the presence of a large congregation.

There was a celebration of the Holy Communion each morning, and splendid papers were read during afternoon and night sessions. The Conference was largely attended, a number of clergy coming from other provinces.

The committee on the State of the Church stressed the need of temporary financial assistance for the Bishop Payne Divinity School, and the fact that it is absolutely necessary that clergy salaries be increased, and that at once, if the men are to continue in the work. The meeting of the Woman's Auxiliary was most inspiring, and

the closing service, consisting of procession of the clergy and solemn *Te Deum*, on Friday night, will long be remembered. At the close of this service the Archdeacon gave those who had attended the conference his special blessing.

CORNERSTONE LAID AT DELAFIELD

WITH SERVICES of simple dignity, and in the presence of a distinguished assembly, the headmaster of St. John's Military Academy, Delafield, Wis., laid the foundation-stone of the Victory Memorial Chapel, on November 14th, Armistice Sunday.

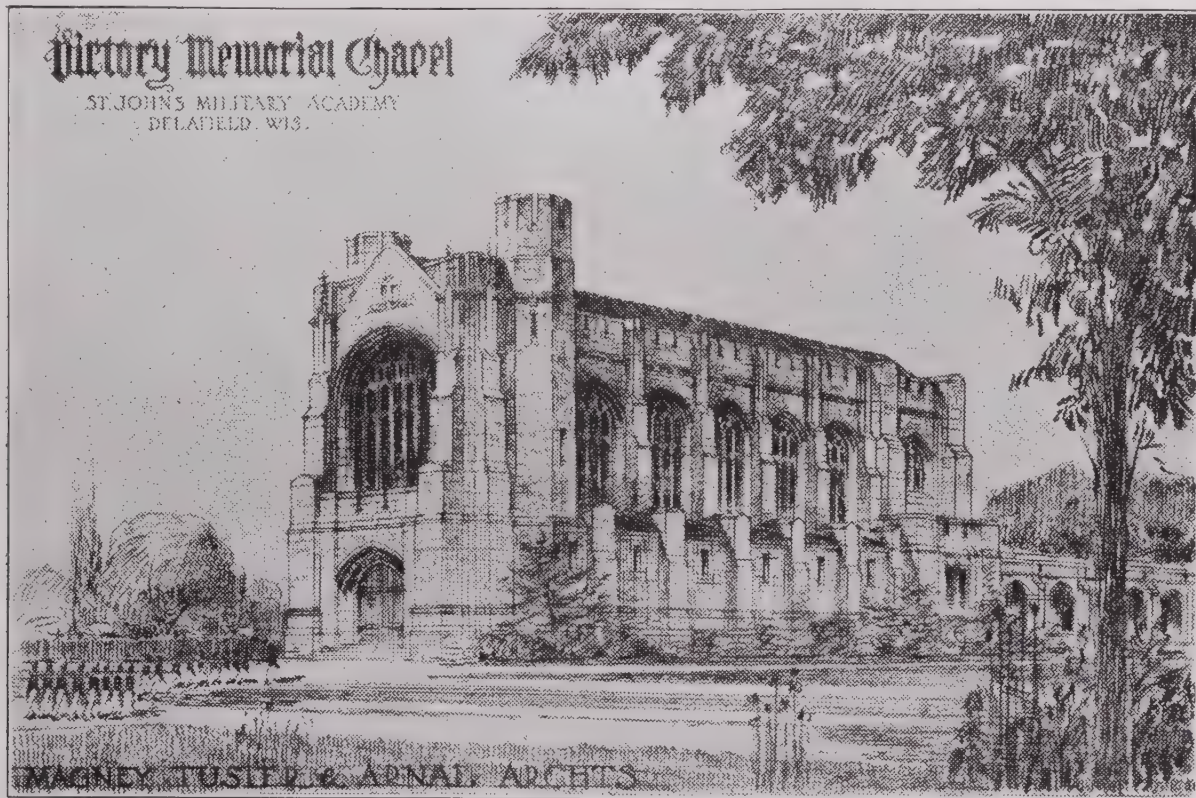
At 1:00 P. M., the booming of guns announced the arrival of General Leonard Wood and his staff. After a review of the

John's men during the war. The tenor of his address was general preparedness, and the end thereto some form of universal military training. At the conclusion of the General's address, the headmaster introduced Lieut. Rossignol of the French army, representing the French Republic, who spoke briefly on reconstruction. Letters of regret were read from the British ambassador and from Governor Lowden, who was represented by the Hon. Andrew Russel, auditor of the state of Illinois.

Other distinguished visitors were General McCoy, Captain Lang, Captain Wood, Major Best, Colonel Watrous, the Rev. Holmes Whittemore, the Rev. Father Deglman of Marquette University, the Rev. E. E. Williams of Watertown. Mr. Andrew

York City, and is reproduced elsewhere in this issue. At the business session following this service the Bishop of Delaware moved that a large edition of this sermon be printed by the Synod for general distribution. This motion was enthusiastically and unanimously carried.

The Bishop of Maryland, in his usual felicitous way, called the first business session to order at noon in St. Paul's parish hall, where all similar sessions were held. The Bishop of Southern Virginia, in a brief address replete with interesting historic references, welcomed the synod to the see city of his diocese and to that section of the Old Dominion which is the birthplace of the American nation and of the American Church.



battalion, the distinguished visitors lunched with the headmaster and Mrs. Smythe at the manse.

At 2:30 P. M., the party left the manse for the ceremonies, and at the same instant the military band of the corps of cadets began the march. It was a beautiful scene, as the five hundred cadets in full winter uniform swung into the enclosure reserved for them. General Wood and General McCoy both expressed their admiration of the faultless marching. The band began "Onward Christian Soldiers", and the choir of sixty-eight cadets took up the strain as they moved to their places. The order of the procession was as follows: Crucifer, choir, memorial association committee, faculty, crucifer, guild of acolytes, headmaster.

Arriving at the stone, the usual service proceeded, General Charles King of Milwaukee placing the stone in position with these words:

"In the faith of Jesus Christ, to the memory of the sacred dead, in honor of the valorous living, we place this foundation-stone. Here let truth, faith, the fear of God, love of country, and loyalty to the flag, ever remain; this place is consecrated to prayer, to praise, to devotion to our country, and to the glory of the most Holy Name of our Lord, Jesus Christ. Amen."

General Wood then addressed the assembly, paying a compliment to the work of St.

Frame, Mr. Chauncey Fraser, Mr. William Currie, Judge Agnew, and Judge Dersey.

The memorial chapel will be erected at an expenditure of about \$100,000. It is expected that it will be ready for occupancy a year from this Thanksgiving, and will be dedicated the following June. All furniture is to be memorial in character.

SYNOD OF WASHINGTON

THE FIFTH yearly meeting of the Synod of Washington was held in the city of Norfolk, Va., on November 16th, 17th, and 18th. At the opening service on Tuesday morning in the historic old St. Paul's Church, which was erected in 1739, Holy Communion was celebrated by the Bishop of Maryland, assisted by the Bishops of Bethlehem, Erie, and Southern Virginia. The Bishops of Virginia, West Virginia, Southwest Virginia, Delaware, Easton, and the Coadjutors of Pennsylvania and Southern Virginia were also in the chancel.

The attendance of clerical and lay delegates was large, and these with the large number of ladies representing the Woman's Auxiliary, the Girls' Friendly Society, Daughters of the King, and other like organizations, filled the church to its capacity. The sermon, a masterly effort, was preached by the Rev. Dr. William T. Manning, rector of Old Trinity Church, New

Roll call showed few absentees among either clerical or lay deputies, and the meetings of the synod from beginning to end were full of interest and enthusiasm. Routine business was rapidly dispatched, and many reports by the different committees and commissions of the synod showed thoughtful study and consideration of the subjects with which they dealt, and evoked many interesting and enlightening discussions. This was notably true of the report on the Commission on Religious Education read by the Rev. H. W. Diller. An edifying and at times highly amusing debate followed this report on the merits and demerits of the Christian Nurture Series, and eventuated in the passage of a resolution recommending the adoption of a uniform course of study for all Church Sunday schools, and naming the Christian Nurture Series as best adapted at present to meet these needs.

The urgent need for Christian leadership in the fulfilment of China's destiny as the first Christian republic of Asia was emphasized on Tuesday evening by the Rev. Francis L. Hawks Pott, D.D., president of St. John's University, Shanghai, in an address at St. Luke's Church. Following Dr. Pott's address Bishop Overs gave an interesting account of his work in Liberia.

Dr. Pott sees in the student movement in China the salvation of that nation. While

there is still strife between the leaders of the old reactionary forces and the republican leaders, the prevailing tendency is toward progress.

The Chinese Christian students are a potent factor, imbued with the aggressive ideals of a western civilization, they are shaking the ancient nation out of the torpor of ages.

The people, Dr. Pott says, look to the United States more than to any other nation. This country has gained the confidence of China, and the Chinese are looking to America for help. America should make it her aim to see that the League of Nations into which this country eventually enters deals fairly with China.

In the course of his address Dr. Pott told of the wonderful work being accomplished for the enlightenment of China by St. John's and similar Christian colleges and universities. Three of China's representatives at the Versailles Peace Conference were graduates of St. John's, he said.

Bishop Overs made a strong appeal for aid to carry Christian education into the interior of Liberia. In simple, straightforward language he gave a vivid account of conditions prevailing in the West African republic—the only place in Africa where the black man rules.

Twenty-five years ago, Bishop Overs said, all the big tribes of the interior were closed to missionaries; to-day from all parts of the Dark Continent come appeals for Christian teachers. Liberia, the base of missionary work in Africa of the Church, has, according to Bishop Overs, been sadly neglected during the past fifteen years.

There is not a single road in the entire country—only paths through the forests. The back country is teeming with cannibals, although rather a decent sort, eating their dead, to be sure, but rarely killing one another for festive purposes.

Slavery and polygamy also exist in the back country, he says. Polygamy, however, is not so pronounced as in Nigeria. "There," the Bishop says, "I shook hands with a man who had 850 wives, 500 of whom he had bought for himself, and 350 of whom had been left him in his father's will."

In one section of the back country, Bishop Overs says, a cannibalistic society serves as the chief dish on festive occasions human flesh. Fathers and mothers, who are members, frequently donate one of their own offspring for the banquet board, and participate in the festive orgies with as much relish as any of the other members.

If the Church is to convince the people of Liberia that it is sincere, it is imperative that missionary activities be extended at once to reach the two and a half million inhabitants of the interior.

A startling revelation of the decline of religious education in the Church was made on Wednesday night by the Rev. William G. Thayer. Dr. Thayer said, that the Church, as a corporate body, has never subscribed one cent for a school except through its board of missions. The new educational programme of the Church, however, provides for the establishment of boarding schools where children of the Church may procure their educational and religious training. Heretofore, such training has been provided only through a limited number of private boarding schools supported by individual members of the Church.

Between 1916 and 1919, there was a falling off of more than 25,000 in the attendance at Sunday schools throughout the country, and, Dr. Thayer said, religious training at mother's knee has become almost only a tradition.

There are ten thousand boys and girls in

Church boarding schools throughout the country, Dr. Thayer stated, and there are twenty thousand boys and girls of the Church in schools of other churches. This condition cannot but be a potent factor in leading the rising generation away from the Church of its fathers.

The Church, the speaker declared, has always stood for religious education. It has always taught that a child at baptism enters into the Father's family, and until the last word has been said over the body, remains in its care. Up in old Puritan New England, he said, they have almost forgotten the custom of family prayers. He made a strong plea for restoration of the family altar, with the father as priest of his household.

Public schools cannot give adequate religious denominational education, Dr. Thayer said. Through the Department of Education religious training has been introduced into the school systems of three American cities—Grand Rapids, Toledo, and Rochester. All denominations have united in this effort, and one hour each week is set aside for religious study. Such training may result in the dissemination of religious knowledge, but it cannot give the deeper comprehension that love, affection, and direction into the real meaning of religion can instill into the child by home teaching.

There are only nine Church boys' schools in New England, and they are turning away hundreds of students yearly. These are, with one or two exceptions, high priced institutions, and the boy of moderate means cannot attend unless, as Dr. Thayer said, he comes to Virginia, where our schools are more plentiful and not so expensive. Other institutions are glad enough to receive the children of the Church, he added.

The reason for the scarcity of schools, Dr. Thayer said, lies in the fact that up until recently the Church never had a central functioning board. The Department of Education has now been made one of the most important branches of the Church, and there is every reason that the Church take its proper place in the education of its children.

Early in the session Bishop Darlington offered the following resolution, which was carried, and sent by telegram to the President of the United States:

"Resolved, That the fifth synod of the Province of Washington, assembled in Norfolk, hereby urges the President of the United States to heed the cry of the suffering Armenian Republic, this week forced to surrender to the Turks, and immediately send United States warships, now near at hand at Constantinople, that this ancient Christian people, and American citizens there, be not exterminated by Mohammedan fanatics."

The election of officers for the synod for the ensuing term resulted as follows:

President: The Rt. Rev. Wm. C. Brown, D.D., Bishop of Virginia.

Treasurer: Mr. W. W. Frazier, Jr., of Philadelphia.

Secretary: The Rev. Thomas J. Bigham, of Pittsburgh, Pa.

President of the Court of Review: The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

Wilmington, Del., was selected as the meeting place for the sixth synod to be held next November.

PAROCHIAL MISSIONS

THE THIRD PARISH in the diocese to hold a healing mission at the hands of Mr. Henry C. Blandford is St. Michael and All Angels', Anniston, Ala. (Rev. Dwight F. Cameron,

rector). The Rev. Edmonds Bennett, chiefly instrumental in initiating the movement in the diocese, was the preacher for the first two days—October 25th and 26th. Among the supplicants were some who whispered: "I present my body, but my chief concern is for my spirit." One woman said: "I have already received unmistakable physical restoration after years of suffering. Now I want to present myself for the greater gift." The Rev. E. C. Seaman took the place of the Rev. Mr. Bennett on Wednesday.

THE REV. PAUL H. BARBOUR held a three days' mission in St. Peter's Church, Essex Fells, N. J., beginning November 3rd. Two celebrations of the Holy Communion were held each day.

THE REV. BERNARD IDINGS BELL, president of St. Stephen's College, Annandale-on-Hudson, has just completed a mission at Christ Church, Hudson, N. Y.

BISHOP SHAYLER held a week's mission in St. Luke's Church, Wymore, Neb. (Rev. Gowan C. Williams, vicar), from November 8th to 15th.

THE REV. DAVID N. KIRKBY, conducted a week's mission in Trinity Church, Arlington, N. J., beginning November 14th.

DEATH OF REV. W. A. M. BRECK

THE DEATH of the Rev. William Augustus Muhlenberg Breck is reported as occurring in the chapel of St. Helen's Hall, Portland, Oregon, on Sunday evening, October 17th.

Mr. Breck, a son of the early missionary well known in the Middle West and in California for his constructive work, the Rev. James Lloyd Breck, was a graduate of Nashotah, and was made deacon and priest by Bishop Welles in 1880 and 1881. He served in Milwaukee for three or four years and then went to California, where he worked in several Church centers—Suisun, Ventura, San Francisco—until at the end of the century he went to Portland, Oregon. He held parishes in the city, and in 1909 became chaplain of St. Helen's Hall, a position which he held until the time of his death.

FOR OBSERVANCE OF JANUARY 2ND

THE RESOLUTION of the House of Bishops calling for observance of Sunday, January 2nd, on behalf of the Russo-Greek Church and especially for intercession for the restoration of Sancta Sophia has already been printed in THE LIVING CHURCH. The Presiding Bishop has set forth the following special collect for use on that occasion:

"O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church. Look with Thy most gracious favor upon the Holy Eastern Orthodox Church. And, if it be Thy blessed will, incline the hearts of the statesmen who, in Thy name, have the governance of the nations of the earth, to restore the Sanctuary of St. Sophia at Constantinople to the Church of Hellas, its rightful custodian. And Thine be the thanks and praise and glory forevermore, through Jesus Christ our Lord. Amen."

In New York, Bishop Darlington, of Harrisburg, will be the preacher at the Russian Cathedral of St. Nicholas at the ten o'clock Eucharist on that day, delivering the first sermon after the Gospel. The second sermon will be preached by the Greek Archbishop, Alexander Rodostolou. In the afternoon, at the Cathedral of St. John the Divine, there will be a service at four o'clock at which Bishop Burch will preside. Addresses will be given by Bishop Darlington, by the Syrian Archbishop, Attimios,

then by the Greek Archbishop, Alexander Rodostolou, and last by the Russian Archbishop, Alexander Nemolovsky. At 6:00 p. m. it is expected to have vespers at the Greek Cathedral in East Seventy-second street, New York, and later at 8:00 in the Syrian Cathedral, State and Bond streets, in Brooklyn. The three Archbishops and the Bishop of Harrisburg are to speak at all these services.

It is hoped that similar observance of the day will be made throughout the American Church.

TRINITY COLLEGE INDUCTS
TWELFTH PRESIDENT

TRINITY COLLEGE, Hartford, Conn., inducted the Rev. Remsen B. Ogilby as its twelfth president on November 17th, the first element in the programme being a celebration of Holy Communion in the chapel by the Rev. Mr. Ogilby. A procession was then formed to march across the campus to Alumni Hall, where the inauguration took place. Bishop Lawrence pronounced the invocation, Professor Henry A. Perkins, on behalf of the trustees, offered the keys, and congratulatory addresses were made by members of the trustees, faculty, alumni, undergraduates, and other institutions.

The address of the day was by Bishop Brent, and was followed by President Ogilby's address.

President Ogilby is an alumnus of Harvard and of the Episcopal Theological School in Cambridge. He has served as master both at Groton School and at St. Paul's school, Concord. In 1908 he organized an American school for boys in the Philippines, earning high praise from Bishop Brent. He has also served as a captain at West Point, and was with the American Expeditionary Forces in France.

"SCHOOL WEEK"

THE BUREAU OF EDUCATION at Washington calls for the coöperation of the Churches in the observance of "School Week", December 4th to 11th. The Council of Church Boards of Education desires to emphasize this effort to call favorable attention to our schools and teachers.

Ideals of education in America were originally conceived and developed not by government, but by private individuals, as a rule directly or indirectly representatives of the Churches. The rapidly increasing attention of government to education is an indication that the action of the Churches has leavened the nation. During the proposed "School Week" the people cannot think too much about questions concerning education.

AMERICAN LEGION AT
NASHOTAH SEMINARY

TWO-THIRDS of the student body of Nashotah House are ex-service men. They have therefore organized at the mission a post of the American Legion and made application for a charter. Out of respect for the services rendered by the men to their country, Armistice Day was kept as a holiday. The entire school was entertained by the Dean and the Misses Larrabee on the evening of the 10th, at an Armistice party. At 6:15 A. M., on the 11th, the Rev. Father Neely celebrated a requiem for the repose of the souls of those who had died for their country. The Legion members were present in uniform and made a corporate communion. This service was followed immediately by a solemn high mass of thanksgiving for vic-

tory. The Dean, Father Larrabee, was celebrant, Father Stoskopf, of the Church of the Ascension, Chicago, was deacon, and Mr. Herbert Stanton, an ex-service man, was sub-deacon. During the evening of the 11th, the Rev. Canon St. George entertained the members of the preparatory department.

DEATH OF MARQUETTE
CHURCHMAN

THOMAS BAILEY, for many years a warden and vestryman of St. James' Church, Sault Ste. Marie, Mich., died in Laurium, on November 9th, at the home of his son, the Rev. Percival C. Bailey.

Mr. Bailey, born in Canada, was an active worker at the Church of St. John the Evangelist, Montreal, and Holy Trinity and St. Mathias' in Toronto, being at one time junior warden of the latter. He afterwards removed to a small town near Sault Ste. Marie, where he was for years lay reader. Moving to Sault Ste. Marie, he became a communicant of St. James' parish. After becoming paralyzed in 1918 he lived with his son, who is rector of Christ Church, Calumet. He leaves a wife, sister, daughter, and six sons, all of whom are Church workers. One of his sons is a lay reader, and his daughter is the wife of Dean Burt of Marquette. He was frequently a delegate at diocesan conventions, and in 1910 was elected deputy to the General Convention. He was a member of the Confraternity of the Blessed Sacrament, and in 1918 was elected warden emeritus of St. James' Church, in appreciation of his years of faithful service.

BEQUESTS

THE WILL of W. H. Roddis of Marshfield leaves \$10,000 to Grafton Hall, Fond du Lac, Wis.; a similar amount for Church work at Madison; \$1,000 to All Saints' Cathedral, Milwaukee; \$1,000 to Nashotah House; and \$5,000 to St. Alban's Church, Marshfield, Wis.

GRACE CHURCH, Carthage, N. Y., will receive a legacy of \$100 under the will of Hattie M. Herrick, and a similar legacy has been made to Trinity Church, Watertown, for the parish house, under the will of Mrs. Ella B. Gates.

MEMORIALS AND GIFTS

SIX BRASS vesper lights have been presented to St. Andrew's Church, Durhamville, N. Y., by Mr. John L. Plank.

TRINITY CHURCH, Rock Island, Ill. (Rev. W. L. Essex, rector), has recently added to its endowment fund memorial gifts amounting to \$475. The fund now totals \$11,750.

A PULPIT has been given to Christ Church, Stevensville, Md., in memory of the Rev. P. D. Thompson and Mrs. Thompson. Mr. Thompson was rector of this parish, the oldest in Maryland, for eighteen years.

THE ALTAR of the collegiate church of St. Mary's School, Knoxville, Ill. (Rev. Francis L. Carrington, rector), has been furnished with new office lights, a tabernacle, and riddel curtains, and a sanctuary lamp.

A REREDOS and altar cross were consecrated at Grace Church, Everett, Mass., on Sunday, October 31st, in memory of Mr. and Mrs. Albert Gleason, who died this year, but were for many years faithful communicants. The gifts are from their children.

A MARBLE FONT was dedicated in the Church of the Ascension, Montgomery, Ala. (Rev. Peerce N. McDonald, rector), on No-

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vember 7th. It is the gift of Mrs. W. C. Holt in memory of her grandson, William Holt Gayle, who died on March 22nd at the age of eight months.

ON NOVEMBER 14th at Grace Church, Buffalo, N. Y., a tablet was dedicated in memory of parishioners who served in the war. It contains a tribute to the one hundred and thirty-seven who entered the service and five who gave up their lives. The rector, the Rev. John C. Ward, was chaplain of the 129th Regiment.

AT ST. MARY'S CHURCH, Manhattanville, N. Y., on Sunday, November 14th, was dedicated a bronze and oak honor roll tablet, carrying the names of sixty-two parishioners who served in the great war, with four gold stars. The inscription shown in relief is framed by a decorative background in rich color and gold, the central feature being the shield carrying the years of the war, 1917-1919.

THE BISHOP of Quincy visited St. John's Church, Kewanee, Ill., on October 24th, and at the early Eucharist blessed the following gifts from the people: A red silk altar frontal, a silver paten, lavabo bowl, baptismal shell, a full set of Eucharistic vestments, with stoles and maniples in three colors, cassock and surplice. Mr. Charles A. Parmiter, a candidate for orders, is in charge of the parish.

A MEMORIAL brass altar cross and Eucharistic candlesticks in memory of W. B. Poyseor were dedicated by the Rev. William Poyseor, general missionary of the diocese of Marquette, at St. Mark's Church, Crystal Falls, Mich., at the early celebration on All Saints' Day. W. B. Poyseor was killed in 1913 at his home near Crystal Falls while blasting stumps. The cross is the gift of his father, who was the celebrant, and the candlesticks were given by his mother, Mrs. William Poyseor.

BRONZE TABLETS commemorative of nine members of the parish who gave their lives, and 176 who served actively with the colors during the war, were placed at the west end of the nave of Trinity Church, Hartford, Conn., and unveiled on November 14th. After the prayer for the President and a hymn, the choir preceded the clergy to the rear of the church, where the rector, the Rev. Ernest deF. Miel, D.D., read the opening sentences and the Rev. Francis Goodwin read the special psalm. The rector then read a prayer, during which the service flag was slowly raised by boy scouts in the gallery and carefully laid away. The rector gave a dedication for the two tablets as the scouts in turn slowly raised the stars and stripes and the state flag of Connecticut, after which the choir sang in the vestibule Tennyson's *Crossing the Bar*. After prayers read by the Rev. Samuel H. Edsall, the assistant, the benediction was given by the rector, and the service was closed by singing the *Supreme Sacrifice* as the choir and clergy returned to the chancel. The rector then gave an inspiring address to the large congregation.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Brotherhood Assembly Officers—Material Enrichments

THE ANNUAL meeting of the diocesan assembly of the Brotherhood took place in the guild house of the Cathedral, on November 16th. After a short business session supper was served to eighty delegates. At 8 P. M. the junior session was opened by Paul E. Quirin, president, and an address of welcome was made by the Rev. H. A. S. Merriek. The officers reported the success of

the new assembly and delegates from Trinity, All Saints' Cathedral, and St. Paul's of Albany, Messiah of Rensselaer, and St. John's, Cohoes, reported in person, the new chapter of St. John's, Ogdensburg, reporting by letter. Election of officers resulted in the choice as president of Mr. Paul E. Quirin of Trinity, Albany, and Mr. Rolland Pollack of the Cathedral as secretary. Mr. H. M. Rodgers, lately field secretary for the Brotherhood, gave a short report of the junior National Convention at St. Louis. The next junior assembly will be held in Trinity Church, Albany. At 9 P. M. the senior session was opened by president Charles C. Gould, of Schenectady. Bishop Nelson gave an address which was followed by officers' and chapter reports. Mr. F. S. Harder reported the nominations, which after some discussion were adopted, Mr. B. A. Chambers of St. John's being chosen president and Mr. G. A. Williams of St. John's, Cohoes, secretary and treasurer. The Rev. Ernest Hopper is chaplain. The meeting closed with benediction by the Ven. A. C. Larned, Dean of the Cathedral.

BEGINNING JANUARY 9th, the Mercer-Hadley mission will be held for one week in the parish of St. George's, Schenectady (Rev. B. W. R. Taylor, D.D., rector).

CHRIST CHURCH, Morristown (Rev. Robert C. Joudry, priest in charge), has paid the last of the debt incurred when the church was rebuilt four years ago.

ST. JOHN'S CHURCH, Massena (Rev. George C. Graham, rector), has purchased the house next door to the church and after some alterations will use it for a parish house.

ST. PHILIP'S CHURCH, Norwood (Rev. John A. Atkins, rector), has expended \$900 in improvements on the church and \$1,400 on the rectory.

ST. JOHN'S CHURCH, Ogdensburg (Rev. D. C. White, rector), held its every-member canvass on November 7th. The amount pledged was \$900 more than asked.

ST. AGNES' SOCIETY of St. John's Church, Ogdensburg, has bought a car to be used by the Rev. R. C. Joudry in his mission work.

CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop
EDWARD L. PARSONS, D.D., Bp. Coadj.

Convocation of San José

THE CONVOCATION of San Jose, Dean William A. Brewer presiding, met on November 9th and 10th in the Church of St. Mary's-by-the-Sea, Pacific Grove (Rev. W. H. G. Battershill, rector), for an inspiring session. Bishop Nichols, Bishop Parsons, the Archdeacon of Vancouver, the Rev. Dr. Robert W. Patton, Mrs. Lydia P. Monteagle, Mr. H. C. Wyckoff, and the Rev. C. P. Deems delivered dynamic addresses on the Nation-wide Campaign. Valuable papers were likewise presented by the Rev. H. E. Montgomery on Parochial Use of Moving Pictures; by the Rev. Bayard H. Jones on the Lambeth Position Toward Reunion, and by Mr. E. S. Freeman on the Young People's Fellowship Movement in the diocese.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Clericus Discusses Lambeth—Syracuse Conferences

THE LAMBETH CONFERENCE was the subject of discussion at the Syracuse Clericus on November 9th and at the Binghamton

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Clericus on November 16th. The Rev. Geo. M. Brewin dwelt principally on the resolutions concerning Church Unity. The Syracuse clericus met at the University Club, the Binghamton clericus with the Rev. J. deL. Scovill, in Bainbridge.

THE REV. GEORGE GUNNELL, L.H.D., of Toledo, Ohio, general missioner for the diocese, will conduct conferences on Religion and Service for the parishes of Syracuse in St. Paul's Church, beginning on November 28th and concluding on December 2nd. He will also have charge of the mission at Rome.

BISHOP FISKE was the principal speaker at a banquet given by the vestry and attended by about 350 persons, at St. Stephen's Church, Olean (Rev. C. C. Bentley, rector).

THE INTERIOR of St. Ambrose' Church, Groton (Rev. T. J. Collar, rector), has been decorated recently through the generosity of a member of the vestry.

A COMMITTEE of one man and woman from each parish of Syracuse is being formed to assist the Bishop Coadjutor and the special committee in developing St. Philip's Mission for colored people.

BECAUSE A considerable part of the congregation at St. Paul's, Aurora (Rev. E. G. White, rector), is composed of college girls who come from parishes where the Holy Eucharist is not the chief service on Sundays, the rector has decided, in response to requests, to have matins alternate with the Holy Eucharist at the late Sunday service.

THE REV. DR. BEAUCHAMP, learned in Iroquois lore, attended the meeting of the Indian Welfare Society held in Rochester recently, as chairman of the advisory committee. The chief question at this meeting, which is four fifths Indian in membership, was as to the advisability of citizenship for the Indians.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Knights of Washington—Working Toward Uniform Remarriage Laws

A NEW COMPANY of the Knights of Washington will soon be installed in the Church of the Ascension, New Haven.

NOTEWORTHY in New Haven musical circles was a concert given on November 15th by the choir of St. Paul's Church assisted by the Alpha male chorus, a local organization, many of whose members belong to the choir.

THE NEW HAVEN Pastors' Union in the hope of securing uniform procedure in the matter of re-marriage have sent to every non-Roman clergyman in that city a set of rules asking for signature. The rules are as follows: "No minister ought to marry (1) a divorced person who has been morally responsible for the divorce; (2) any divorced person till preferably six months shall have elapsed from the time of granting the divorce; (3) any divorced person who could not be married under the law of his own state."

EAST CAROLINA

THOMAS C. DARST, D.D., Bishop
Convocations—A City Chaplain

THE TWO CONVOCATIONS of the diocese both met during the week beginning November 8th, the convocation of Edenton with St. James' Church, Belhaven (Rev. J. N. Bynum, rector), the convocation of Wilmington with the Church of the Good Shepherd



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The cost of publication has been provided for and the entire amount paid for each copy goes to the work of Assyrian relief. There is no trade discount.

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(Rev. F. D. Dean, rector). Discussion at both meetings centered around the Nation-wide Campaign, its present diocesan status, and the programme. As a large percentage of the pledges of last year remain unpaid, clergy and laity promised to go back home and arouse the churches. At the Wilmington convocation the opening sermon by the Rev. George W. Lay, D.C.L., Dean, struck the keynote, analyzing manners and customs, and speaking in plain terms of the apparent decadence of modern society. The fault lay in a real lack of home and family life. He scored parental laxity, and the lack of religious devotion in the home. The convocation endorsed his statements, and this important topic was much discussed throughout the two-day session. The Rev. J. N. Bynum, chairman of the Department of Social Service, led a discussion on some social evils which resulted in resolutions indicative of the determined attitude of Church people. Two helpful addresses at Wilmington, by Mrs. John T. Loman, of Philadelphia, presented the Christian Nurture Series and the Church Service League. At both Belhaven and Wilmington the women held separate business meetings. Bishop Darst, in an inspiring address on the last evening in Wilmington, summed up the result of the week. He said that while some pessimistic notes were struck it was but a manifestation of a new vision.

THE REV. F. D. DEAN, M.D., has resigned the rectorship of the Church of the Good Shepherd, Wilmington, to take effect January 1st, when he will become chaplain of the city, a rather unusual spiritual office for which Dr. Dean is unusually well qualified. His work among the poor, the prisoners, and the sick has been city-wide. During the influenza epidemic Dr. Dean practically took charge of the situation, greatly endearing himself to all of the people. While he will remain ecclesiastically responsible to Bishop Darst, he will be largely supported by a layman's association of all denominations. Commenting on the nature of his duties Dr. Dean says that he will not be doing what is called "social service"; his work will be purely religious. This experiment will be watched with great interest, although Dr. Dean's personality is such that its success is practically assured.

EASTON

WILLIAM FORBES ADAMS, D.D., Bishop

Woman's Auxiliary—Bishop's Reception—Northern Convocation

THE ANNUAL meeting of the Woman's Auxiliary, at which the Bishop was present, took place at St. Paul's Church, Berlin (Rev. S. A. Potter, rector), on October 20th and 21st. Reports indicated progress, and the old officers were reelected.

UNDER THE leadership of Dr. Sutton, president of the Standing Committee, a reception was recently given to Bishop and Mrs. Davenport at Oxford. Congratulatory speeches were made by the clergy and laity, to which the Bishop responded.

A PARISH reception was given to Bishop Davenport on November 4th under the auspices of the vestry and women's societies of St. Paul's Church, Centerville, where he also preached on Sunday, November 7th, and confirmed perhaps the largest class in the history of the parish. He also confirmed a class and preached at Christ Church, Stevensville, on the same day, congratulating the people on a new addition to the church. Mr. Dudley Roe of Sudlersville has recently presented a new sedan to the Bishop, which is of great use. The Bishop is filling va-

cant rectorships, and there seems a definite prospect of having every parish properly manned in the near future.

AT TRINITY CHURCH, Elkton (Rev. Sidney H. Dixon, rector), on November 11th, there was a meeting of the northern convocation. After early celebration and sermon by Bishop Davenport there was a conference with addresses by the Bishop, by the Rev. Dr. Collins on the Rural Parish, and by Mr. Dudley G. Roe on the Sunday school. About one hundred delegates were entertained. In the afternoon a conference on the Nation-wide Campaign was led by Mr. Lewis B. Franklin, treasurer of the Council.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

First Service at Guyton—Bishop Delany in Charleston

THE REV. F. NORTH-TUMMON, Archdeacon of Savannah, held a service for the first time in Guyton, Effingham county, on October 31st, at which sixty were present. A few Church families succeeded in making arrangements for the Archdeacon to hold the service in one of the other churches.

SUFFRAGAN BISHOP DELANY visited the colored parishes of Savannah after the conference of negro Church workers of the province, held in Charleston, S. C., last month. St. Augustine's (colored) Church, Savannah, celebrated the fifth anniversary of the ordination to the priesthood of its vicar, the Rev. J. Henry Brown, on October 31st, with special services. At morning prayer the Rev. J. R. Lewis was the special preacher. At evening prayer, over nine hundred people heard the Bishop speak of the newly elected negro Bishop of Liberia. A large class was confirmed and the thank offering amounted to \$300. The following evening the parish tendered a reception to the vicar and his wife.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Auxiliaries Meet in Lancaster—Armistice Sunday at Manheim

THE VARIOUS Auxiliaries of the city and county met in St. John's parish house, Lancaster, on November 12th. Miss Boyer, of the Church Missions House, New York, addressed the assembly on The Church Service League and Reconstruction Work.

ON THE 19th, "Armistice Sunday", the local post of the American Legion attended a special service in St. Paul's, Manheim, when the Rev. W. M. Gamble, rector, preached on Lessons from the World War. Patriotic hymns were sung by a choir of young men.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Brotherhood Visits Cathedral Parishioners—Bishop Weller at Davenport—Church Prefecture at the University

THE BROTHERHOOD of St. Andrew at Trinity Cathedral, Davenport, went out by twos recently to make a social friendly call on every member of the parish.

THE CATHEDRAL parish greatly enjoyed a visit from Bishop Weller, on October 24th. The Bishop preached and at night addressed a community meeting on Syria and Near East Relief Work.

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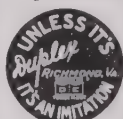
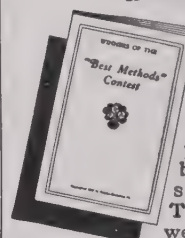
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or express preference for, the Protestant Episcopal Church. One hundred and twelve of these are from Iowa. The remaining twenty-two represent twelve states and one foreign country. A group of these students are conducting services in four missions near Iowa City.

ON ST. LUKE'S DAY, the Rev. E. H. Rudd, D.D., rector emeritus of St. Luke's parish, Fort Madison, preached twice and remained for four days. The Knights Templar, the Rotarians, the Lions, and the parish each publically welcomed Dr. Rudd, who for seventeen years was rector of St. Luke's, but now lives in Iowa Falls.

THE REV. A. H. BROOK, rector of St. James' Church, Independence, and priest in charge of St. George's Church, Farley, conducted a mission at Farley recently, when nine persons were baptized and several families returned to their Church duties.

AT COUNCIL BLUFFS the rector now has an assistant and daily services are offered, those on Friday morning being for the healing mission of the Church.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Normal Training School in Brooklyn—Parish Anniversaries

THE BOARD of Religious Education of the diocese has entered upon an aggressive campaign, engaging a full time educational secretary to visit every parish to secure accurate information and so assist in any way possible. Miss Eveleen Harrison, selected for this position, has already initiated a great deal of new work in the form of teachers' institutes and training classes. A most significant thing is the widespread desire on the part of teachers for training. At a mass meeting in St. Ann's Church in October some four hundred teachers and officers after the subject had been presented made a unanimous and enthusiastic request for a branch of the Normal Training school of New York. As a result Brooklyn now has the school with a faculty of ten, which meets on Tuesday nights in the parish house of St. Ann's. Plans are under way to extend the work throughout the diocese. A conference has already been held at Jamaica and several others are planned.

THE TWENTY-FIRST anniversary of the laying of the cornerstone of the Church of the Holy Nativity, Mineola, was observed on November 4th. The preacher at evening was the Rev. H. B. Bryan, who began the work; and on Friday morning Canon Bryan celebrated a memorial Eucharist, reading the names of those who had worked with him but have since passed away. The Rev. G. Wharton McMullin is in charge.

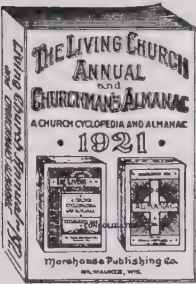
THE TENTH anniversary of the founding of St. Elizabeth's Church, Floral Park, was observed during the week of November 7th. Four services were held on Sunday, the preacher at the evening service being the Rev. H. R. Bennett, former priest in charge. On the week days a play was given, moving pictures were shown, a bazaar and carnival held, and the festival ended with a barn dance on Friday evening. The money earned during the week will be applied on a mortgage. The Rev. Mr. McMullin is in charge of this work also, as part of the associate mission which he heads.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cornerstone of Synod Hall Laid on Armistice Day

THE CORNERSTONE of the Synod Hall of the Cathedral of the Incarnation was laid



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preliminary to the Churchly observance of Armistice Day at the Cathedral grounds. It officially inaugurated construction of the great Cathedral group that will eventually stand among the most magnificent architectural achievements of this country, and was attended by a distinguished gathering, chief among them being the world-famed General Nivelle, the hero of Verdun, and Alphonzo Pezet, the Peruvian Ambassador to the United States. General Nivelle made a brief speech.

A detachment of soldiers, sailors, and marines, all men of the A. E. F., headed the line, in which marched Bishop Murray, Bishop Cook of Delaware, other well known clergymen, Governor Ritchie, Signor Pezet, General Nivelle, the trustees of the Cathedral, and the lay council.

The service, simple but impressive, was given a decided picturesque effect by the setting. Autumn colors, broken by the rich emerald of evergreens, blazed from nearby clumps of trees, and here and there vivid touches were contributed by the uniforms of the soldiers, the insignia of Church and State, and the vestments of the clergy.

Bishop Murray presided, and before the cornerstone was sealed a box was placed in it containing documents and a memorial list of men who sacrificed their lives in the war.

Starting immediately at the hour of the signing of the armistice the service was given additional solemnity by the slow striking of a bell and a brief ceremony of devotional memory. Bishop Cook made the principal address at the Synod Hall, and urged that we should not forget the sacrifices of the war. Above all we should not forget that Christ had offered to men the Kingdom of God, a Kingdom of peace and righteousness. The only way to avoid a repetition of the calamity that shook the world was for humanity to keep its faith in Christ and to rely upon Him and His saving power.

At the conclusion of this part of the service, the processions proceeded to the open air service platform where the Armistice Day exercises were held. In addition to speeches by the Mayor of Baltimore and the Governor of Maryland an address was made by the Ambassador from Peru. The assemblage then gathered around the Victory Cross and the band played an arrangement of Chopin's Funeral March, during which a wreath was placed on the pedestal of the cross by a group of young women. Bishop Murray offered prayer and a squad from Camp Meade fired volleys to the dead. A bugler then took his place in front of the cross to sound taps: the *Star-Spangled Banner* was sung and the Bishop's benediction concluded the ceremony.

Bishop Murray, the Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, and the Rev. Romilly F. Humphries, D.D., Archdeacon of Baltimore, were guests of the city at the Civic celebration in the afternoon.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop
Church Reopened

ONE OF the many "silent churches" in the diocese recently opened, St. Mark's, Florence, is receiving the ministrations of the Rev. Marcus J. Brown, vicar of St. John's, Omaha.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Junior Auxiliary Gift—A Desert Mission

THE JUNIOR AUXILIARY of St. Joseph's Church, Detroit, has given a brass altar

cross to St. Luke's Church, Clover Valley.

THE MINER'S UNION HALL purchased at Pioche is being remodelled and will make a very neat church. Archdeacon Smithe in his difficult work in Southern Nevada has to travel over about 20,000 square miles of desert.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

National Cathedral Association—Brotherhood of St. Andrew—U. T. O. Pageant

THE REV. H. R. TALBOT on November 6th began a ten days' visit to Pittsburgh to organize a group of the National Cathedral Association. At the Pittsburgh Church Club he gave an illustrated address on Saturday, the 6th, and on Sunday he spoke at the Church of the Ascension, Pittsburgh, and at St. Stephen's Church, Sewickley. He also spoke at smaller meetings. A committee has been appointed, and matters are well under way. On October 16th Canon Talbot was at St. Andrew's Church, and at the same place, on Monday he attended a meeting of the Clerical Union in the parish house, and later gave a picture display open to all Church people.

THE PITTSBURGH assembly of the Brotherhood of St. Andrew held a supper and conference at St. Stephen's Church and parish house, Wilkinsburg, on November 11th.

The Church Temperance Society

urges you to stand loyally behind the Federal Constitution against the great organized conspiracy to discredit and nullify the National Law.

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DECEMBER, 1920

VOL. 8, No. 4

EDITORIAL COMMENT

The Catholic Revival in England and America—The Sin of Disunion—The Study of Moral Theology—Why Men Give Up The Ministry—The Clergy and Advertising

THE PRESENT POSITION OF CATHOLICISM IN THE CHURCH OF ENGLAND

The Lord Bishop of Nassau

IF I WERE A LAYMAN

The Bishop Coadjutor of Central New York

A MODERN JOHN THE BAPTIST

J. G. H. Barry

THE FALSE CHRISTS OF RUSSIA

Clarence A. Manning

THE CHURCH AND SOCIAL PROBLEMS, III

Clinton Rogers Woodruff

THE GIFT OF KNOWLEDGE

Frank H. Hallock

ST. LUCY FOR DECEMBER

Minna Caroline Smith

BOOK REVIEWS

EDWIN S. GORHAM, Business Manager,
11 West 45th St., New York City

Afterwards, at a service in the church, the speakers were: Mr. Charles S. Shoemaker, of All Saints' Church, Pittsburgh, and the Rev. Malcom DuP. Maynard. An item of interest to this assembly was the appointment at the St. Louis convention of Mr. Frank L. Barth as a field secretary.

A *Waiting World*, a United Thank Offering pageant, was presented on November 14th at the Church of the Ascension, Pittsburgh, under the auspices of the Woman's Auxiliary, the characters being taken by members of the Auxiliary, Girls' Friendly Society, and Daughters of the King. The music was supplied by the vested girls' choir of Calvary, and young women acted as ushers. The offering amounted to \$1,300. Bishop Whitehead presided, and the church was completely filled.

ON NOVEMBER 12th, there was a conference of clergy and Sunday school superintendents at the Church of the Ascension, Pittsburgh. The principal topics were the Church School Service League and Teacher Training, Miss Frances Withers being the leading speaker.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Anniversary at Walnut Hills Parish

THE FORTIETH anniversary of the Church of the Epiphany, Walnut Hills, Cincinnati, was celebrated on November 14th, the preacher being the Rev. J. D. Stanley, founder of the parish. On Monday evening at a parish dinner the Rev. Robert M. Hogarth, rector, and toastmaster, read letters from the Rev. Carl E. Grammar, D.D., the Rev. H. M. Ladd, the Rev. J. D. Herron, the Rev. Guy Emery Shipley, and the Rev. James Cosbey, former rectors. Bishop Vincent spoke of the history of the parish, and Bishop Reese predicted a bright future. The Rev. J. D. Stanley told of incidents in beginning the work; the Rev. George N. Eastman, strong in the love of all, received a tremendous ovation; Archdeacon Reade spoke of the missionary zeal of the parish and the Rev. J. Howard Gibbons brought greetings from the Cincinnati clericus.

SOUTHWESTERN VIRGINIA
ROBERT CARTER JETT, D.D., Bishop.

Woman's Auxiliary

THE FIRST annual meeting of the Woman's Auxiliary of the diocese took place in Emmanuel Church, Staunton, on October 20th to 21st, with Mrs. T. D. Hobart as president. The Rev. J. Lewis Gibbs made an address of welcome. Bishop Jett, present during the two days' meeting, assisted in solving many problems. In his address he urged the establishment of the family altar and more definite Christian service. A competent leader for the young people must be found. The Bishop held a devotional service on November 20th. Miss Julia Emery of New York, Miss Etta Ambler of Japan, and Miss Louisa Davis, president of the Virginia branch, were visitors. At the business meeting encouraging financial reports were made. The diocesan box goes to Farmington, N. H. The president having visited practically every branch and mission in the diocese had travelled nineteen hundred miles, had found forty branches, and had established six new branches since January 1st. Interesting talks were given by mission workers, and on Thursday morning the Rev. Churchill Gibson made a stirring

address on the Nation-wide Campaign. Resolutions were adopted in appreciation of Mrs. John T. Letcher's consecrated work in the cause of the Auxiliary, of which she was president for nearly thirty years. The Auxiliary during next year will pay as much as possible on the salary of the Rev. John H. Lloyd, and keep him as missionary; educate a girl at a Church school; educate at the Virginia Episcopal School for Boys a boy desirous of entering the ministry; and support a boy at Covington. Miss Ambler and Miss Emery made the closing addresses on Thursday, and after the benediction by the Bishop, the meeting

was adjourned to meet in Bristol in October 1921.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, D.D., Bp. Coadj.

St. Paul's Parish, Waco

IN OCTOBER St. Paul's parish, Waco (Rev. W. P. Witsell, rector), was strengthened by the coming of the Rev. LeRoy Eltringham as assistant, and much uplifted by the Synod of the Southwest, pronounced the best meeting ever held in Waco—the bishops said the best ever held by the Church in this province. Not even the General Con-

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603. "Glory to God in the highest." Outline drawing. "A Joyful Christmas."

604. "For unto you is born", etc. Outline drawing. "A Merry Christmas."

605. "And suddenly there was with the angel." Outline drawing. "A Joyful Christmas."

606. "And this shall be a sign unto you." Outline drawing. "A Happy Christmas."

607. "Glory to God in the Highest." Nativity scene.

608. "Silent Night! Holy Night!"

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702. "Christmas Greeting." Adoration of the Kings. Verses, "Eastern sages at His cradle."

703. "A Happy Christmas." Adoring Shepherds. Verses, "The first Nowell."

704. "A Joyful Christmas." Wise Men on Camels. Verses, "As with gladness."

Five-cent Cards—Continued.

705. "Christmas Greeting." Raphael's Adoration of the Christ-child. Verse, "We three kings of Orient are."

706. "A Happy Christmas." Sistine Madonna. Verse, "Christ by highest heaven adored."

707. "Christmas Greetings." Nativity scene. Verses, "In a manger lowly."

708. "A Joyful Christmas." Nativity scene with adoring angels. Verse, "When Christ was born of Mary free."

709. "A Merry Christmas." Correggio's Holy Night. Verses, "'Twas Mary, Virgin pure of holy life."

710. "A Happy Christmas." Van Dyck's Nativity. Verse, "Shepherds have found Him, sages have crowned Him."

711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."

712. "Christmas Greeting." Merson's Arrival at Bethlehem. Verse, "The foxes found rest, and the birds had their nest."

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803. "A Joyful Christmas." Nativity scene. Verses, "Lo, within a manger lies."

804. "A Peaceful Christmas." Correggio's Holy Night. Verses, "All my heart this night rejoices."

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vention can get together the two oldest bishops of the Church, which happened when the pictures of Bishops Tuttle and Garrett were taken together.

Within October also were dedicated a beautiful pulpit in memory of Mr. Wm. W. Seley, presented by his widow, and a prayer desk presented by the congregation as a memorial of three young men who gave their lives during the late war. The parish has also received a Pathoscope, presented by Mrs. Flora Cameron, Mr. and Mrs. E. R. Bolton, and their son, Edward, a valuable means of instructing the young and furnishing healthy entertainment both in the parish and at St. Paul's House, a settlement in the mill district.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

A Campaign Pageant

A NATION-WIDE Campaign pageant, *The Modern Magi and the Modern Challenge*, was presented in the Richmond city auditorium on November 12th. The actors numbering nearly five hundred, were taken from the Sunday schools in Henrico parish, and the combined choirs of the city were grouped in the center of the stage to the number of 250, forming a living cross which held together throughout the performance. Between the two parts of the pageant Bishop Brown spoke briefly on the Nation-wide Campaign and Dr. Bowie with equal brevity on The Gift of Life. This pageant was produced first a year ago, and was written by Mrs. Maude E. Osgood and Miss Lucy F. Gibson, to assist the Nation-wide Campaign. The auditorium seats about five thousand, but many hundreds could not secure admission.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

Simultaneous Meetings—Bishop Brent at Presbyterian Church

DURING THE provincial synod in Buffalo, November 9th, 10th, and 11th, the diocesan Woman's Auxiliary and the Girls' Friendly Society held their annual meetings, one at St. Paul's and the other at St. Mary's. Mrs. David L. Ferris, wife of Bishop Ferris, was made first vice-president, and Miss Brent, sister of Bishop Brent, third vice-president of the Auxiliary. The G. F. S. announced that a permanent Holiday House has been purchased by them.

BISHOP BRENT made an address on Conference as a Means to Christian Unity at the vesper service on November 14th at the First Presbyterian Church, Buffalo.

WYOMING

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Masons Honor Aged Priest—Opening of Cathedral Home for Children

ON NOVEMBER 5th the masonic fraternity of Cheyenne held a luncheon, attended by over five hundred in honor of the Rev. George C. Rafter on his eighty-second birthday. Mr. Rafter was born in Canada where he received his early education, afterwards being graduated from Kenyon (1863) and Nashotah (1866). He became priest in 1867. His first charges were in the State of Pennsylvania, but in 1880 he went west to Colorado. In October 1882, he arrived at Cheyenne. He was rector of St. Mark's until 1904, when he resigned and became rector emeritus. The cornerstone of the

present church was laid under his administration in 1886. He has served on the various boards and commissions and is now a member of the Council of Advice. He has been the chaplain of the Wyoming State Senate practically continuously since 1883, and holds a position of great influence in the masonic bodies.

ON NOVEMBER 9th the Cathedral Home for Children in Laramie was formally opened in the presence of many distinguished guests. The Home was inaugurated in 1910, when Bishop Thomas turned over his official residence at Laramie for that purpose. This proving inadequate, the former Roman Catholic hospital was purchased in 1915. Much money was expended on this to transform it into the attractive institution of to-day. At luncheon, Dean Thornberry as toastmaster introduced the speakers: Mr. E. W. Burke, the Ven. Ernest Dray, Mrs. D. W. Thornberry, Mrs. George E. Brimmer, the Hon. Edward Iverson, and Bishop Thomas. At the reception that followed, the Bishop made a short address, thanking the people of Laramie for their practical interest, and outlining plans. The Rev. Morten Joslin pledged \$2,000 from Rock Springs for the Home. Brief addresses were made by Mrs. F. G. Eggelston and Mr. Joseph Lane. The clergy of the state were in attendance, the date being just previous to the opening of the Wyoming clericus.

Educational

AT KENYON COLLEGE, Gambier, Ohio, an alumni organization to raise an endowment fund of \$500,000 is making progress, and a number of group meetings have been arranged, some of which President Peirce has arranged to attend: December 2nd; Philadelphia, December 9th; Washington, December 13th; Chicago, December 18th.

ON NOVEMBER 22nd a meeting of the joint committee of the dioceses of Ohio and Southern Ohio will be held at Gambier when definite plans will be formulated for the next summer conference for Church workers, which will begin as soon as possible after the College commencement on June 20th.

From the Kenyon family in England the College has received several valuable gifts. The portrait of George, second Lord Kenyon, for whom the college was named, worthily reproduces an original painting by Sir Thomas Lawrence. Beside this portrait will be hung a colored engraving of the portrait of his wife, Lady Emma Kenyon, made from the original painting by Hoppner.

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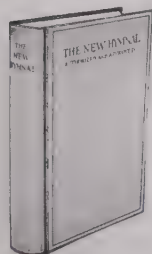
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"But Jonah rose up to flee"

Jonah's Call and Flight

NOW the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

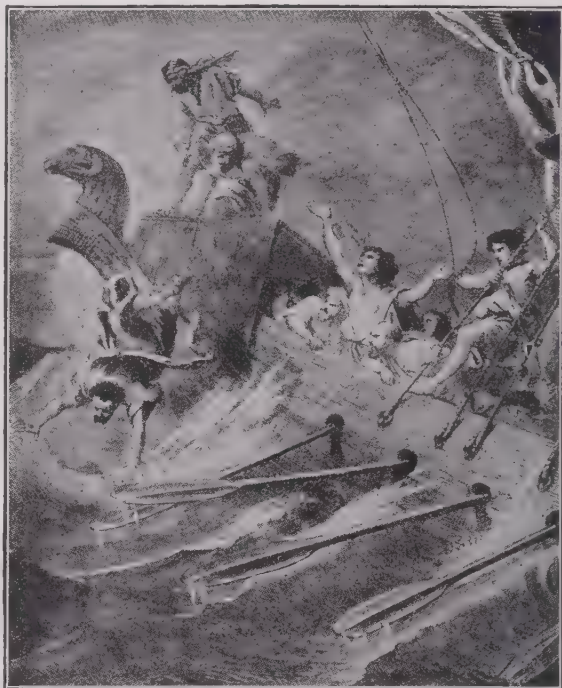
11 They said then unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them. Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. *Jonah 1: 1-15.*



"Am I a Jonah?"

One reason why Christianity is conquering the world so slowly is that there are so many Jonahs. For not all whom God calls to serve Him respond and obey. Many make excuses and flee.

Perhaps they try to propitiate God by offering some lesser service while they flee, but sooner or later they discover that they cannot flee from the presence of the Lord. For He pursues them.

A Jonah is a bit of the universe out of place, like a splinter in the flesh. He maddens the elements. Eventually he confesses or betrays himself, and is thrown overboard—being a liability, not an asset.

The most pitiable creature in the world is a man or woman who is called to the privilege of aiding God but who counts the cost and spurns the glory.

Jonah came to realize that he was a fool and he repented, and when God called him the second time he obeyed.

What is a call? When we become convinced that it is our duty to enter the holy ministry or to give our lives to some other form of service, we are called. So we are when the Church lays upon us specific duties and responsibilities.

God does not call all of us to the highest service, but He does call all of us to some service.

This great spiritual movement in the Church is stirring many consciences. On our knees let us ask of God, "Am I a Jonah?"

*Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York City.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 4, 1920

NO. 5

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A Weekly Record of the News, the Work, and the Thought of the Church

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MARK how men drain every cup of pleasure, until sensibility wears out; and then health wears out; and then ability to feel wears out. Give me the poet or teacher who will put a true picture of this before men, and he shall do the age a golden service.—H. R. Haweis.



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VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 4, 1920

NO. 5

EDITORIALS AND COMMENTS

Preaching and Teaching Missions

WE are in the midst of the two weeks in which the establishment of preaching missions throughout our parishes was recommended by the Nation-wide Campaign department. How widely it has been found possible to carry the suggestions into effect we are unable to say. The number of trained missionaries in the American Church is not very great, and the few who have specialized in that work are called upon on a scale quite beyond their ability to meet the demand. We think it likely that *real* preaching missions, such as are ordinarily understood by the term, were attempted on a rather small scale in response to this invitation. Indeed few trained missionaries care to enter upon such an attempt unless there has been local preparation for the mission extending over a period of from six months to a year. The department did not allow nearly sufficient time for such a plan to be carried out. Probably that was not the plan its authors had in mind.

But on a much more modest scale we hear of the plan being adopted in many parishes. A number of dioceses have arranged a general series of exchanges whereby the clergy should change off with one another for a series of several days' preaching during this two-weeks' period. Various schedules of services and of topics have been prepared.

This issue of THE LIVING CHURCH will come in the midst of such a series of services in many parishes. It is our principal purpose at this time to urge our readers of the laity to attend these services as regularly and as fully as opportunity may permit. But also we desire to suggest that wherever practicable these services be made preliminary to a true preaching mission to be held a year or two years later. It is by no means too early to prepare for such a mission thus far in advance; and the hastily arranged series of services now in progress should have a definite point of focus. That point may easily be made a true mission to the community at large at some future date.

WE HAVE spoken of a "preaching" rather than of a "teaching" mission. The two proceed on quite different lines. Father Sampson, in his admirable little book, *In Praise of Teaching Missions*, reminds us that though "the apostles preached both the parochial and teaching missions", the two are quite distinct. "St. Paul, for example, always began when he went into a new district to preach what we should call the parochial mission—that is, repentance towards God and faith towards our Lord Jesus Christ unto remission of sins. St. Paul, however, made it a practice, as far as he was able, in spite of his enormous missionary labor over the greater part of Asia, to return again to these same Churches for this other sort of mission, the teaching mission of the Holy Spirit—namely, the strengthening and confirming of

the members of the Church in their spiritual life, faith, and obedience. These frequent revisits of St. Paul to the Churches which he had founded were to strengthen and confirm the faithful, and in these revisits we may find the ideal of these teaching missions of the Holy Spirit, their aim and their object. In Acts xiv. 22 we read, 'They'—that is, Paul and Barnabas—'returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God.' Again, in Acts xv. 41, Paul went through Syria and Cilicia 'confirming the Churches'. Here then you have stated in brief the original of these missions of the Holy Spirit, and it is from this example, and with the same end in view, I have taken my ideal of a teaching mission, closely identifying them with the work of the Holy Spirit and our Lord's command to His apostles." In the Epistle to the Romans "we have the subjects and characteristics of the preaching of both missions combined in the one Epistle—the first eleven chapters containing the subjects of a converting mission, the next four a confirming mission" (*In Praise of Teaching Missions*, pp. 15-17, 19).

A preaching mission is a distinct effort to reach people who are not ordinarily found within range of the Church's voice. They do not go to church. They are neither on our parish rolls nor, generally, on the membership lists of any other religious body. They are, therefore, not easy to reach.

Wherever the present missions are reaching people of this class, it is well. For the most part, however, that is not the attempt now under way. The present movement is more accurately that of the teaching mission; what Father Sampson terms the Mission of the Holy Spirit.

And that is the right beginning. We are becoming aroused to the appalling losses that we sustain annually from the drift away from the Church into indifference and irreligion that accounts for so large a number of the erasures from our parish lists. Our confirmations scarcely counterbalance this great loss, and so the growth of the Church is very slow. Many writers, and particularly the returned chaplains, have commented on the complete ignorance of the simplest things concerning the Church that was shown by most of our soldiers who called themselves Episcopalians. We have somehow not interwoven *the Church* into the warp and woof of the *life* of our people—except among a comparatively small number.

If we can reach the full number of our own people by the teaching missions now proceeding we are making a splendid beginning. That is only possible if the present missions have been carefully worked up during the previous months of the autumn. The lapsed and lapsing communi-

cants should be the principal objects of our present solicitude. The parish calls made by the Nation-wide Campaign groups are concluded now. The rector should have a better idea than he has had before as to who are the "lapsed" on his parish rolls and who are lapsing. The lapsed may not, on a considerable scale, be reached by this present effort; the lapsing ought to be turned back to their allegiance to the Church. Conversion, in its literal meaning, is their need. The test of the success of this present movement hinges upon whether these are or are not reached.

But this present somewhat unprepared series of missions should have a larger perspective as to the future. Let us make it our present purpose to mobilize the largest possible number of our own people for work. Let us present to them the grave danger that confronts our own nation and our own particular community by reason of the growth of irreligion all about us. Anarchy and bolshevism feed on this irreligion. A discontent that is far from "divine" grows out of its materialism. The gospel of hate is its expression in thought and word; hate between "classes" in our own cities; hate between the races from which our American people are drawn; hate between individuals who are not drawn together by the contrary gospel of love.

This expression of irreligion in the gospel of hate is that which is undermining the American home. With the decay of home life, husband and wife are being drawn, magnet-like, away from each other and children are left with little home training. The family altar was long since silenced, the family Bible long ago consigned to the attic or the cellar. Church going has passed out of the lives of such great numbers of people that the problem of the empty pew stares many of our churches in the face; yet that is the smallest part of the problem. In the summer the automobile, and in the winter the movie, draw their thousands and thousands away from any serious observance of the Lord's day. We, descendants of Puritan and of Churchman and of Continental Roman Catholic alike, are becoming, on the whole, a secularized people; and that, in turn, will mean a democracy without ideals. In the last analysis the life of the nation is sapped by the very conditions that are now sapping the life of the Church.

AGAINST all of this the Church must take a pronounced stand. And that means that in this Advent mission we must gather our own forces together for a parish-wide, and city-wide, and nation-wide demonstration against the forces of irreligion. Not for their own sake, not even for their individual learning, must this present mission be preached to our own people who will attend. A year may well be spent in preparation for that larger mission. It will be necessary to appraise the spiritual and social forces in the regions about each church and to determine which forces tend to elevate and which to pull down our people. A census of many city blocks, as the basis of a card catalogue of individuals to be reached, must, in many places, be created. How to reach these people may well occupy the attention of entire congregations during the coming year. Many of them must be called upon in their homes; some of them several times. Their home problems must be intelligently understood; the congregation must divide itself into groups to study these various community problems with a view toward applying the principles of the gospel to them in concrete form. So, in preparing for a really serious mission a year or two years ahead, such curious problems as those of housing, and the relation between pay envelopes and the cost of living, and sickness in many homes, and continued drunkenness and why it continues in spite of constitutional amendments and Volstead acts, and the care of children, and infant mortality, and unemployment, and marital infelicities of many natures, will be incidents of the preparation. We shall demonstrate the need of *trained* social workers in our parishes, be they sisters, or deaconesses, or unattached women. We shall learn that there is no hard and fast line between the spiritual and the material in life and that each so reacts upon the other that the religious life depends in great measure upon a normal social life, and a normal social life needs the Christian religion to be its mainstay.

An Advent mission that will prepare any congregation

for this greater mission that is possible only as the fruit of long and systematic preparation is our present need. Churchmen must be made better Churchmen. Intelligence in religious and social problems must be stimulated. We must consolidate upon a *teaching* mission.

Above all, our people must learn the power of the sacraments. The scantily attended early communions must be made the chief element in the spiritual invigoration of our people. They must appreciate the necessity for obtaining this power before they can help in solving these problems of fitting a people into their dignified place in a democracy—problems that are spiritual at their base.

Now is the time to raise up our people to a conception of their duty and opportunity as Churchmen. This is the fitting conclusion of the Nation-wide Campaign for the present year.

WE have already printed the information that the Society of the Fatherless Children of France will wind up its affairs immediately after January 1st. New adoptions have been invited throughout the present year and continuance of previous benefactions through the auspices of the society has been urged. The society has served on a large scale as an intermediary between the American benefactor and the French child, and has continued, since its beginning early in the war, to transmit contributions and see that they were properly delivered to the various children.

It has also been explained that all payments on behalf of the children have been made in francs, regardless of the value of the franc in American currency. As American benefactors paid \$36.50 a year for each child adopted, the decline in the value of the franc has enabled the society to establish the "benefit of exchange fund" to which the profit on exchange is credited. A statement made in October showed that from that fund alone 81,606 adoptions and 9,170 renewals had been made, the latter on behalf of orphans whose benefactors had dropped out. Those who have assisted according to the plan of the society have therefore helped on this wider scale which the changing rate of exchange has made possible in varying degrees.

After January 1st the society will no longer act as intermediary. The New York and Paris offices will be kept open for some months in order to adjust any questions that may arise as to transactions already made, but benefactors are asked, after that date, to deal with the children direct. It need hardly be said that the need continues to be urgent and the distress keen. Reconstruction has not yet resulted in normal living. American coal is shipped to France at \$55.00 a ton, the equivalent of more than 800 francs. What those even in ordinary circumstances are to do about it one cannot think. It is certain that many benefactors have become attached to their foster children and will desire to continue assistance until these shall be able to support themselves.

THE LIVING CHURCH was among the first to bring this society to the attention of the American public. The society began in a small way in Paris. The frequent bombardment of the city by long-range guns resulted in a nervousness on the part of workers that accounted for many early difficulties. On one occasion a bomb exploded immediately outside the building in which the workers were housed, doing great damage. On another a clerk, driven suddenly insane by the strain on his nerves, tore up and destroyed a quantity of valuable records. It was difficult to carry on business and correspondence in two languages, and to find stenographers who could cope with that difficulty. Many of the children and of their mothers could neither read nor write, and therefore seemed unappreciative to benefactors who waited in vain for expressions of appreciation or for answers to their letters. These were among the perplexities and difficulties of those trying days of war. Yet the society was among the most successful of the many mediums through which assistance was rendered by Americans, and throughout the country local committees have been active in promoting the work.

THE LIVING CHURCH will now receive no further contributions for new adoptions. Until December 15th we will continue to receive renewals and payments already promised.

After that date we shall feel that our service in the matter is at an end, and shall trust that those who have been good enough to entrust us with their benefactions for these children will continue to render assistance to them direct so long as that shall seem to be necessary. We need hardly add that we continue in readiness to receive contributions for other benevolent funds.

ACKNOWLEDGMENTS

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"	
The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular French children:	
14. Miss Juliet C. Smith, Denver, Colo.	\$ 36.50
269. Mr. and Mrs. H. C. Angell, Grand Rapids, Mich.	36.50
Total for the week.	\$ 73.00
Previously acknowledged	\$63,710.72
	\$63,783.72

NEAR EAST RELIEF FUND	
Walter B. Whittlesey, Seattle, Wash.	\$ 1.00
St. Paul's S. S., Kansas City, Mo.71
Racine Conference Chapel Offerings	115.88
J. E. K., Hartford, Conn.	5.00
Christ Episcopal Church, Raleigh, N. C.	60.00
Miss Elizabeth P. Morehouse, Wauwatosa, Wis.*	1.00
Miss Jane L. Morehouse, Wauwatosa, Wis.*	1.00
St. James S. S., Hammondport, N. Y.	5.00
Church of the Good Shepherd, Omaha, Nebr.*	115.00
Offering of sawmill people of Tioga, Pa.*	8.46
Kemper Hall, Kenosha, Wis.*	37.00
A member of St. Paul's Parish, Springfield, Ill.	1.00
St. Raphael's S. S., Monterey, Tenn.*	10.00
	\$ 361.05

* For relief of children.

FUND FOR HOLY TRINITY CHURCH, PARIS, FRANCE	
Racine Conference Chapel Offerings.	\$ 24.40
FUND FOR THE AMERICAN CHURCH IN MUNICH	
M. L. S., Shreveport, La.	\$ 10.00
Miss Harriet C. Small, Cincinnati, Ohio.*	10.00
Mrs. Charles H. Duhme, New York City	20.00
	\$ 40.00

* For Children's Christmas Fund.

FUND FOR CHINESE MISSIONS	
O. E. Johnson, Minneapolis, Minn.	\$ 5.00
Mrs. L. C. Corbett, Huntsville, Wash.	12.00
	\$ 17.00
PADEREWSKI FUND FOR POLAND	
Christ Episcopal Church, Raleigh, N. C.	\$ 50.00
FUND FOR FRENCH WAR ORPHANS	
St. Matthew's Church, Enosburg Falls, Vt.	\$ 27.20

ANSWERS TO CORRESPONDENTS

ENQUIRER.—(1) The P. B. collects are from many and widely different sources. Many were translated and edited by Archbishop Crammer. (2) The words of institution, in substantially identical form, are common to all liturgies, and are esteemed necessary for a valid Eucharist. (3) There is no "automatic excommunication" in the Episcopal Church.

T. H.—The canonical minimum of time which a deacon must normally serve before being advanced to the priesthood is one year, but his bishop may shorten the period for special cause with the advice and consent of a majority of the members of the standing committee. [Canon 8.]

DAILY BIBLE READINGS

By the Rt. Rev. David Lincoln Ferris, D.D.
(For the week of the Second Sunday in Advent.)

THE HOLY SCRIPTURES

The Purpose of the Scriptures
Sunday: Romans 15: 1-14

"Whatsoever things were written aforetime were written for our learning"

THE general theme of Advent is the Incarnation and our preparation to extend it. But in addition each Sunday has its particular lesson. The Second Sunday in Advent is Bible Sunday, summoning us to a new and deeper appreciation of the Bible, a more systematic study of its sacred message. We must read it to be wise, believe it to be safe, and exemplify it to be consistent. It is a guide for the traveller, food for the hungry, comfort for the sorrowing, a staff for the pilgrim, and a sword for the warrior. It has Christ for its subject, God for its object, and man's destiny for its purpose. It is the foe to superstition,

the enemy of oppression, the uprooter of sin, the promise of the future, and the star of death's night. There is nothing in life to compensate for the loss to those who neglect to read it systematically and to study it diligently.

The Duration of the Scriptures

Monday: St. Luke 21: 25-36
"My words shall not pass away"

The Bible revelation is the Church's teaching. During Advent, Christmas, and Epiphany we have the revelation of God through the Incarnation: namely, the preparation for the Gift, the reception of the Gift, and the expression of the Gift. From Septuagesima to Easter we have the revelation of God through the principle of Sacrifice; from Easter to the Ascension, the revelation of God through eternal life; and for the rest of the year, the revelation of God through the Mission of the Church. Applying modern phraseology we may say that these four great seasons represent the life of an army: the first the mobilization, the second the training camp, the third the divine equipment, and the fourth the campaign.

The Application of Scripture

Tuesday: Hebrews 4: 1-14
"The word of God is quick to discern the thoughts and intents of the heart"

It is of small value to read the Bible unless we apply its precepts, commands, warnings, to our own soul. Our difficulty is to see our own condition reflected in the words we read, and then set about to make the application. The Bible should be read slowly, regularly, prayerfully. It speaks to every heart, revealing our need, rewarding our labor, condemning our indifference; it discloses our destiny and the means of attaining it; it echoes the universal cry for God and satisfies that cry with its revelation.

The Treasures of Scripture

Wednesday: Acts 17: 10-15
"Searching the scriptures daily"

The Bereans were more noble than the Thessalonians, had an open mind, sought to arrive at some definite conclusion through the search of the Scriptures, whether or not the preaching of the Gospel was a fulfilment of that which had gone before, and associating in this way God's dealings with men. To every one now as then who does this in the spirit of prayer and with an open mind there comes a blessing in the fresh revelation each time the passage is so read.

The Defensive Power of the Scriptures

Thursday: Ephesians 5: 10-20
"The sword of the Spirit is the word of God"

In the whole armor of God, here enumerated by the Apostle, mention is made of but one element of the equipment which is for defense, and that is the sword of the spirit, the Word of God. It is the weapon with which our blessed Lord met every temptation, and breathed out His soul on Calvary; it is that with which holy men in all ages have faced the supreme crisis; and which will provide for each one of us an unfailing answer to every time of need.

The Sufficiency of the Scriptures

Friday: St. Luke 16: 19-31
"If they hear not Moses and the prophets . . ."

The Bible contains the mind of God, reveals the destiny of man, and foreshadows the happiness of believers. Its commands are life-giving, its principles are binding, and its conclusions unchangeable. In it are all the admonitions one can reasonably expect to restrain one, and all the directions one may require to guide in preparation for the future. In the parable is both warning and encouragement, one for those who in this life feel no need for searching the Word of God, the other for those who "love His law".

The Constructive Power of the Scriptures

Saturday: Acts 18: 24-28
"He was mighty in the scriptures"

That was one of the qualifications which made of Apollos an eloquent man. The person whose mind is saturated with the words of the Bible, and whose life has been made to conform to its teaching, has within him the elements for building character and advancing the Kingdom of God far beyond the realization of the average Christian. As we face the unfolding year let us resolve to be more faithful in the daily reading of the Bible, more sincere in applying its precepts.

NOTES ON THE NEW HYMNAL—XLVII

BY THE REV. WINFRED DOUGLAS

HYMN 360. "Jesus, tender Shepherd, hear me".

This is one of a number of hymns written by a very young mother for her own children. Mary Lundie Duncan was a Scotch Presbyterian, daughter of the minister of Kelso, wife of the minister of Cleish. She died in 1839 at the age of twenty-five. Her hymns were published two years later in a memoir by her mother; and this tender and simple prayer of earliest childhood soon attained a wide and ever-growing usefulness.

The tunes, constructed alike in the simplest of two-part form, are both within the capacity of the youngest children.

HYMN 361. "Jesus, meek and gentle".

A Cornish priest, George Rundle Prynne, wrote this hymn in 1856, while vicar of St. Peter's, Plymouth. Some twenty years later, he published the following note regarding it.

"This little hymn . . . is commonly thought to have been written for children, and on this supposition I have been asked to simplify the fourth verse. The hymn was not, however, written specially for children. Where it is used in collections of hymns for children, it might be well to alter the last two lines of the fourth verse thus:

"Through earth's passing darkness
To heaven's endless day."

Hymns Ancient and Modern has made a different and more singable modification:

"Through this world of darkness
To the heavenly day."

But one may be permitted to doubt whether a change is desirable, and to agree heartily with our Commission in retaining the original text. Young children possess an eager ear for rhyme and alliteration; and the delight they will take from the chiming of "terrestrial darkness . . . celestial day" will make the acquisition of the two long words easy. Over-simplification of anything for children is a psychological mistake.

HYMN 362. "When Jesus left His Father's throne".

James Montgomery, son of a Moravian minister, became, after various commercial ventures, the editor of the *Sheffield Iris* for thirty-one years. He was a liberal, and was twice imprisoned for his political views; once for printing a song on The Fall of the Bastille, once for publishing an account of a local riot. A true poet and a most devout Christian, he left over four hundred hymns, the best of which gave him a place high in modern hymnody. We have seventeen of them in the New Hymnal. The one under discussion was composed in his forty-fifth year, and was first sung at the Hallam Sunday school, near Sheffield, on October 26, 1816. Its first stanza may very fittingly be sung as a carol in Christmastide, and the third on Palm Sunday.

The tune *Noel*, harmonized by Arthur Sullivan, is one of the gems of English folksong. Its very great charm, and the ease with which it is learned and sung, should make it one of the most useful melodies in the book. Being itself a Christmas carol, it may be sung with delightful effect to either "While shepherds watched their flocks by night", "O little town of Bethlehem", or "It came upon the midnight clear". For the second of these it is ideal; far more effective, especially when sung by children, than the usual tune.

HYMN 364. "Now the day is over".

When Baring-Gould's familiar evening hymn, written in 1865 for the children of Horbury Bridge, is sung by other children, it should invariably be to his own tune *Eudoxia*, No. 322. The immense popularity of Barnby's little part-song *Merrial* should not blind us to its complete unsuitability as a child's tune. When sung in parts, with the successive melodies of the alto, the bass, and the tenor well brought out by a good choir, it is quite pleasing; but when the soprano part alone is sung by children thirteen of the twenty-two syllables in each stanza are confined to a single note, and the effect is tiresome and stupid. The use of *Merrial* may well be limited to that somewhat debatable modern American rite, the sung recessional.

PSALM XIV

To the Chief Musician. By David.

The wicked
are vain and
mischievous,

yet they pre-
vail so on the
earth that
even God can
find no
perfection,
and exclaims
in sorrow.

The wicked
tremble in
the presence
of the good,

and the good
will eventu-
ally triumph.

The fool in his heart saith, "God is not."

They're vile, and they foul works have wrought;
No deed of good by them's begot.

The Lord from Heaven did scan the sons of men

To see if there were any that did ken,

That did with tears seek after God again.

"They all astray are gone,

And after evil run;

None doeth good, not one!

The workers of iniquity, are they by folly led,

Who eat up all my people as they would eat their
bread,And call not on Jehovah, the Lord their God,
instead?"

There were they in great fear;

For God is with the race that Him revere.

Ye may frustrate the counsel of the Needy and
the Poor,Yet the Lord God Jehovah is his Refuge safe
and sure.Oh, that Israel's salvation were come out of Zion's
door!When the Lord brings His sons from their exile
long and sad,

Then shall Jacob rejoice, and all Israel be glad.

DONALD A. FRASER.

DAWN

Another dawn breaks on the slumb'ring earth,
And, with it, living things spring into birth!
O thou great Orb, whose bright, effulgent ray
Gives promise of another glorious day,
We hail thee, omen of a happy morn,
For unto us a little child is born!

God spake the Word and forthwith it was done!
An infant's life, at dawn, had just begun!

O miracle of Time! O child of Earth!
A greater Sun shines o'er thee at thy birth!
Far greater splendors round thy cradle shine,
Upon thee streams the Light of Heaven, divine!
The halo of God's love surrounds thy face,
And innocence and purity and grace
Are mirrored in thine eyes! O gift of love,
Reflected image of our God above,
Precious beyond all words thou art!

With hands outstretched, and eager, longing heart,
With gratitude we take this gift, so dear,
To God renew our pledge of love sincere!

Humbly, O Lord, we bring our child to Thee!
Humbly, O Lord, we plead on bended knee,
Oh, make him Thine for all eternity!
Obedient to Thy Word, Oh, may he be
Thy son and heir of immortality!

MAY L. RESTARICK.

YOU NEVER can have too strong a will, but the trouble is we do not give that strong will up to God, to make it a vessel in which God can and will pour His Spirit, so as to fit it to do splendid service for Himself. Does not God give us all good gifts to enjoy? But the reality of the enjoyment is in the giving back.
—Rev. Andrew Murray.



SOME kind unknown friend has subscribed to the London *Morning Post* for me; and, busy as I am, I read that organ of British Conservatism with unfailing interest—sometimes, also, with profit. In this day of paper-shortage its vast pages seem unnecessarily

large: but doubtless that, too, is Conservation in one sense, if wasteful in another. The amount and quality of American news helps to explain the strange ideas so many of our British cousins have of us. In a recent issue, *e.g.*, these despatches are found:

1. A jury of women sits in New Jersey on a debt case, and absolves husband from liability for his wife's contract. (16 lines.)
 2. U. S. Merchant Marine, on October 1st, was nearly twelve million gross tons. (6 lines.)
 3. American Marines in Haiti. (26 lines.)
 4. Falling prices in U. S. Night-Riders in the South. (50 lines.)
 5. Harding's Foreign Policy on British Debt and Mexico. (60 lines.)
- Grand total, 158 lines.

In a corresponding American paper, how vastly more would be found from the British Isles! But perhaps the *Post* agrees with John O'Leary, the famous old Fenian, who said to me in Dublin years ago: "No, I'll not be returning to America. You're a very uninteresting people!"

THE ADVERTISEMENTS are always interesting. *Chu Chin Chow* is in its fifth year at His Majesty's Theatre. George Robey figures in *Johnny Jones and His Sister Sue*. The *Wandering Jew* proclaims itself "the sensation of the season"; but *The Right to Strike*, at the Lyric, is "a play of to-day"—also, alas!

The United States Mail S. S. Co. advertises sailings for New York via Boulogne and Queenstown. The *air Post* will take you and 30 pounds of luggage from London to Paris in two hours, with breakfast, for ten guineas: round trip, eighteen guineas.

The "agony" column is appealing in every sense. Widow Lady wants a kind wealthy Lady or Gentleman to help her pay a pressing debt of £350. V. A. D. Lady Driver, 2 years Ambulance, France, would drive for a doctor or hospital, near London, for expenses only. Lady will go abroad as chaperon without salary, since she contemplates a literary career. Articles for sale include a Persian lamb coat, cost 500 guineas, unworn, latest style, for half that (what profiteeress has come to grief, I wonder?); a Paisley shawl, sixty years old, for £15; motor-coat, worn twice, £15; and any number of pianos, prams, and second-hand gowns and boots.

The housing situation is evidently as desperate there as here. Six guineas a week is apparently the average charge for board-residence in the West End, and almost all prices have tripled or quadrupled since 1910, say.

Bolshevism, the coal strike, trade with Germany, and the Irish situation, are the dominant subjects of discussion. The Church Congress has its share of space, however; and it is like a breath from the tombs to find the "Church Association" regretting Dr. Knox's resignation as Bishop of Manchester and denouncing the recognition of a new African ecclesiastical province "because of the well-known Romanizing tendencies in that region."

There! I feel as if I had ridden on top of a "General" omnibus, and then had a walk along Piccadilly!

A CASE OF CONSCIENCE is reported from Constance, worthy of consideration by those casuists who approve hunger-striking suicide because the motive is good. An Austrian woman, suffering agonies from an injured spine, begged her

doctors to give her an overdose of morphine to end her life of pain. They refused; whereupon her brother told them that, if within five days they had not granted her request, he would shoot her, the responsibility falling on them. They persisting, he killed her, and is now under arrest. His motive, he alleges, was good; and had the doctors only done what she asked he would not have been forced to shoot! What is the answer? Perhaps the Sacred Congregation of the Inquisition will tell us. Meanwhile, the Deputy Mayor of Cork declares that there will be no more resort to hunger-striking.

AGAIN, AS THE election is over, I may be permitted a word of protest against the circular letter sent out from "Democratic State Committee's Headquarters, Waldorf-Astoria, New York City", under date of September 25, 1920, by Miss Elizabeth Marbury, national committeewoman, to all Roman Catholic ministers in New York State, urging them to "bring to the attention of their women parishioners" her arguments, summarized as follows:

"The two chief reasons why I am a democrat are because I am honestly convinced that, of the two parties, ours is nearer the understanding of the needs of the man in the street and of the woman who toils, and that the just treatment of our Catholic institutions, our Catholic schools, and our Catholic missions is safer in the hands of the progressive and liberal minded democrats than with the more prejudiced and reactionary republicans. Remember that the democratic convention refused to admit the Smith-Towner bill as part of our platform, considering that it menaced the control of our Catholic school system."

That this appeal was ineffectual (for whatever reason) does not make it any the less odious; but it is consistent with the attacks made by the same writer upon the Y. M. C. A. girls with the A. E. F., as reported in the papers of the summer of 1919.

MR. J. W. FAWCETT questions my description of the Sinn Fein flag as yellow and white and green, and declares it is orange and white and green. I have seen a great many flags of the so-called Irish Republic, and everyone had yellow, not orange. The two colors are not readily confused, and some of us (not Orangemen in the Ulster sense!) have a special affection for that glorious tint of flame and gold. It is a fact that yellow and white are the papal colors, and green is the color usually identified with the Emerald Isle. Ask any wearer of the Sinn Fein badge if he has orange in his lapel—and then make a note of his reply.

Mr. Fawcett queries why I published only the opinions of R. C. ministers who condemned Mr. MacSwiney's tragic suicide, so long drawn-out. The reason is clear. Our Sinn Fein friends took care to circulate those temerarious opinions which apologized for self-murder so long as it was calculated to rouse further hate of Britain; it was well to show the other side, and to demonstrate the lack of unity among R. C. theologians upon a point of practical morals concerning which the Pope could have given his infallible judgment, yes or no, in an instant.

WORD COMES FROM INDIA that the Bishop of Chota Nagpur confirmed 131 lepers and 10 untainted children at a recent visitation to the Purulia asylum. From China, I hear that Dr. Wu Ting Fang (well known as former Chinese minister to Washington, and a keen critic of Christian civilization) has purchased an island seven miles long by four miles broad, off the Canton coast, and given it to the South China mission (a Baptist agency) as a leprosarium. The island is held in trust by a local committee of Chinese Christians.

FOR THE FIRST YEAR of national prohibition in St. Louis arrests for drunkenness have been less than one-fourth the number in the year preceding. Something has happened, surely!

Some Impressions of Our Great Southwest

By the Rev. Clarence S. McClellan, Jr.

Missionary of the "Big Bend" of West Texas

DURING over two years as missionary of the "Big Bend" of West Texas along the famous Rio Grande, which has played so important a role in our nation's history, it has been my privilege and opportunity to travel along most of the Mexican Border from south of San Antonio, Texas, to the uttermost western limit of the boundary line, San Diego, California, and Tia Juana, Mexico, and also to make many an interesting excursion into the quaint and historic places of Western Texas, New Mexico, Arizona, and Southern California. To journey about this great Hispanic Southwest; to observe the strange customs of its people; to visit among the Indians; to see the wonderful, natural beauties of canyons and mountains, plains and mesas, rivers and lakes; to hear the soft accents of a foreign tongue; to step back in imagination over the centuries until you meet the early adventurers of the Spanish Conquest and the heroic padres of the Roman Church establishing their missions—these are, indeed, experiences that are noteworthy; and it seems to me not inappropriate to attempt to pass on to others a few of the impressions I have received from them.

The Great Southwest symbolizes STRUGGLE, a strife between the forces of nature and those of man. Even the plant life itself in this vast dominion dramatizes this fact. The thorns and cacti, the sturdy live oaks and locusts, the low sage brush, have been battling for centuries against the wind and storm, the heat and sand, and stand to-day like sentinels, the victors of the desert. In the far off days, when the lure of gold and adventure challenged the champions of Spanish Conquest to come into this mighty desert and endure the terrific test of vital manhood, the stage was cleared for a stupendous action between nature and man. Since then man has shown himself to be the conqueror of the soil and of every adverse condition. As you travel along the Rio Grande and especially through its valley extending from El Paso to Albuquerque and Santa Fe, N. M., and see here and there the ruins of some ancient pueblo; when you recall what the country must have been then and visualize those small companies of men penetrating into the dreary wastes of sand over thousands of miles, you marvel at the courage, the ability, and the vision that must have truly inspired those noble men. The rivers and canyons, mountains and mesas, offered nothing at first to man except struggle and death. But man came, he took up the challenge, he saw the fight through, and he won. By his own skill he converted a waste California into a paradise of palm, fruit, and flower. He established a home far out on the plains and in the shadow of the canyon's walls. He worked until he brought into being such progressive and thriving cities as San Diego and Los Angeles, Phoenix and Tucson, Albuquerque and Santa Fe, El Paso and San Antonio. Man brought in the railroads that have opened up and now traverse this entire Great Southwest. These too are the results of struggle. It is a far cry from a band of padres to a prairie schooner and a mail coach attacked by Indians. But these were the necessary forerunners before man's dream of the railroad could be realized. Man fought the streams, built dams and changed the course of rivers, and made garden spots in the valleys. Man fought his way into the mountains' fastnesses and brought forth gold and silver and other metals. He deepened the bays at San Diego and San Pedro and made them among the world's greatest harbors. He has fought to overpower the white plague and entrenched his battlelines with sanatoria equipped with every modern method to fight for the destruction of the terrible tuberculosis. Here in this vast dominion, where the struggle has been fierce and long, thousands have found a new health and strength, and they are looking to-day upon the Great Southwest as their salvation from physical ills that would have brought them to a certain and premature death. No place on earth has witnessed such transformations, such reclamations, such redemptions, as the Great Southwest.

The desert has been made to "blossom as the rose" and the solitary place to laugh and sing. But all of this has come about by reason of man's struggle.

The Great Southwest is a land of wonderful distances. A return to the East after journeying about the Southwest brings with it a sense of the relative smallness of things, and the vastness, the limitlessness, the wonder of the far away, the boundlessness and the indescribable expanse of the Southwest call you back. There is a strange lure about the country. Mountains forty miles away stand boldly out in that clear atmosphere of the West. The charm of the land haunts you. You cannot evade it. The towering mountains, the deep and dark canyons, the wind swept plains and the barren mesas all sound the call to be open minded, big hearted, broad gauged, to live above the petty rounds of everyday life, above the veneer and shams, above all that tends to keep man from realizing his great spiritual destiny. The mighty West is a stern rebuke to man's conceit and a powerful challenge to his real manhood.

And the colors of the Great Southwest! How can anyone paint them either by pen or brush: sing of them in song or tell of them in story? That group of Taos artists near Santa Fe, N. M., have done much to bring something of the color and feeling of the West to us; but how little, after all, are their efforts to portray the beauty of the color tones that bejewel and make glorious this wonderful land! In the East and Middle West green, yellow, and brown dominate the landscape. True, the autumnal tints of the Berkshires and the Adirondacks, the green of the mountains of Vermont, the Hudson and Mohawk valleys, the vernal splendor of the Maine woods, the yellow of the Kansas corn fields, and the blue and silver tones of the snow-blockaded woodlands of the North are very wonderful and rich; but what are these to the radiant golds and reds and royal purples, the brilliant orange and sparkling yellows that flood every western mountain at set of sun and rise of day? God surely breaks His rainbows over the Great Southwest and their colors fall and rest softly upon the earth beneath them. To see is to know and feel the charm of this natural fairyland. Stand by the Hopi hut at the Grand Canyon and look down into the rushing Colorado far, far below you; gaze over the Yosemite from Inspiration Point; see the Pacific from the height of Terey Pines in California; ascend Mount Lowe and look over the valleys from Pasadena to Los Angeles and then away to Venice, Ocean Park, and Santa Monica and the western ocean; climb the "Rim Rock" in the "Big Bend" country of Texas and behold the distant Rio Grande; or come down that famous hill between Santa Fe and Albuquerque and view the country at your feet—and all at sunset. Oh the majesty, the glory, the grandeur of this wonderland!

The Great Southwest is an enchanted land of romance, adventure, and bravery. To feel something of that romance you can do no better than stroll in and out of the old missions of California. Start your pilgrimage at the Cross in Old Town, San Diego, California, where in 1769 Fra Junipero Serra began his missions, which have had so honored and vital a history. Go out into the valley nearby and saunter about the first of the California missions. Stop over on your way back to Los Angeles at San Juan Capistrano and sit quietly under the shadow of its ancient arches and then let your thoughts recall the padres and the days in which they lived, their struggles, their marches, their masses, their baptisms of the Indians, their schools, their books, their devotions, their braveries, and their death. Visit San Gabriel, Santa Barbara, San Fernando, or go up to San Francisco to Dolores, the last in the chain of twenty-one missions, and in them all and about them all you will live in some of the greatest romances our country has ever had. Helen Hunt Jackson's *Ramona* portrays romantic California as no other book ever written does. Read it by the old

(Continued on page 154)

Babel or Pentecost

A Sermon Preached by the
Right Rev. Roscow George Shedden, D.D.

Lord Bishop of Nassau

At the Church of St. Mary the Virgin, New York, on the Twentieth Sunday after Trinity

"And they said, Go to, let us build us a city and a tower whose top may reach unto Heaven; and let us make us a name."
—Gen. 11:4.

LOSE to the source of the Thames, about twenty-seven miles from Oxford, is the old country town of Fairford. Fairford church, which I had the opportunity of visiting for the first time a few months ago, contains some famous old stained glass, generally reckoned the finest in England.

There is one window on the south side which specially arrested my attention for its teaching; because in one light the artist shows us the building of the tower of Babel, and side by side with it the descent of the Holy Ghost on the day of Pentecost. It is of the relation and contrast between these two pictures that I would ask you to think this morning.

Very few people nowadays would take the story of Babel as the literal account of a historic incident. I would even go so far as to say that to do so would be to adopt an unworthy view of God, quite inconsistent with the Christian revelation. Broadly speaking, the story is only another version of the Greek account of Jove's vengeance upon the Titans when they tried to reach Heaven by piling Pelion on Ossa. It is only the God of Paganism who will overwhelm men's work out of jealousy for his own prerogatives. Yet, myth though it may be, it is the embodiment of an important truth, and it has a very real religious value. We shall remember that our Lord Himself taught by parables and that "the common people heard Him gladly". Christ's teaching is the best exemplification of how, in the poet's words, "Truth embodied in a tale can enter in at lowly ears". So let us consider now what is the truth which is embodied in this tale of the building and the failure of the Tower of Babel.

We have had a good deal of discussion recently in England on the subject of the Fall of Man, as the result of a sermon preached recently before the British Association by Canon Barnes of Westminster.

Now whether the word "fall" is the best to describe what occurred in the course of man's evolution, or not, matters little; the important thing, which we cannot doubt, is that at an early stage in history a choice presented itself to man's newborn moral sense, and man chose the path which led away from God. That is the beginning of the reign of sin. The building of the Tower of Babel, then, represents the upward thrust of sin-stained humanity, man's efforts after self-improvement, the advance of culture, the spread of civilization. But it is a movement without God, and in fact antagonistic to God, because it is self-sufficient and self-regarding. "Let us make us a name" is their motto and their motive. And what is that but the whispered ambition which has never failed to bring misery in its train, the desire for what we have heard called "a place in the sun"?

And then the sacred writer shows us God taking a hand. It is not God's way commonly to work by direct interposition as He is represented here. God's way is to work through what we call natural laws; because God is Law. And it is God, working through His own natural laws, who brings their work to nought. Language is the medium of mutual understanding, and mutual understanding is a necessity of coöperation, and so the story of the confusion of languages is a pictorial representation of the beginning of misunderstandings and quarrels. I say that this is simply the working of natural laws; I mean that it is the natural result of the pursuit of self-interest. The clash of rival interests never fails to bring the beginnings of misunderstanding, and misunderstandings issue in suspicion and distrust which lead eventually to separation, and so war and strife become dominant in human society. That brings us to primitive man as Thomas Hobbes pictured him in *The*

Leviathan, nasty and brutish, a prey to the twin emotions of greed and fear.

Now look at the other picture. Babel shows us misunderstandings leading to world war, Pentecost shows a new force drawing men of different tongues together into a bond of mutual understanding and coöperation which should bring world peace.

For Jesus Christ, the Eternal Word, who had entered human life as the Prince of Peace, laid the foundation of another tower "whose top might reach unto heaven". That tower we call the One, Holy, Catholic, and Apostolic Church, which came into being under God the Holy Ghost on the day of Pentecost. But the foundations of that tower rested not in self-interest but in self-sacrifice. The only place in the sun which Christ sought was nailed to a Cross on the slopes of Golgotha for the glory of God and the salvation of man. And that tower does achieve its purpose, because the saints who follow their Saviour are passing up it in a never-ceasing stream from earth unto heaven.

And now note the other contrast: from the building of the tower of Babel, for the glory of man, the nations of the world broke away torn with dissensions, in fierce suspicion and bitter hostility; to the building of the tower of Pentecost, for the glory of God, the nations of the world rallied, to find there a new principle of unity amongst themselves. The Emperor Constantine recognized its value three hundred years later when, after so many fruitless efforts by his predecessors to stamp Christianity out, he found himself compelled to urge its adoption as the one force capable of welding the scattered elements of the Roman empire into a united whole.

The great battle throughout the world to-day is still between the spirit of Babel and the spirit of Pentecost. There were days not so long ago when the principle of self-sacrifice seemed so dominant as to encourage the hope that it might indeed be on the lines of Pentecost that the nations of the world were to advance together when once the reign of peace had begun.

And now, alas, in every country of the world the spirit of Babel seems to be regaining the ascendancy. Is not that because we have been trying to make our arrangements apart from God? And that brings its own natural result.

I cannot help comparing the state of the world to-day with that similar condition after Waterloo a century ago. For then Europe saw a great peace congress—the Congress of Vienna—starting with the noblest ideals and degenerating into a struggle of vulgar capacity. The allies who had fought so splendidly for liberty against Napoleon's efforts after world-empire were soon engaged in fixing their own particular yokes upon their own particular spheres of interest. Historians tell us to-day that there never was a peace-settlement which carried within itself the seeds of so many future wars as that wonderful Congress of Vienna, which was to end wars for ever! What verdict, we may well ask, will the historian of the future have to pass upon the Peace of Versailles!

Of one thing, however, I am very sure. May I as an outsider say it to you here? When the dusts of political controversy have cleared and personal failures and mistakes have been forgotten, no one will be able to deny that one man at least fought all he could to maintain the level of a lofty idealism. And for that, in my judgment, the world in general, and Christendom in particular, must always show honor and gratitude to America.

But even though the spirit of Babel seems once more in the ascendant, the Holy Church throughout all the world maintains her witness. Still, as our Lord has taught us, she is the little leaven which leaveneth the whole lump. But the leaven is hidden in the barrel of meal; its effects work very slowly; and we must not grow despondent because so many centuries



RT. REV. ROSCOW GEORGE
SHEDDEN, D.D.,
Lord Bishop of Nassau

have gone by and so little apparent progress has been made.

Rather we must devote ourselves to preaching, in season and out of season, whether men will hear or whether they will close their ears, the ideals involved in our membership of a Church which claims the name of Catholic. As Catholics, precious to us though our own nationality and our own home-ties will rightly be, we cannot limit our sense of obligation to our own country or the people of our own speech and blood; and appeals to self-interest will rightly waken our suspicions. For we have accepted work as builders of the tower which is reaching unto heaven. It is Christ, Himself, who has designed that building. Its architecture is neither Eastern nor Western, neither Latin nor Teuton nor Anglo-Saxon; it is cosmopolitan. Its purpose is to bring men of all nations to be "fellow-citizens with the saints and of the household of God".

Do not think that I am pleading for any particular platform or set of proposals. I am pleading only for the spirit in which the Catholic Christian ought to approach the questions of the day. But since I have touched this topic, I should like, by way of conclusion,

to commend to you the noble words of the recent encyclical from the Bishops at Lambeth:

"Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. 'He that loveth father and mother more than Me', said Jesus Christ, 'is not worthy of Me'. National loyalty has often led men into exclusiveness, jealousy, and hatred which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity, nationality finds its redemption; while national characteristics are preserved for noble use and mutual benefit.

"But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity."

WHY DOES THIS NATION LIVE?

GOD IS MAKING a supreme effort for the world in the development of the United States. He brought in safety the tiny fleet of Columbus across the seas 428 years ago. He brought the Pilgrims, the Puritans, the Huguenots, the Scotch-Irish, and the Quakers. He brought the *Mayflower* to Plymouth Rock on a solemn mission "for the glory of God and advancement of the Christian faith". He was behind all the Christian sentiment in our civil life during those early years. He freed us from English control. He delivered us from disintegration in the civil war. He has given us remarkable territory, great in extent, fertility, and climate. The hum of industry is heard from Bartholdi's statue to the Golden Gate.

Millions of workers daily throng our streets. Millions of children cross the thresholds of our schoolrooms each morning. Hundreds of colleges prepare our youth for the work of life. Thousands of church spires all over our land point men to God. War's mighty conflagration recently swept over Europe. The world's freedom was at stake; and we sent 2,000,000 of our sons across the water, and were able, under God, to help mightily in turning the tide of conflict in a most critical hour. We came to the position of greatest influence among the nations of the earth.

Why did God thus favor us? Surely not that we might dig a moat about our castle, and pull up the drawbridge! God has not given us these rivers and lakes, these fields and orchards, these mines and mills, that we might grow rich, and fat, and selfish, and narrow, and provincial. Much less has He given these vast resources that a few men may corner wheat, the staff of life, and grow rich at the expense of the many; that a few others may profiteer in sugar at the expense of the public; that some men may become billionaires from the oil put into the ground for all mankind; or that others still may become financial barons by dealing in the coal intended for the hearthstones of the poor as well as the rich. No; God gave us these resources that all the people may live and prosper; and that we may help the world, and be a tremendous power to bring in the kingdom of God here in all its fulness.

We are too worldly, too confident, too satisfied. We think the Church is strong; there are many good people; there are so many excellent features in our national life. The rapids are before us and we do not hear them. Our Sabbath, an essential part of our Christian civilization, is drifting away. Divorce is poisoning the fountain of national life. Mammon, pride, and pleasure are chilling our spiritual aspirations.

America holds no mortgage on the future. It is not hard to imagine a nation as favored, as moral, as strong, as the United States failing in the end. Israel went down. So did Assyria, and Babylon, and Greece, and Rome, and Germany. We think ourselves far better than these nations, but there are destructive elements at work among us that, unchecked, may ruin us as a nation. A ship may have staunch timbers, good engines, and many faithful sailors, and yet go upon the rocks. Whither bound? Shall we be faithful to our King, subdue evils within our borders, elevate our own people, and reach out a helping hand to other nations for the prosperity of all the world? "Blessed is the nation whose God is Jehovah!"—*Christian Statesman*.

WITH GOD it is impossible that anything, how small soever, if only it be suffered for God's sake, should pass without its reward. Be thou, therefore, always prepared for the fight, if thou wilt have the victory.—*Thomas à Kempis*.

SOME IMPRESSIONS OF OUR GREAT SOUTHWEST

(Continued from page 152)

"Wishing Well" in San Diego at Ramona's marriage place. Then visit Temecula and the Moreno Ranch, the scene of that story. California is full of romance; and what an atmosphere the flowers, palms, orange trees, the golden days and silver nights and dreamy ocean breezes give! Turn to your Bret Harte or Miller and what fields of romance they describe! Where can you find more romantic days than those of the early mining, of the ranch life, of cowboy daring, of Indian massacre—days which have passed away but whose thrill and glow linger yet in the Great Southwest. There is the Fight at the Alamo in San Antonio in 1836, one of the greatest episodes in all human history. What romance has surrounded it, what adventure and what bravery! Yes, from Indian lore and cowboy song, from Spanish records and Mexican raids to the founding of the latest city and the advent of the newest invention, the Southwest stands preëminently as a land of romance.

Struggle, wonderful distances, colors, romance, adventure, bravery—these are but a few of the impressions received in my travels. I might go on almost indefinitely and describe how the Western character has impressed me—how real it is, how liberal in its viewpoints, how fundamental in its primitive conceptions of truth and morals. I might give you glimpses of soldier and Mexican life along the Rio Grande and show you customs that carry you back to old Spain. I should like to introduce to you some of my cowboy and rancher friends and even some hard working burros I know and tell you how these impress me. But space forbids and time also.

Missionary work in the Great Southwest has been a big factor in the progress of the country. Its history, from the Roman missions to the coming of the Church in El Paso and the advent of the denominations with their establishment of fine schools, sanatoria, and hospitals, is a very honorable one. In the well organized and long established parishes of the East it is very difficult to conceive of what the work really is—how vital and how deep is its influence.

I have merely touched upon a few subjects here. I have purposely limited myself to "some impressions". I close with a wish that the reader, if he has not already done so, may go out into the Great Southwest and receive for himself the impressions which have endeared to me forever this open, kind-hearted country.

HE HAS promised: who can hesitate to believe that visions beyond all earthly glory, happiness beyond all human thought, shall be the privilege of the pure in heart when they are admitted to see "the King is His beauty," to behold "the land that is very far off"?—*Malcolm MacColl*.

EVERY DAY that is born into the world comes like a burst of music and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march as thou wilt.—*T. Carlyle*.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE SUPPORT OF CHURCH SCHOOLS

To the Editor of *The Living Church*:

IT seems customary to record in your columns the last and expiring breath of Church educational institutions. I have seen no mention made of the end of the old Episcopal Academy located at Cheshire, Connecticut. This was a noble school in its day and belonged to the diocese of Connecticut. In fact, at our next diocesan convention, as in other years, we shall find a place in the regular order of business for the report of the trustees of the Episcopal Academy.

I shall not go into details as to how the end came, but the entire property has been sold to the Roxbury Tutoring School, and thereby lost to the Church.

My object in presenting these facts is simply to call attention once again to the way Churchmen allow their institutions to fail without raising a hand to assist them. With the exception of parents of boys in this school, I do not think that more than half a dozen Churchmen of Connecticut have taken any interest whatsoever in the upholding of this school, which is distinctly a Church school in that practically all of the boys are children of the Church. I share with President Bell of St. Stephen's, with Father Hastings of St. Alban's, and with other men, a sense of disappointment when I read of the enormous benefactions running up into millions which are being made continually to our great universities. Certain Churchmen have recently given enough money for buildings at Yale to endow heavily under the Church practically all of the schools in this country which are seeking to provide a Christian education at a minimum fee.

Fortunately, we have found many friends outside of the Church who have helped to tide us over our critical years. In writing, I am not so much making an appeal for this school, as to urge upon Churchmen to support the schools in their provinces which are endeavoring to keep their fees down within reach of the great middle class. Practically all of the schools of the Church are limited to the sons of the wealthy. Fees are now being placed in most schools at \$1,500 a year, not to mention incidental expenses. Schools like Hoosac, the Donaldson School, Yeates School, St. Alban's, and others should receive support. I know from experience how hard it is to beg and we who are working in the schools ought not to have that burden laid upon us.

Faithfully yours,

F. H. SILL, O.H.C.

UNITY AND LOYALTY

To the Editor of *The Living Church*:

BISHOPS and priests have been heard upon the results of the recent Lambeth Conference, and more particularly in relation to the proposals for Christian unity, and it therefore may not be amiss for a layman to venture to express his comparatively insignificant opinion in a few brief observations.

That all thoughtful and intelligent Churchmen are deeply concerned with the matter of Unity goes without saying, and I think Churchmen everywhere will applaud the motives which inspired the Appeal, the Encyclical Letter, and the appended Resolutions. But the Encyclical Letter is analogous to the League of Nations covenant in this respect. At first it seems plain and clear to the careful reader, but after its critics have uttered their voluminous commentaries the need for reservations becomes obvious.

Strong Churchmen do not fear the literary compositions of the Conference. They are couched in language both eloquent and logical and they constitute a great appeal not only to the balance of the Catholic Church but to Protestantism. The real dangers are found in the misinterpretations of the theologically weak. For instance, the practice of some of the clergy, by which certain clauses and sometimes whole sentences are omitted from their quotations, is not only reprehensible, but akin to fraud and deception altogether unworthy of their priestly office. I object to the use of the words "genuinely Catholic" unless the whole paragraph in which they occur is also read. Such a use of language is misleading and deceptive.

The Christlike humility of our right reverend fathers has also been misconstrued. If we have been guilty of false pride and snobbish aloofness, that is sin, but belief in an insistance

upon the apostolic ministry and the sacramental system are not sin, but the essentials of faith, which cannot be sacrificed to satisfy the prejudices of one-tenth of the Christian world, if our faith is real and if we are intellectually honest. It doesn't seem to occur to some of the clergy that to the laity who love the Church these things are essential.

I am neither unaware of the virtues of the denominational bodies nor of our own deficiencies, but the fact remains that the very essence of Protestantism is division, dissension, and discord, because it is a Christian philosophy based upon the idea that the definition of Christianity and the identity of God are what any individual Protestant chooses to think or believe they are. I know that I am not holding a popular brief. The "broader" view is so much more plausible, but when analyzed it fails to meet the test of logic.

What the Church needs to-day is an informed Churchmanship. We need less dead wood on our vestries and less playing to the galleries in our pulpits. The Church needs more faith and loyalty and less committees. It takes far more time to oil the wheels than to run the engine. Before we undertake to unify the discordant elements of Christendom it would be a good idea to attempt the unity of our own household. As a result of clerical commentaries on the Lambeth appeals much has been said that weakens the faith of the unthinking and poorly instructed laymen. The laity have a right to expect loyalty and courage on the part of our bishops and priests.

Unless the generals and captains of an army are both loyal and courageous the army itself is worthless. When one finds a vestryman who doesn't know what an early celebration of the Holy Communion is, and sees the ordination of a deacon who denounces the apostolic ministry as a waste of time and a non-essential, the thought occurs to me that it is time for self-examination rather than assuming too much of the attitude of compromise. Burke said: "The concessions of the weak are the concessions of fear". Let us keep the faith, fight the good fight, and face the world unafraid.

Louisville, Ky., November 24th.

GARDNER K. BYERS.

APOLOGY FROM "THE LAMP"

To the Editor of *The Living Church*:

AN editorial in a recent issue of *THE LIVING CHURCH* upon Another Episcopal Convert to Rome has just been brought to my attention, and, as I was largely responsible for the appearance of the said article in the columns of the *Lamp*, I feel it only fair to your honest intentions and those of all concerned to ask sufficient space in your correspondence columns for a brief answer to your statements, as well as a brief statement of the facts, which we trust will serve as a sufficient apology for an unintentional error.

In the first instance, the article I saw concerning Bishop Halford purported to quote the Bishop in part on the life of self-sacrifice, and the Bishop's words conveyed distinctly to my mind the impression that he contemplated submission to the Vicar of Christ, although it did not say so in so many words. Then appeared the article to which you refer, in *Ave Maria*, which you rightly suppose, I am sure, *Ave Maria* quoted in good faith. In the same good faith I called the attention of the editor of the *Lamp* to this article and he inserted it in the *Lamp* columns devoted to "Our Exchanges". It was not an editorial, and you show a disposition, which I am certain is well founded, to exonerate both the *Lamp* and *Ave Maria* from any intention to deceive, when you say of the editor of the *Lamp*: "It is certain that he did not originate the lie. It is very probable that *Ave Maria* did not. But it is also perfectly certain that somebody did."

One, especially if he be well versed in editorial ups and downs and the occasional rush and necessity to reduce an article to fit it into a given space, will be slow to acknowledge that, in this instance, anyone was intentionally responsible for originating a lie. Among our three hundred and fifty Catholic papers and magazines I do not think there is a single editor who would deliberately make such a false statement. No friend of the Catholic Church would do such a thing. It is at the same time conceivable that a partially informed person, writing a column

for some Catholic paper, whether the *Irish World* or some other paper in the first case, gave out as a fact what he had deduced from insufficient facts. I recall distinctly two instances in which THE LIVING CHURCH did this self-same thing. I do not wish to make an issue of the matter, but I presume to think that you will be ready to admit that there have been more than one or two occasions on which THE LIVING CHURCH has made more than a typographical error, as almost any editor would be willing to admit. It is very different to draw the conclusion that such an error was a deliberate lie—and a foolish one at that, which could only defeat its own purpose.

In conclusion I wish to call your attention to the fact that in its October issue, which was edited the last of September, the *Lamp* printed a correction of the error in question.

Very sincerely,

J. A. M. RICHEY,

Graymoor, Garrison, N. Y., November 22nd.

Manager.

CHRIST'S COMMISSION AND "THE PREACHING MISSION"

To the Editor of The Living Church:

THE splendid preaching missions being held all over the land, it is devoutly hoped, will "count to the utmost". Many souls will doubtless be renewed and re-consecrated, and will earnestly ask the Church: "What wilt thou have me to do?"

The answer must be worth while. Red-blooded saints will not be satisfied with the job of oiling and polishing ecclesiastical machinery. They will yearn to go after the "raw material" of humanity and to convert it into a finished product for the Master.

But it is just here that the Church slumps. Her social service, in terms of bowling alleys and pool tables, is mere mockery to a world crying for justice. Christ's commission says: "Go into all the world"—into all the world's tragedies—"and apply the Gospel". In striking contrast the Church cries: "Come. Fill the churches. Re-dedicate yourself to God." This passive attitude makes but faint impression upon the world at large. Looking for a Shepherd, humanity sees the Church feeding itself and afraid to go out and fight the wolf.

When the Church learns truly to be militant, she will preach like Christ, drive the money changers from the Temple, and fill the vacated space with virile men and "common people" who hear Him gladly.

Class hatred? No. Class consciousness? Yes. Between the oppressors and the oppressed, Christ was always class conscious, and He suffered crucifixion for it. Will the Church follow Him on the *via dolorosa*, and win a hero's cross—and crown?

Very respectfully,

Annapolis, Md., November 24th.

JAMES L. SMILEY.

ON A POPULAR DIACONATE

To the Editor of The Living Church:

MY attention has been called to the fact that a Presbyterian church in a nearby city has just doubled the number of its elders and deacons, making the total thirty. Besides these officials there are twelve trustees, only two of whom hold any other office. This makes a total of forty men active in the interests of the Church in an official capacity. The offices of elder and deacon are religious in character and hence thirty men are enlisted in the spiritual work of the Church. Men are not chosen to be elders or deacons unless they are known to be men of Christian ideals and loyal to the Church. They are ordained to the office and it is a distinct honor.

I was a Presbyterian ten years ago. I became a Churchman because of a strong conviction that there was and could be but One Holy Catholic and Apostolic Church. I am certain that had I remained a Presbyterian I would probably have been a deacon by this time. I say this with no sense of religious boasting, but simply because I have held every possible office in my own Church, not one of which, except that of lay reader, is of a religious character. As far as my experience goes there is but one office in the Episcopal Church that laymen can hold which possesses any religious nature. That is the office of a lay reader. Unless one has a little mission chapel somewhere, how often does one read the service? I have done so twice in five years!

There are four possible offices that a layman can hold in the Episcopal Church. He can be an usher; he can take up the offering; he can be a vestryman; or he can be a lay reader. I never heard of anything else. We talk a great deal about the priesthood of the laity. It is a priesthood with nothing to do. Of course, I do not mean to say that it is not a big business just to worship and a big duty to receive the Holy Communion, but I am certain that the active participation in the religious work of the Church is a mighty essential thing. The elders of the Presbyterian Church must be at church to aid at the Lord's

Supper. I have gone months at a time and never seen a vestryman at an early celebration.

The board of deacons does look after the sick and needy. Our rectors try to do that, but why not let the laymen practise practical Christianity and exhibit some of the principles of the brotherhood of man? It seems to me that Episcopalian deacons are an absurdity. What is the sense of "continuing in an office" for a year? Did the deacons of apostolic days hold office for such a period of time? It is my understanding that the office is a sort of period of preparation. But why not adhere to its apostolic character? There are a lot of assistant priests doing the work as outlined for deacons on page 512 of the Prayer Book. These assistants ought to be in parishes where there are no priests. The work they are doing could and should be done by men chosen out of the congregation. Men in the Episcopal Church don't have a chance to do definite works of service, except individually as the spirit may prompt them. But it is a good thing that there be an organized body of laymen within the Church who search out the poor and the sick and give definite assistance. It is a good character builder, for it is not an easy thing to do.

Why would it not be wise to choose men out of the congregation who would be ordained as deacons and who would remain deacons? I feel that the entire spiritual work is being borne by the priests. I am sure that is wrong. A man who is ordained a deacon or an elder in a Presbyterian church can not hide a multitude of sins. His light is no longer "under a bushel". He is like a "city set on a hill". He must needs watch his step. Vestrymen are simply trustees. No one thinks of them as men of rigorous religious character. Personally I think the Church would profit tremendously by a more generous utilization of her man power. I would like to have some discussion upon the subject. Perhaps there are churches which utilize their men, but in ten years I have not discovered any.

Yours very truly,

Yardley, Pa., November 23rd.

E. D. COOK,

Lay Reader.

"THE CLAIMS OF THE CHURCH"

To the Editor of The Living Church:

SURELY the Holy Spirit inspired Mr. Yates' letter in your issue of November 20th. Mediaevalism may have had its faults but one was not minimizing the Church and authority. As Mr. Yates says, "With authority and not as the Scribes" is a crying need. No man ever made a good salesman that did not believe in his wares. No priest can accomplish his full work unless he believes, and believing knows, and knowing teaches. The centurion was commended for properly realizing his authority and speaking of it. How much greater then is the priest and teacher! It has been my good fortune to be under such influence the last few years and the saneness of it impresses me more and more. Expediency, temporizing—perhaps, yes, in a limited degree under special circumstances, "but an ye love me not too much". The faith (and by faith we do not mean—to use a detestable word—ritualism), Christ's faith, which is the Church's claim, taught by ordained men set apart for the work, will bring Christ in a concrete form, claiming all honor and obedience from God's children. This might be an Advent thought worth considering by priests and laymen.

Chicago, November 23rd.

CLEMENT J. STOTT.

CHURCHWOMEN'S CLUB OF COLUMBIA UNIVERSITY

To the Editor of The Living Church:

IN the current number of THE LIVING CHURCH your New York correspondent gives a brief paragraph to the activities of the Churchwomen's Club of Columbia University. The list of officers as given is incorrect; it is the list of officers for last year, several of whom have not returned to Columbia. The officers for this year are as follows: President, Miss Adelaide D. Simpson; vice-president, Miss Miriam Monteith; secretary, Miss Maud Linker; treasurer, Miss Gretchen Ostrander; and sergeant-at-arms, Miss Mary B. Hall.

Very truly yours,

New York, November 21st.

ADELAIDE D. SIMPSON.

GUILD OF THE HOLY GHOST THE COMFORTER

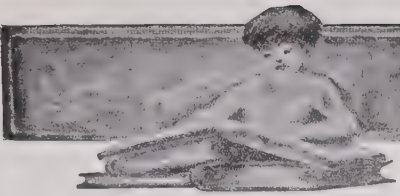
To the Editor of The Living Church:

MY I have a few lines in your correspondence column to announce to all interested that I have resigned as superior-general of the Guild of the Holy Ghost the Comforter? My successor is the Rev. H. M. Saville, M.A., St. Mary's Rectory, E. Providence, R. I. The Rev. Dr. A. Worger-Slade, Waupaca, Wis., is still secretary-general.

Yours faithfully,

La Porte, Ind., November 25th.

F. J. BARWELL-WALKER.



LITERARY

BISHOP GORE ON ST. JOHN'S EPISTLES

The Epistles of St. John. By Charles Gore, D.D., Late Bishop of Oxford, etc. Charles Scribner's Sons. \$2.00 net.

This addition to the series of popular commentaries by Bishop Gore comes near to making us grateful for his decision to retire from the active work of the episcopate. He is, without question, the most influential man in the Church of England to-day and if the comparative leisure of his retirement is to free him as he hopes, for the work of teaching, preaching, and writing, the Church will indeed be the gainer by an action which at the time seemed most regrettable. The opening words of the Bishop's preface, quoting Dr. Jowett, are a beautifully phrased ideal of the opportunity of old age for ripe thought and rich service. He applies the language to St. John; but one feels at once that it is the ideal he has set before himself for his own later life and for the larger leisure of which this book is one of the first fruits.

Though a revision of lectures given in Westminster Abbey nearly twenty years ago, the present exposition is entirely new. The commentary follows the method employed in the Bishop's popular and helpful exposition of the Sermon on the Mount, and in the later volumes on Romans and Ephesians. That is, each section of the Epistle is preceded by an explanatory analysis which includes all matter that is necessary for the general understanding of the passage, and then the section itself is printed, followed by notes on particular points to be explained in the passage itself.

Bishop Gore was moved to begin these popular commentaries years ago in order to stimulate thoughtful people of ordinary education to study the New Testament for themselves. He aims apparently (1) to make the books—in this case, St. John's Epistles—intelligible and interesting; (2) to guide the non-technical reader to an understanding of the critical questions which have been raised in connection with the New Testament and to clear up doubts which even a vague knowledge of the difficulties has left in the minds of many; (3) to show the direct bearing of the sacred text on many present day controversies—in the present commentary, *e. g.*, he treats of the modernist tendencies of the day, the social application of Christianity, and the function of the Church in society—and (4) to show the importance and meaning of the theological and ethical principles of the inspired writers.

The commentary shows Bishop Gore's mind as one which is remarkably in touch with the problems of the age and thoroughly sympathetic to the difficulties of belief. He is patient of honest doubt, absolutely honest in facing the questions at issue, severely careful never to overstate his own argument, anxious wherever possible to make allowances and concessions; and the result is that the measured statement of his own belief has great weight and his confident assertions of such belief after candid examination of all the issues involved gives double assurance. In the present volume, his examination of the whole question as to the authorship of St. John the Apostle is most valuable. While the ordinary reader may not care to go into the critical questions involved, the treatment is plain enough for him to understand should he wish to go over the ground, and yet scholarly enough for the student who needs to have doubts resolved.

It is in the practical exposition, however, with its intimate knowledge of present day thought, its sincerity in applying truth to present day problems and its honesty in meeting the difficulties involved in such applications in a world so different from that of apostolic days, that Bishop Gore is at his best. There were, he says, "two worlds present to the consciousness of the Apostle, worlds as sharply differentiated as black from white, or light from darkness—the kingdom of this world, and the kingdom of Christ: one is of God, the other is of the Evil One". To-day this sharp distinction is no more, we live in "a state of society in which the world and the Church have become wholly fused. In other words, we have a world to deal with of which St. John had no experience—a world which cannot be dealt with as if it were really Christian or as if it were not more or less deeply leavened by the Christian tradition". In place of St. John's contrasted light and darkness we have a world of shades of gray.

Two tests, he says, are applied by St. John to all life in this world, and the same tests apply to day—a moral and an intellectual test; one is the test of love and all that it implies, the other is the test of belief in the incarnation and all that it implies. "And this is His commandment, that we should believe in the

name of His Son Jesus Christ, and love one another." The Bishop does not evade the doctrinal test (indeed, his great contribution in everything that he writes is the help he gives to those who feel the pull of intellectual difficulties) and here we have the clearest presentation of his general position as one who challenges to faith because he knows by experience that morality apart from religion and ethical impulse divorced from belief lack driving force. But Dr. Gore is not a mere dogmatist. For years he has been a guide and inspiration in social thought. No one who has read his Church Congress sermon of more than fifteen years ago, with its "cry of a permanently troubled conscience", will ever think of him as merely an ecclesiastic. It has been well said that he "can be more patient with those in whom the pure light of intellectual conviction shades off into earnest doubt than he can with those in whom the pure fire of Christian charity shades off into selfishness". He feels the pressure of an unchristian social system, and his whole nature rises in conflict with it. This commentary is not simply a guide to an intellectual apprehension of faith; it is a clear call to action through which faith issues in love.

We should like to see St. Andrew's Brotherhood and other Bible classes engage in the close study of the book; as, indeed, we wish they had long ago taken up the Bishop's commentaries on the Sermon on the Mount, Ephesians, and Romans. The author's definiteness in matters of faith, coupled with his intense practicality, his moral enthusiasm, and his social vision, make him a master in the sphere of Biblical study. But doubtless we shall still be directed to other teachers whose eloquent vagueness charms those of our religious education reformers who think they have "caught the vision of the age"! F.

Spiritualism: A Personal Experience and a Warning. By Coulson Kernahan. Revell, 60 cts.

A sixty-page booklet in which the author argues (very reasonably and dispassionately) against the present spiritualistic fad. The son of a distinguished scientist, himself a convinced Christian believer, he protests that not even to science, much less to spiritualism or occultism, will it be given to throw open the door between this world and the next. The author relates at length a remarkable experience of his own at a seance, but none the less is convinced of the danger of dabbling in spiritualistic experimentation. There is nothing new in the booklet and the same argument has been made more fully and convincingly elsewhere. Briefly it has been well put in Dr. Stewart's sermon, which is now published among the Morehouse Publishing Co. tracts—and put with greater warmth and eloquence.

Spiritual Comrades. By a Padre, with foreword by the Rev. H. P. Bull, Superior-General S.S.J.E. Mowbray. Paper cover.

This little book of the experiences of a Church of England chaplain in ministering to the sick and wounded, as well as at the front, has many an effective anecdote which would give point to a sermon or address. But—it is very English, and (it must be confessed) sometimes a little mushily sentimental.

AT THE request of the publicity committee for the United Thank Offering of the Woman's Auxiliary, the Rev. Carroll Lund Bates has written a pageant, *The Awaiting World*, which has just been published from the Church Missions House. Designed to be given in churches, the vested choir being in their stalls after the benediction has been said, but also adapted for presentation elsewhere at U. T. O. meetings, the pageant has received the enthusiastic endorsement of prominent workers in the Woman's Auxiliary. Copies may be had free of charge at the Church Missions House, and it is hoped that every branch of the Auxiliary will secure them.

AN ATTRACTIVE little book for Christmas reading is *The Infant King: The Mysteries of Christmas in Meditation*, by the Rev. Shirley C. Hughson, O.H.C. It consists of brief daily meditations from Christmas Eve to the octave of the Epiphany, thus covering all the recorded events in the childhood of Christ. There is a very attractive frontispiece in colors reproduced from a painting by a sister of the Community of St. Mary representing the Madonna and Child with adoring angels. The binding, in cloth with gilt, is also most appropriate to the Christmas season. [Holy Cross Press, West Park, N. Y.]

Church Calendar



Nov. 28—First Sunday in Advent.
" 30—Tuesday. S. Andrew.

Dec. 1—Wednesday.
" 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 15, 17, 18. Ember Days.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. S. Thomas.
" 25—Saturday. Christmas Day.
" 26—Sunday. S. Stephen.
" 27—Monday. S. John Evangelist
" 28—Tuesday. Holy Innocents.
" 31—Friday. New Year's Eve.

Personal Mention

THE REV. H. M. BABIN has resigned St. Luke's Church, Dixon, Ill., and has accepted a call to St. Martin's Church, Chicago. He is now in residence at St. Martin's Rectory, 5710 Midway Park.

THE REV. GEORGE L. BARNES has resigned the rectorship of Grace Church, Jefferson City, Mo., and taken the rectorship of St. John's, Helena, Ark., effective December 15th.

BISHOP BRENT's address for all correspondence is 660 Ellicott square, Buffalo, N. Y. His home address is 242 Summer street.

THE REV. EDWARD T. BROWN has resigned Calvary Church, Santa Cruz, Calif., and become rector of Trinity Church, Reno, Nevada.

THE REV. G. SHERMAN BURROWS, D.D., warden of the DeLancey Divinity School, should be addressed at 227 North street, Buffalo, N. Y., where the school is now located.

THE REV. FRANK H. CHURCH is in charge of St. Mary's Church, San Francisco, in addition to his duties as secretary of the diocese and editor of the *Pacific Churchman*.

THE REV. H. COWLEY-CARROLL, rector of Trinity Church, has been appointed post chaplain of the American Legion at Hamilton, Ohio. He has also formed a Church students' club for the three colleges at Oxford, Ohio, and is giving a series of lectures at Miami University on Biblical Literature and History.

THE REV. JAMES H. S. FAIR, of the diocese of Newark, is at present on six months' vacation for his health at Shelly Bay, Bermuda, American address, Bernardsville, N. J.

THE REV. W. A. KIRK has resigned his work at Sussex, Wis., and becomes vicar of Calvary Church, Seaside, and adjacent points in the diocese of Oregon.

THE REV. DOUGLAS H. LOWETH, curate at St. John's Church, Providence, is quartered for the winter, with his wife, at the Bishop McVicker House, 66 Benefit street, Providence, R. I.

THE REV. ROBERT L. MACFARLANE has been appointed Dean of the convocation of San Francisco, and the Rev. SCHUYLER PRATT secretary.

THE REV. CLARENCE STUART MCCLELLAN, JR., for nearly three years rector at Marfa, Texas, and missionary of the "Big Bend" of West Texas, has resigned to take up mission work in the Tucumcari field of eastern New Mexico under the same Bishop, and will spend the winter at his home, 212 North Columbus avenue, Mount Vernon, New York.

THE REV. E. A. MCGOWAN has taken work at Tonopah, Nevada.

THE REV. EDMUND S. MIDDLETON has assumed charge of St. Andrew's Church, Dallas, Texas, with the mission at Denton.

THE REV. J. MILLARD NELSON, from Glasgow, Montana, has entered upon the rectorship of St. John's Church, St. Cloud, Minn.

THE REV. CLAUDIUS A. ROSS, from the diocese of Florida, has become rector of St. James' Church, Fergus Falls, Minn.

THE REV. D. A. SANFORD, residing at Fort Worth, Texas, will serve several vacant stations under the direction of Bishop Moore.

THE present address of the Rev. CHARLES F. SWEET, D.D., is 1839 Shimo Shibuya, Tokyo Fa. Japan.

THE REV. CHARLES L. THACKERAY has resigned as rector of St. John's Church, San Francisco, and as Dean of the convocation, and has taken up the chain of Salinas Valley missions with headquarters at King City, Calif.

THE REV. GEORGE C. WADSWORTH, rector of Christ Church, Troy, N. Y., has accepted a call to Grace Church, Cleveland, Ohio, to take effect January 1st.

THE address of the Rev. JOHN WALLIS OHL is now Christ Church Rectory, 534 West Tenth street, Oak Cliff, Dallas, Texas.

THE REV. RAYMOND L. WOLVERN, a non-parochial priest of the diocese of Albany, may be addressed at Bucharest, Roumania.

ORDINATIONS

DEACONS

FOND DU LAC.—On Monday, November 22nd, at the Seminary Chapel of St. Mary the Virgin, Nashotah, Wis., the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, celebrated a solemn pontifical Eucharist and ordained to the diaconate Messrs. ARTHUR E. MACLAUGHLIN and FRANCIS W. G. PARKER. The ordinands were presented by the Ven. W. H. Wolfe, Archdeacon of Milwaukee, and the Rev. Placidus M. Cooper, O.S.B., respectively. The Rev. L. H. Matheus acted as deacon, with the Rev. A. B. Dimmick as sub-deacon. The Rev. M. B. Stewart, Professor of Dogmatics at the Seminary, preached the sermon.

WEST MISSOURI.—On Wednesday, November 17th, at Christ Church, St. Joseph, Mr. RAY MILTON WILCOX was ordained deacon by the Bishop of the diocese. Morning prayer was said by the Rev. H. E. Martin; the sermon was preached by the Rev. E. J. Craft, and the candidate was presented by the Rev. C. Hely-Molony, rector of the parish, from which Mr. Wilcox was a candidate. The Rev. B. M. Washburn read the epistle and the Rev. Robert N. Spencer acted as the Bishop's chaplain. The Rev. Mr. Wilcox becomes assistant to the Rev. B. M. Washburn at St. Paul's Church, Kansas City.

PRIEST

DULUTH.—The Rev. CHARLES EDWIN KNICKLE, deacon, was ordained to the priesthood by Bishop Morrison in Trinity Cathedral, Duluth, on Sunday, November 14th. He was presented by the Rev. James Mills, who also preached the sermon. Dean Couper read the Litany and he with Mr. Mills joined in the laying on of hands. The Rev. Mr. Knickle will continue as priest in charge of Christ Church, Proctor, and Holy Apostles', Duluth, where for some time he has done effective work.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Domestic and Foreign Missionary Society. 281 Fourth avenue. New York City..

The Alaskan Missions of the Episcopal Church. A brief sketch, historical and descriptive, by Hudson Stuck, D.D., F.R.G.S., Archdeacon of the Yukon.

Macmillan Co. New York.

Homespun and Gold. By Alice Brown, Author of *The Prisoner*, *The Black Drop*, etc. \$2.00 net.

How to Pray. A Study of the Lord's Prayer. By Charles Lewis Slattery, Rector of Grace Church in New York City. \$1.50 net.

Religion and Business. By Roger W. Babson, President of the Babson Statistical Organization. Price \$2.75 net.

The Outline of History. Being a Plain History of Life and Mankind. By H. G. Wells. Written with the advice and editorial help of Mr. Ernest Barker, Sir H. H. Johnston, Sir E. Ray Lankester and Professor Gilbert Murray. (Two volumes). \$10.50 per set.

Longmans, Green & Co. New York.

Our Kid. With Other London and Lancashire Sketches. By Peter Green, Canon of Manchester, Author of *How to Deal with Lads*, *The Town Parson*, etc.

Letters of Theophilus Lindsey. By H. McLachlan, M.A., D.D., Lecturer in Hellenistic Greek in the University of Manchester. \$2.40 net.

Sermons by a Lay Headmaster. Preached at Gresham's School 1900-1918. By G. W. S. Howson, M.A. With two illustrations. \$2.40 net.

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Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

CARPENTER.—At Arlington Heights, Mass., on November 25th, LAURA HAZARD CARPENTER, daughter of the late Rev. James Helme Carpenter and Mary Hoxie Carpenter.

May she rest in peace!

GUMMEY.—Entered into rest November 20th, MARY MCFARLAND, wife of Henry R. GUMMEY.

MONEYPENNY.—MARGARET HILL, widow of the late John MONEYPENNY, M.D., in the 88th year of her age. Funeral from her late residence, Cambridge, N. Y., on Friday afternoon, November 19th.

SPENCER.—PLATT L. SPENCER died on November 11th, at his home in Cleveland, Ohio, aged 68 years. Mr. Spencer served on the vestry of St. James' parish, Cleveland, for twenty-six years, the last fourteen of which he was senior warden.

Requiescat in pace.

MEMORIALS

MISS ROSE GRIER

A very remarkable personality, a true servant of God and of His Church, has just passed to her rest in the Paradise of God at the ripe age of eighty-eight.

Born in 1832, the eldest daughter of the Rev. John Grier, for many years rector of Belleville, Ontario, Rose Grier inherited from both parents great force of character and strong common sense, and on this stock was early grafted an intense realization of the Presence and Love of God. Throughout her life she was governed by her conviction that a known duty must be done at any cost to herself as she grew up. The simplicity of her childlike faith, and her humble obedience to every ordinance of the Church she loved with a passionate devotion, influenced all around her. Untiring parish worker, organist, and choir mistress (she introduced, with her father's full approval, *Hymns A. and M.* into the services of the parish church, no mean achievement in those days), and teaching daily a class of girls, her home life developed her many-sided character in the happiest way. A devoted elder sister in a large united family, full of life and fun, Rose was surrounded by an outer but very dear society of relatives and friends and hoped soon to enter on the life of a happy wife; but God saw fit now to discipline her for her life-work by bitter sorrow. Her betrothed died when the wedding was almost in sight. Again, some years later, when about to enter on a life of complete dedication to God's service as a novice in the English Community of St. Mary the Virgin at Wantage, she was recalled to Canada to her father's death-bed. She suffered intensely, said little, and made God's Will hers.

Just at that time, in 1876, the Council of the Bishop Strachan School for Girls in Toronto were anxiously seeking a new head mistress. The school was definitely committed to religious teaching according to the principles and practice of the Church of England, and its welfare was therefore an object of eager interest and prayer to many priests and laymen who understood the wretched poverty of so-called education without religion. When the choice fell upon Miss Grier for principal no

better could have been made. Her "sanctified common sense", power of teaching and governing, and broad outlook—always from the religious and Catholic point of view—over the whole range of women's activities, rightful aim, and highest life, were exactly what the time needed, just when the eager desire for higher education which had wrought such changes in England had laid hold of the women of Canada. What searching of heart, what intense prayer, brought her duty into sight (once seen, the acceptance of it was to Rose Grier inevitable) those who knew her may best conceive.

She threw herself, heart and soul, into her new work and soon every department felt her energy. Her three greatest qualities for the task—she had many—were, first: her steady, consistent, humble life of communion with God, shown by her strict and joyous obedience to the Church's rules, her delight in Church festivals, and grave devotion during Lent and Advent. Secondly: her force of character. She probably never felt, never seemed to find, any difficulty in ruling. Her presence was enough; there was no need to raise her voice, and unless a most unusual clamour had preceded, no word was said; order seemed to prevail of itself. Thirdly: her interest in and watchfulness over every child sent to her. Each girl felt herself an object of the Head's personal care, that she was loved and prayed for by her individually, and could at any time go to her for help and comfort. The Bible and Catechism classes were a joy, and though a girl might be heard to say that "Miss Grier would find religion in that disgusting Euclid", yet all felt safer for knowing her consistency. She won the best from teachers and pupils by always giving them credit for doing their best until she had proof to the contrary. Her strong sense of fair-play made a culprit feel that her condemnation was just, that Miss Grier did not rebuke or punish without reason; and while her strong sense of humor saved the latter from the mistake of preaching, and there were after allusions, there was no air of expecting further naughtiness. A sulky fit would often be averted by a word or two of timely fun. In fact that love of fun and sympathy with young people's interests and amusements kept her young to the end of a long life. The Head's gay comments on the dresses and character acting at the annual masquerade were looked for by teachers and sixth form as one great pleasure of the evening. To see Miss Grier with that sixth form about her was an object lesson of the right relation between ruler and subject, teacher and taught. They talked to her freely and indulged in bright merriment, sure of her sympathy and fellowship, but a liberty was never taken.

Her teaching was wonderfully vivid and attractive, connecting subject with subject, showing that each is not shut into a water-tight compartment but puts out tendrils and feelers on all sides. "Though vegetables must be cultivated", she would say, "yet your reading should give you a landscape to look at, not a mere kitchen garden."

Her memory was marvellous and gave her a store of odd rhymes, funny verses, and quaint riddles always at hand. She welcomed new writers of worth though ever so different from her old favorites, often reading aloud passages she admired.

During her long head-ship hundreds of women have gone to all parts of the world from the Bishop Strachan School; headmistresses, teachers, nurses (Frances Munro, an "old girl", was the first nurse to die at her post during the Great War), writers, social workers, actresses, leaders of society, whose influence and example have been and are the nobler for her teachings. But we thank God most heartily for the rank and file trained by her to be good daughters, good sisters, good wives, and, above all, good mothers.

She was a great Victorian schoolmistress and the first to own that times had changed and new methods were needed to fit women for their responsibilities. She did much to prepare the way, and her "grand-children", as she lovingly called her "old girls" children, owe to her in great measure the privileges they now enjoy.

But to think of Miss Grier is to return to the root principle of her life, the deep simplicity of her unclouded faith, her intense belief in the power of prayer, that of a child Christ-like in its perfect reliance on God's hearing and answering, and lastly, her reverent love for the Church Catholic and for that branch to which she was always faithful.

Miss Grier was instrumental, with Mrs. Broughall, wife of the Rev. A. J. Broughall, rector of St. Stephen's, Toronto, in bringing her sister to train to be foundress of the first Canadian Sisterhood, instead of entering an English Community, and when in 1899 she left the Bishop Strachan School it was to this Convent, that of St. John the Divine, Toronto

(and now also of Regina), that she retired to her sister, the Reverend Mother's care. Here, her life of joyful devotion was a constant inspiration to the Sisters.

She "rests from her labors", leaving a great vision behind her for those who have eyes to see, and her purified prayers will surely bring a blessing on the school and the pupils she loved so well. "Her works do follow her".

"May she rest in peace and light perpetual shine upon her!"

SISTER MARY ELIZABETH, S.H.N.

Some lovely roses were brought to me today from the altar of the little Chapel in the Sisters' house, where Sister Mary Elizabeth, of the Order of The Holy Nativity, lived and prayed and worked, during those busy years when she went in and out among us here in Milwaukee.

The roses had been given by a devoted friend in memory of the dear Sister for the All Saints' Day service, and now, having done their part in that holy place, they have come to me as a loving reminder of a truly wonderful friend.

They seem insistently to urge me to send something like a message to all the girls and women who knew and loved Sister Mary Elizabeth.

As a teacher in a public school in Philadelphia, and as a devoted worker in St. Elizabeth's Church there, she had from the first a passionate love for souls, and no one knows the tremendous power for good she was, in various parts of the country.

After joining the Order of the Holy Nativity, she worked for a time among English mill-hands near Providence, R. I., and then in Holy Cross Church, Kingston, N. Y. In our own state she did much for the Church in Ripon and Rhinelander and among the Indians of the Oneida Reservation, before coming to Milwaukee. We knew her especially in her untiring work for the Girls' Friendly Society, to which she was so ardently devoted.

To her far-sighted wisdom and faith and loving persistence we owe our beautiful Holiday House on Green Lake, and one has to be there but a short time to know what that happy place means for many girls.

She had such an intense affection and interest in everything there; surely many of you remember her absolutely radiant face as she would so often exclaim, "It's simply *thrilling* to see so many girls enjoying themselves, and just *think* of the possibilities of the place, when—" and then she would tell her dreams of a beautiful chapel instead of a tent for our daily prayers, and more boats and a proper boat-house, and more land, and finally a rest-house on her favorite knoll on the edge of the wood for tired or convalescent girls. The chapel is now a beautiful reality, thanks to a devoted associate. Almost the last thing Sister Mary Elizabeth did was to oversee the building of it, with failing strength but with indomitable will, and love that never failed.

Lesser things that she planned we have also, and perhaps the rest-house *will* rise on that knoll, some day.

Sister Mary Elizabeth has done all this for us, and now, remembering her great hopes for the future welfare of Holiday House, a movement is on foot to raise an endowment fund as a memorial to her, the interest on which would be used for the up-keep of the property. It will be a year on Christmas Eve since Sister Mary Elizabeth was called to her rest. Let us accomplish this memorial work in the coming year and help to carry on the work she so lovingly began for us.

The treasurer of this fund is Miss Margaret Bock, care Morehouse Publishing Co., Milwaukee, Wis.

All Saints' Day.

POSITIONS OFFERED

CLERICAL

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, THE LIVING CHURCH, Milwaukee, Wis.

THE DIOCESE OF DALLAS NEEDS TWO men qualified for missionary work. One to take charge of two attractive mission stations, and one to take charge of a growing work in a city of fifteen thousand people. Both places provide a good salary in addition to a house and traveling expenses. Address, Rt. Rev. HARRY T. MOORE, 609 Deere Bldg., Dallas, Texas.

IN A GROWING MIDWEST FIELD EIGHT active ministers. Address EPISCOPAS-127, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—BOYS AND GIRLS TO TAKE orders and sell our line of Famous Canterbury Gifts for Christmas, New Year's, etc. A series of dainty booklets and folders that are Artistic, Literary, and Exclusive. An assortment of samples at wholesale price together with catalogs sent on receipt of \$2. Don't delay. This is your chance to make Christmas money and every moment counts. The CANTERBURY CO., 64 East Van Buren, Chicago, Ill.

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

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CLERICAL

CANON OF CATHEDRAL, WANTING change, desires assistant rectorship or sole charge. New England states preferred, unmarried, young active, fond of pastoral work. References to Bishop and Dean. Address, Canon-279 care LIVING CHURCH, Milwaukee, Wis.

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RECTOR DESIRES SUNDAY DUTY, February. Box-765, care LIVING CHURCH, Milwaukee, Wis.

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FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

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FOR SALE—Religious Christmas Cards, with envelopes, of unusual beauty, designed by Robert Robbins, 49 Christopher street. Can be sent on approval.

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Week-days, Holy Communion, 7:00 A. M.
Preacher, Dec. 5th, Rt. Rev. C. P. Anderson.
Preacher, Dec. 12th, Rev. Charles L. Street.

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Goodell street and Michigan avenue.

The Rev. HARRISON ROCKWELL, rector.
Sundays: the Eucharist at 7:30 and 11.

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Amsterdam avenue and 111th street, New York.

Sundays: 8, 10, 11 A. M., 4 P. M.

Week-days: 7:30 A. M., 5 P. M. (choral).

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1424 North Dearborn street, Chicago.

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Sunday Services:

8:00 A. M., Holy Communion.

11:00 A. M., Morning Prayer.

4:30 P. M., Choral Evensong.

Special Preacher: The Rev. Robert B. Kimber.

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Key West, Florida.

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NOTICES

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UNITED STATES

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The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request of copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

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to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

Occasional vacancies, especially at Holiday Seasons, at GREER HOUSE for Churchwomen and girls bringing Church references. Rooms from seven dollars weekly. Apply "Director", 123 East 28th street, New York City.

DAY OF DEVOTION

ALBANY, N. Y.—Under the auspices of the Woman's Auxilliary, a day of devotion for the women of the diocese will be held at the Cathedral of All Saints, Albany, on Tuesday, December 14th. Conductor, Rev. BERNARD IDDINGS BELL. Celebration of Holy Communion at 10:45. Meditations at 11:30, 1:30, 2:30, and 3:30.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

"UNKNOWN WARRIOR" LIES AT REST IN WESTMINSTER ABBEY

Typifying Hosts of Freedom—Great Services on Armistice Day—As to Women's Ministrations—And Church Unity

The Living Church News Bureau
London, November 12, 1920

YESTERDAY (the second anniversary of the signing of the Armistice), the metropolis, and, indeed, the whole nation, stood united by an intensely solemn act of symbolism. The universal silence to commemorate the return of peace was observed in the same impressive way as it was a year ago, all traffic and the ordinary routine of business being suspended for the brief space of two minutes. The cenotaph in Whitehall, to the memory of the honored dead, was unveiled by King George, the gun-carriage bearing the "Unknown Warrior" being drawn across the roadway in front of him, with the pall-bearers in line facing the memorial.

It was a simple ceremony, and consisted of the hymn, "O God, our help in ages past", the recitation of the Lord's Prayer, led by the Archbishop of Canterbury, and the unveiling of the cenotaph by His Majesty just as Big Ben at Westminster boomed out the hour of 11. After the two minutes' silence, buglers sounded the "Last Post", and a procession was formed which then moved off to Westminster Abbey, hard by, arriving there at 11:10.

A large congregation had assembled in the Abbey before 10 o'clock, and all stood while the choir went in procession to the north porch, to receive the body and the distinguished mourners, singing the hymn, "Brief life is here our portion". On the arrival of the coffin the procession returned to the grave-side, which had been prepared in the nave, the choir chanting the sentences, "I am the Resurrection and the Life". During the singing of the hymn, "Lead, Kindly Light", the Union Jack, with the wreath—that had been placed there by the King—the helmet, and side-arms, were taken off, and the coffin was lowered into the grave. While the earth brought from France was being cast by the King upon the coffin, the Dean (Bishop Ryle) recited some further sentences from the Burial Office. "Abide with me", and Kipling's *Recessional*, with its refrain of "Lest we forget", were next sung, and the short but moving service was brought to a close by the blessing, followed by the "Reveille".

It was a noble idea, a veritable inspiration, to add to the illustrious company of the famous dead in the Abbey one who fell fighting in the great war of Right against Might, but whose name and identity have been lost. In this impersonal way the "unknown warrior" is typical and representative of all the great host that was slain on sea, on land, and in the air. England has no higher honor in its power to confer than burial in Westminster Abbey, and in thus receiving into its precincts this unnamed and unknown servant of his King and country it gives, as it were, an equal share in that honor to all his comrades. May they rest in peace!

AS TO WOMEN'S MINISTRATIONS

The Bishop of Gloucester (Dr. Gibson), writing in his diocesan magazine on the subject of the Lambeth Resolutions in regard to the ministrations of women in the

Church, deals with Resolution 53, which declares that "opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated and unconsecrated buildings, and to lead in prayer at other than the regular and appointed services." Dr. Gibson says that if convocation next year approves the resolution, he will then be prepared to take such action as may be proper in order fully to utilize the real gifts which many women have already shown themselves to possess, in the best interests of the Church. Till then, he says, it would be wholly wrong for any person to imagine that the matter was settled, and that it was for them to take action without further delay.

CANON CHAPPEL ON REUNION

Canon Chappel, the Sub-Dean of Coventry Cathedral, in an address at the Coventry diocesan convention last Friday, had some interesting things to say concerning reunion. He welcomed the findings of the Lambeth Conference on this matter, and said that the Report coincided with a world-wide movement. In America the Churches were coming together, and the Free Churches in this country were also doing so. At Geneva, forty nations and eighty Churches had joined together in conference. Therefore, something was expected of the Anglican Communion to-day. The Lambeth Report, he said, was a triumph of conciliation and good sense. They should feel thankful for the conditions it suggested, their cooperation and simplicity: the Bible, their marching orders; the Creed, the watchword of the undivided Church; the fellowship of Christ and a common ministry by interchange of ministerial commission on the basis of episcopacy. Canon Chappel admitted that the last condition was a difficulty, but he was sanguine that it could be solved. Episcopacy was essential to them if only because it made possible a reunion with the Eastern Churches, quite apart from its antiquity, its continuity, and its cohesive power. Such unity would not involve uniformity. Each communion would bring special gifts to the whole, but each would retain what was distinctive in methods of worship and service. It was unity, not union; variety without discord. Conciliation would take time. It was a call for penitence, and they must discard prejudice. There was no surrender of principle, but a scrapping of prejudice. The first requisite of union was a change of mind, and they must act with passion. They parted in passion, and must reunite in passion, red-hot for reunion.

THE STRIVING TOWARD UNITY

There is nothing, perhaps, in Canon Chappel's remarks, which has not been expressed before; at the same time they signify in a very clear manner the attitude of the great majority of thoughtful Churchmen on this important question. What is most earnestly desired is that the Lambeth Resolutions should result in something definite being done. It is certain that, with reconciliation at home once secured, the way will be made clearer to that unity with the Orthodox Eastern Churches (and especially those of the Serbians and the Greeks) which is so much to be striven for. It would be deplorable, indeed, if the present great opportunity should be lost.

A similar feeling exists with regard to the Anglo-Catholic Congress. Many Churchmen are somewhat impatiently asking what

is to be the outward and visible result of that great gathering. What the rank and file of Anglo-Catholics appear to be waiting for is a clear and definite lead. It is perhaps difficult to state in exact terms what is needed, but one thing is certain: it is necessary for one united front to be presented, to forget for the time being, or sink altogether, those little idiosyncracies on such matters as ceremonial, etc., which tend to weaken the true presentation of the Faith to others. Dr. Inge has prophesied a breakdown of Anglo Catholicism—but no one is greatly impressed by the forebodings of the "gloomy Dean". Anglo Catholics are not few in numbers nor weak in the Faith, and there is certainly no dearth of opportunity. Here, again, a real leader is wanted; one who will help, not only to maintain a firm stand, but to make a distinct advance in the cause of the One Holy Catholic and Apostolic Church.

The *Church Times* pleads for a carefully organized propaganda, which must consist of an exposition of the principles of Catholicism. In a recent article it says: "We shall persuade best by showing what the Catholic Faith is, by making clear what its teaching is, and proving its necessity for a distracted world. Its truth, its usefulness, and its beauty, must all be insisted on. If this is done, people will listen."

Meanwhile, the continuation committee of the Anglo-Catholic Congress has not been idle, and we may expect during the course of the next few days to have a spirited "agenda" from them. I have already outlined what some of the proposals are likely to be. These have been under careful consideration by the committee, and a full statement of the result of their deliberations will be issued almost immediately.

THE CHURCHES AND THE LEAGUE OF NATIONS

At the suggestion of the World Alliance for Promoting International Friendship through the Churches, measures are being taken among the Churches of every country to mark the first meeting of the assembly of the League of Nations by some act of divine worship. In this country, the Archbishop of Canterbury, the Chief Rabbi, the Moderator of the Church of Scotland, and all the Free Church leaders, have requested that next Sunday (November 14th) should be set apart for this purpose.

GROWTH OF THE ENGLISH CHURCH UNION

An extraordinary growth in membership of the English Church Union is noted in the November number of the *Church Union Gazette*, eight hundred new candidates being submitted for election as members or associate members. The response to the appeal recently issued by the president in order to remove a debt of £15,000 on the general fund has also been encouraging, about £600 having already been received.

Dealing in his "Notes" with the Lambeth Resolutions, the secretary of the E. C. U., the Rev. Arnold Pinchard, refers to certain criticism which has been evoked. "Mere criticism, however," he says, "is not going to help matters much, however justly it may be devised and however fairly applied. If we are to criticise the conclusions of the bishops in conference, we must do so in such a manner as to help and not merely exasperate. The best thing to do is to suggest amendments where such amendments seem to be necessary and useful, and to bring these amendments before the consideration of the bishops, so that they may have the benefit of them when they are considering in what form and manner they will attempt to apply the suggested proposals of the Conference, each in his own diocese."

(GEORGE PARSONS.)

THANKSGIVING DAY SERVICES AND SERMONS IN NEW YORK

Dr. Manning Speaks on American Idealism—Bishop C.B. Brewster on "Mayflower" Anniversary—Nation-wide Campaign Plans

New York Office of The Living Church
11 West 45th Street
New York, November 29, 1920

THANKSGIVING DAY was well observed in the churches within and around New York. Good things were provided for the sick in hospitals and for those in places of restraint.

Sermons touching on national and international affairs were preached in many churches. Notable among these was that delivered in old Trinity by the Rev. Dr. William T. Manning. Among other things he said:

"The spirit which stirred our people during the great world war is not dead. If another such call should come they would meet it not less readily but more readily than before. We know that is true. Whatever their judgment as to the soundness of certain provisions of the League of Nations, our people do not desire that we shall try to live in selfish and impossible isolation.

"It is beyond question that they desire that America shall enter into such an association with the other nations as shall in their judgment best promote the peace and welfare of all. The people of our land wish to live in friendship and brotherhood with all the nations, and more especially with Great Britain and other English-speaking peoples, for they know that in this fellowship between those who have a common history, a common language, and common ideals, is the surest hope of peace and progress for the world.

"Let us thank God to-day for the blessings that we enjoy as citizens of this land. Let us never be ashamed to say that we love our own country more than any other. Let us pray that, as a nation, we may be kept true, loyal, and faithful to the obligations and duties of our own citizenship, and, therefore, fit and able to do our part in the service of others.

"And we give thanks, also, because, while our own people are grateful for their own blessings, they are not unmindful of their obligations to the rest of mankind. It is asserted by some that America has lost her ideals, and that she is now selfishly thinking only of herself in disregard of the needs of the world as a whole. I emphatically deny this. That has never been the spirit of America and it is not her spirit now.

"The cry 'America First' might be used in a low and sordid sense. But this is not the sense in which it is sanctioned by our people and we all know this. It is used among us only in the true and sound sense that our highest responsibility is for our own land and our own homes and that we must first be faithful to this sacred obligation if we are to be of service to the larger world.

"The Scriptures themselves explicitly teach this principle. 'If any provideth not for his own,' they tell us, 'and especially for his own household, he hath denied the faith and is worse than an unbeliever.'

On Thanksgiving Day Bishop Burch visited Christ Church, Bronxville, preached the sermon, and instituted the Rev. Charles W. Robinson as rector.

"MAYFLOWER" SERVICE

There was a very large congregation in the Cathedral of St. John the Divine on Sunday afternoon, November 21st, when a special service was held to commemorate the three hundredth anniversary of the signing of the Mayflower compact. Bishop Burch was present. About fourteen organizations were represented.

The Very Rev. Howard C. Robbins, Dean of the Cathedral, welcomed the members of the various societies and the delegates of the foreign powers. The sermon was preached by Bishop Brewster of Connecticut, a lineal descendant of Elder Brewster.

Bishop Brewster said it is time, after the cataclysm of war, to see what 1620 means to 1920. Pilgrim idealism, he declared, might be described as an intense earnestness of conviction regarding truth and God. This is another name for faith. Speaking of the breadth of this Pilgrim idealism, he said: "A sense of political significance and purpose is manifest in the solemn compact in the cabin of the Mayflower. The entire settlement in Virginia was mostly a trading venture, engaged in by men. The Mayflower band included women and was avowedly coming to settle a genuine colony. In seventy-two years it was merged into the more business-like colony of Massachusetts Bay. This was the beginning of America, marking the contribution of a highly important element which, however difficult to define, I venture to describe as a political idealism to be recognized later in such Americans as Jefferson and Lincoln. In the achievement of civil and religious liberty the Massachusetts people all lagged behind the lead deliberately taken not only by the Pennsylvania Quakers but by the Churchmen in Virginia and the Roman Catholics in Maryland.

"A characteristic of the Pilgrims was a profound conviction of God's righteous rule. Another was an imperious sense of the dignity of human personality. This conviction of the superiority of the personal over the institutional was bound to lead on inevitably to unmistakable democracy. That ideal persistently hovers over the chaos of to-day—a sense of the value of every personality irrespective of purse, pedigree, or power. In the present unrest is involved some deep sense of the dignity of human nature. The demands of labor frequently mean freer recognition of the value of humanity and ampler realization of personal life."

THE NATION-WIDE CAMPAIGN

A circular letter signed by the Rev. Dr. Gates as chairman has been sent to all parochial clergy in the interests of the Nation-wide Campaign. It announces:

"You will be glad to learn that we have secured Bishop Guerry of South Carolina, and the Rev. James E. Freeman, D.D., of Minneapolis, who will conduct missions at the Cathedral and Calvary Church respectively. The services at these centers will be held on Wednesday, Thursday, and Friday, December 8th, 9th, and 10th. Holy Communion at Calvary Church at 7:15 A. M.; at the Cathedral at 7:30 A. M. Services especially for women on Wednesday and Thursday at 4 P. M.; for children on Friday at the same hour. At 8:15 there will be services for all.

"There will be a mission on Staten Island to be held in Christ Church. The missioner will be the Rev. William T. Walsh. . . .

"On Sunday, December 12th, Bishop

Guerry will be the preacher at the Chapel of the Intercession.

"We are glad to announce that we have been able to arrange for a quiet day for the clergy under the leadership of Bishop Guerry. This will take place on Tuesday, December 7th, at the Church of the Heavenly Rest, 551 Fifth avenue. The morning session will be from 11:00 to 12:30; afternoon from 2:00 to 4:00 o'clock. All the clergy of the diocese are earnestly invited.

"Through the courtesy of Dr. Manning, three brief preaching services for business people will be held in Trinity Church at noon on Wednesday, Thursday, and Friday. These services will last one-half hour.

"All these services are in preparation for the general service of personal consecration which will take place, it is hoped, in each parish church on Sunday, December 12th."

ANNIVERSARY AT POUGHKEEPSIE

The parish of the Holy Comforter, Poughkeepsie (Rev. Clarence Archibald Bull, rector), on October 24th and 25th, celebrated the sixtieth anniversary of the consecration



SANCTUARY LAMP IN CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE

of its beautiful Gothic structure, the only church this parish has ever had. The reports showed that in the ten years since the parish jubilee the parish had added to its equipment in improvements and memorials more than \$20,000. During this decade the new parish house was built and among the recent beautiful gifts is a ciborium for reservation of the Blessed Sacrament, a sanctuary lamp, and eight electroliers in the nave. The ciborium, a memorial to a deceased friend of the parish, is of hammered silver, gold lined in the bowl and cover, in the form of a chalice and with a cruciform stem, about ten inches in height. The final cross of the cover is of Siberian amethyst and beryl. The sanctuary lamp, of pointed Gothic, to harmonize with the church, is a gift of the Girls' Friendly Society in memory of three deceased members. The electroliers are a memorial to the Rev. Dr. Crary, for forty years rector.

PROGRAMME FOR ALUMNI REUNION

The executive committee of the Associate Alumni, General Theological Seminary, met on Tuesday afternoon, the 23rd, and adopted a programme for the mid-winter reunion on January 18th.

With the coöperation of the Dean and faculty the events will be: Attendance at the regular morning classes; luncheon in the refectory; alumni class reunions; at four o'clock, two special lectures by members of the faculty; evensong in the chapel at six o'clock; dinner and three addresses

in the refectory. Later, detailed information will be sent out by the Rev. John Keller, secretary.

PADDOCK LECTURES

The General Theological Seminary has issued invitations to attend the Paddock Lectures for 1920, to be delivered in the Chapel of the Good Shepherd, December, 1920, at 6 o'clock P. M., by the Rev. John Punnett Peters, D.D., rector emeritus of St. Michael's, New York City. Subject: The Psalms as Liturgies.

- 1. Friday, December 10th. Introductory. The Origin, Purpose, and Development of the Psalter.
- 2. Monday, December 13th. The Ancient Psalm Book of Jerusalem.
- 3. Wednesday, December 15th. The Penitentials of Shechem and the Davidic Psalter.
- 4. Friday, December 17th. The Psalms of Dan and Bethel.
- 5. Monday, December 20th. The New Temple and Its Liturgies.
- 6. Wednesday, December 22nd. The Pilgrims, and afterwards.

DEAN ROUSMANIERE SUGGESTS
COMMON PRAYER FOR UNITY

Among All Churches — President
Ogilby on the Church's Service
to Education — Brief Notes

The Living Church News Bureau }
Boston, November 29, 1920 }

DEAN ROUSMANIERE, in a sermon on Church Unity which he repeated by request in the Cathedral, has made an interesting suggestion as to a practical way of approach toward unity, common prayer. During the sermon he announced that at an early date he hoped to offer such a meeting at the Cathedral each week. He said in part:

"If we think in the spirit of unity we must also pray in the same spirit. The Episcopal Church has placed a definite petition for unity in the Prayer Book. A few years ago the General Convention of the Church appointed a representative commission, the purpose of which is to bring about a conference on faith and order between Christian communions. The commission has collected from both ancient and modern sources a group of very beautiful prayers, in the hope that they may be used in churches accustomed to liturgical prayer. The commission also has printed a very suggestive list of subjects for extemporaneous prayer which they commend to non-liturgical churches.

"It is still more important that men and women of the various Christian bodies shall hold meetings for common prayer in behalf of unity. We hope at an early date to offer such a meeting each week at the Cathedral to all Christians who desire to join their prayers with ours. Why should we not look forward to a series of such meetings for prayer in behalf of unity to be held in turn in several of our churches? It would not only be a sight acceptable to the God and Father of our Lord Jesus Christ if Episcopalians should go to a Congregational church for the fellowship of prayer, or the people of any denomination join with those of another, but such a modest beginning of unity in the recognized presence of God might result in a more intelligent understanding of one another's aims and traditions, and in a heartier drawing together in loyal and

CHURCH OF THE BELOVED DISCIPLE

Through the generous gift of a few long time parishioners of the Church of the Beloved Disciple (Rev. Geo. R. Van De Water, D.D., rector), the cost of extensive repairs and alterations to church and rectory has been provided. This places the parish, with its entire property unhampered, at the disposal of the congregation.

ADDITION TO ROOD SCREEN

At St. Luke's Chapel recently the statue of St. John, which has been added to the cross on the rood screen, was blessed with simple ceremonies as a memorial to Dr. John Angus McDonnell and Angeline, his wife.

GRACE CHURCH, NYACK

The guilds of Grace Church, Nyack, held a bazaar in Memorial Hall the week of November 16th, when they cleared \$2,800, enabling final payment for all improvements during the past two years, amounting to some \$30,000.

sacrificing service to the needs of men in the name of the Master."

THE CHURCH'S SERVICE TO EDUCATION

President Ogilby of Trinity College made a good impression on the Episcopalian Club of Massachusetts last Monday evening in his address at the Somerset Hotel on The Service of the Episcopal Church to Education in New England.

Chief among the educational works of the Church in New England, he said, was the founding of such schools as St. Paul's, Groton, and Kent, which raise education from any tendency to a dead level.

"These three schools have made three important contributions," he said. "Dr. Coit of St. Paul's has done more than any other teacher to establish a parental responsibility of the school for each individual student. Dr. Peabody of Groton started the movement for greater comradeship between teacher and pupils, and Father Sill of Kent has been a pioneer in making private schools democratic."

President Ogilby said that Trinity would continue to be a Church college—not narrowly so, but with the Church's teaching.

NOTES

At a meeting of the Chapter of the Church League of Industrial Democracy, held in Emmanuel Church, Boston, on November 9th, it was voted that the Rev. Norman B. Nash of Cambridge and the Rev. Smith Dexter of Concord be sent as delegates to the Eastern Conference of the League, to open in New York City on December 6th.

The League meets on December 1st in Reed Hall, Episcopal Theological School, Cambridge, by invitation of Dean Washburn.

At St. Luke's, Chelsea, yesterday evening Dr. Barrow, the rector, gave the first in a series of four Advent mission talks. The subjects are: 1. What have we to do with God? 2. How can we talk to God? 3. What must we do to live safely? 4. How may I be of some use?

The Province of Massachusetts, Knights of King Arthur, is planning a re-organization. At a meeting of the Merlins of the Order at Trinity House Monday evening, plans were discussed.

I do not blame the rector of the Church of the Ascension, Fall River, for making the following announcement in his calendar

about a member of his parish. Were he not a Harvard man, perhaps he would not be so restrained in his pride! Mr. Jackson wrote:

"We all surely heartily congratulate the new captain of the Yale football team, Mr. Malcolm P. Aldrich."

RALPH M. HARPER.

ENGLISH CHURCHMAN ADDRESSES PHILADELPHIA "TOWN MEETING"

During Pilgrim Tercentenary—The Brotherhood in Local Assembly—Clerical Brotherhood—Moving Pictures

The Living Church News Bureau }
Philadelphia, November 29, 1920 }

PHILADELPHIA devoted much of this week past to celebration of the three hundredth anniversary of the landing of the Pilgrims.

Churchmen have shared heartily in these ceremonies. The sturdy characteristics of the Godfearing Pilgrim Fathers have been held up as wholesome lessons to an irreligious age in many pulpits.

A great "town meeting", reminiscent of colonial days, was held in the Academy of Music last Tuesday evening, when Ex-President Taft spoke on behalf of the United States and the Rev. Dr. E. A. Burroughs, chaplain of Trinity College, Oxford, and canon residentiary of Peterborough Cathedral, spoke for the British.

Canon Burroughs, who is also chaplain to King George V, urged that the United States become a member of the "family of nations" so that all the world might be banded together for the protection of humanity.

He said that the main difference between 1620 and 1920 lies in the fact that the colonists really believed in God at all times while the people of the present day do not. He explained by saying that the people of to-day have their religion crowded into a few hours a week while the main part of their time and thought is given over to materialism.

"We are drifting with the tides to some unknown destination," he said, "instead of shaping our course toward a well defined goal." The King's chaplain said the affairs of the world needed guidance. A family of nations of some sort was the great need, and the only plan that had been proposed was the League of Nations. He said the League without the United States was an embarrassed, if not a futile, organization, and urged that this country join "lest the nations of Europe perish".

The Canon said: "There is no longer a place for two families of nations—on either hemisphere. The nation that endeavors to gain the balance of power in Europe to-day is engaging in a futile effort. Europe is a buffer state with Asia on the one side and America on the other."

Canon Burroughs, who was prominent in his services to the British Expeditionary Forces in France during the war, and came to this country to take part in the Mayflower celebrations, is travelling under the auspices of the English Speaking Union, with Dr. Robert Gillie, president of the British Free Church Council, Dr. Alexander Ramsey, Moderator of the Presbyterian Church, and Mr. Harold Spender, author and newspaper man.

BROTHERHOOD ASSEMBLY HOLDS ANNUAL MEETING

The annual meeting of the Philadelphia local assembly of the Brotherhood of St. Andrew was held in the parish house of the

Church of the Holy Trinity, Philadelphia, on November 27th.

The junior department held a conference at 3 P. M. on The Positive Christian Life. Addresses were made by Messrs. Cornelius Moloney, James Porter, and John W. Lord, Jr.

At evening prayer the Rev. Floyd W. Tomkins, D.D., made an address to the Brotherhood.

The evening conference was upon The Morale of the Brotherhood, and led by Mr. Edward R. Longstreth.

Bishop Garland, chaplain of the local assembly, said in his charge:

"I have a firm conviction that the Brotherhood of St. Andrew can do a greater work for the Church than it has ever done in the past, but on two conditions:

"1. That it shall not forget its 'first love'—its foundation principles of prayer and service.

"2. That in these days of distracting calls for 'service' it will not overlook the truth that true service of one's fellow-men must have a spiritual foundation, and must be spiritually expressed."

The Brotherhood is now intent upon backing up strongly the Nation-wide Campaign, as the following message to its members shows:

"America faces a grave responsibility. Endowed by God with wealth and power and prestige beyond all other nations, she has drifted with the war's reactions into a period of ease, luxury, and pleasure. Personal enmities, partisan quarrels, false propaganda have confused our splendid war purposes and beclouded our true obligations. The attainment of the objectives of the Nation-wide Campaign is being seriously retarded. The Church and the Brotherhood must lead us back to sane and right living and point the way to our true Christian duty."

CLERICAL BROTHERHOOD

Continuing the discussion on The Lambeth Proposals for Unity the executive committee of the Clerical Brotherhood has invited several speakers from other churches to give their views. The following is the list:

November 22nd—Dr. H. C. Veder (Baptist).
November 29th—Dr. Wm. V. Berg (Congregational).
December 6th—Dr. Nathan R. Melhorn (Lutheran).
December 13th—Bishop Thomas B. Neely (Methodist).
December 20th—Dr. Wm. C. Rodgers, Dr. Royden K. Yerkes, and a General Discussion.

These meetings are held in the Church House on Mondays at 11:30 A. M.

The chairman, the Rev. Wm. C. McClelland, states in the notice: "Frank discussion to the point welcomed."

THE MOVING PICTURE SITUATION

The Churchwoman's Club invites the women of the diocese to a meeting at the Church House on November 30th to consider the Moving Picture Situation.

The Rev. Clifford G. Twombly of Lancaster will be the speaker. He and Dr. Grammer in an open letter to Governor Sproul recently published reiterated their

demand that the Governor explain why Dr. Ellis P. Oberholtzer was removed from a voting position in the Pennsylvania Board of Moving Picture Censors. They say: "Dr. Oberholtzer by his articles in the reviews and by his position on this board has become the chief authority in the land on censoring films. How can the Governor justify his removal?"

PATRONAL FESTIVAL AT ST. CLEMENT'S

St. Clement's Church, Philadelphia, of which the Rev. Franklin Joiner has recently become rector celebrated St. Clement's Day, November 23rd, with appropriate ceremonies. A solemn high Eucharist was celebrated with festal procession.

The preacher was the Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York.

Gounod's mass of St. Cecilia was sung by an augmented choir. A harpist and the timpani from the Philadelphia orchestra assisted. There were four low celebrations.

BISHOP DEDICATES WINDOW

On Advent Sunday afternoon, the Bishop of the diocese visited the Church of the Incarnation (Rev. N. V. P. Levis, rector), to dedicate a memorial window and to preach.

This most recent addition to the art windows of the church, made possible through the generosity of Mrs. Morris Goff Condon, is erected in memory of her husband. As an additional memorial to him Mrs. Condon increased by \$2,500 the parish endowment fund.

Gothic in form, the window is from the Willet Studios, St. Martin's, Philadelphia, and bears the general inscription:

"In Memory of
MORRIS GOFF CONDON
"1862—1914"

In its entirety it consists of five lancet shaped panels, each representing an allegorical figure under a throne-like canopy with appropriate scriptural quotations.

In the central and largest panel Labor is represented by The Sower, described by the words: "He that soweth bountifully shall reap also bountifully." Two panels on either side represent the fruits of Christian sowing; the first represents Service: "The night cometh when no man can work"; the second, Patience: "That ye be not slothful but followers of them who through faith and patience inherit the reward." On the opposite side of the central panel is a figure symbolic of Charity, with the verse: "Love worketh no ill to his neighbor"; and the fourth panel contains a figure representing Fidelity: "Prove all things, hold fast that which is good."

The pointed arch of the window consists of three rose medallions in delicate tracery of red, blue, green, and gold.

THE FARM SCHOOL AT GLEN LOCH

"The Episcopal Church should be very proud of its achievements at its farm school at Glen Loch. The Church is doing a lasting, helpful, and wonderful work there," said the Hon. J. Hampton Moore, Mayor of Philadelphia, in an address on November 15th at a luncheon in Christ Church Neighborhood House.

He didn't overestimate the value of the work that the Rev. Charles W. Shreiner, headmaster, and his able corps of assistants are doing. Thirty-one months ago this work was started. Its foundation was prayer, faith, and honest endeavor. To-day the farm consists of 600 acres of land in the highest state of cultivation. There are forty boys in the school, all happy, interested, and moving toward the goal of great usefulness. Four cottages have been built and it is planned to erect six more, with a large administration building. Fifteen boys will be

accommodated in each cottage, with a house-mother and an instructor. Since the school opened, there has been an average of 300 applicants each year. "This," Mr. Shreiner says, "is one of our hardest tasks—the selection of the boys. Our accommodations are limited, but we hope to expand them; and then we can receive more lads who are hungry for an education and the knowledge of practical farming."

Here is a typical day: Arise at 6; breakfast at 7; chapel 7:30; school from 8 to 12:10; work on the farm from 1:15 to 5.

This schedule is enforced four days a week. The boys' time is their own on Saturdays and Sundays. The farm is situated on the Lincoln Highway, on a gently sloping hillside. The cottages are set in a grove of oaks, and overlook farming lands in the Chester Valley. There are 750 young fruit trees which will begin to bear in a year or two. The boys look after the chickens, hogs, sheep, and cattle. Each has his own duties, and they go at their work with a vim characteristic of the boy who lives in the open.

THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau
Chicago, November 29, 1920

GRACE CHURCH, OAK PARK

IN the seven years ending October 31st, of the Rev. F. R. Godolphin's rectorate of Grace Church, Oak Park, there have been 3,040 services in the church—1,289 on Sundays and 1,751 on other days. Of these services 1,421 were celebrations of the Holy Communion. There have been 289 baptisms, 317 confirmations, 111 marriages, and 172 burials.

Community religious education is well under way in Oak Park, and Grace Church is taking active part. The sixth, seventh, and eighth grades of the local Lowell School attend the parish house on Monday and Wednesday mornings and are under the instruction of Mrs. Hess.

Mr. R. C. Coombs, president of the Grace Church men's club and the organization of Associated Churchmen of the community, is taking active part in the fight against Sunday movies. He spoke on the abuse of the movies to the congregation of Grace Church on Sunday, October 24th.

ST. PETER'S CHURCH, CHICAGO

The Rev. F. G. Budlong, D.D., who leaves St. Peter's for the Church of the Ascension, Pittsburgh, on December 6th after a successful rectorate at the largest parish in the diocese, was given a farewell luncheon by his brother clergy at the Morrison Hotel on November 29th. The Rev. N. O. Hutton, D.D., presided and great regret was expressed at the going of Dr. Budlong. Before leaving Dr. Budlong, in his parish paper, made a summary of parish statistics to November 1st, 1920. The results, compared with those of December 31, 1919, are most interesting. Dr. Budlong says:

"On December 31st, 1919, we reported St. Peter's parish to consist of 590 families, 324 other individuals, 2,094 souls, 2,003 baptized persons, 1,552 communicants. Of course we can not at present know what changes will be made in our parish lists between now and December 31st, but the secretary's report of parish statistics as of November 1st, 1920, is as follows: Families 626; other individuals, 308; souls, 2,231, baptized persons, 2,156; confirmed individuals, 1,450; active communicants, 1,191."

The new curate at St. Peter's is the Rev. Earl C. Schmeiser, who came from the diocese of Colorado on November 4th, where he has done splendid work for six years.

Miss Dorette Bergmann, one of the best of the Sunday school teachers at St. Peter's, and a lecturer at the recent Racine Conference, has become director of Religious Education at St. Peter's, succeeding Mrs. W. E. Bishop.

GRACE CHURCH, HINSDALE

Miss Elizabeth Matthews, National President of the Church Service League, addressed a group of women which filled the

spacious guild hall of Grace Church, Hinsdale, November 23rd, on Woman's Work in the Church. Miss Matthews made a strong plea for federation of all the activities of women. The reason some of the most capable women are lost to the Church's service is because of the pettiness of the work of the Church. All women, she said, would not like to sew or cook or attend to bazaars. She felt that by giving women a large vision and interesting them in the four fields of service, all would be brought to realize that they are a part of a great machine and must render faithful service.

CHURCH OF THE REDEEMER, ELGIN

Eighteen men of the Church of the Redeemer, Elgin (Rev. J. M. Johnson, rector), cooked and served a supper for the women of the parish. It was necessary to fill the tables twice to accommodate the crowds. The supper was to get the parish together for forwarding the Nation-wide Campaign.

INSPIRATION FLOWS OUT OF THE NATION-WIDE CAMPAIGN

Diocesan Reports Show Great Accomplishments and Promise—California and Maryland Advance Notably—West Missouri Becomes Independent

ALABAMA.—Clergy and laity are co-operating heartily. Laymen are volunteering as speakers, and clergy for extra work in vacant fields. Difficulty is stimulating energy and resolve, and promoting plans for fuller utilization of lay resources. The executive committee is sending out a letter to all Church people.

ALBANY.—St. John's Church, Cohoes, in an every-member canvass on November 21st secured over \$10,000 in pledges, \$2,600 being for missions. Preparation had been made on the previous Sunday, with a corporate men's Communion and the Campaign pageant. Thirty teams visited four hundred homes, finding new Church families and also reporting the sick and unemployed.

CALIFORNIA.—Delay in getting printed matter from New York has hindered an otherwise efficient Campaign, although the full programme has been attempted. Each of the convocations meeting in the second week of November gave the Campaign special emphasis, and a diocesan dinner in San Francisco on November 18th was attended by five hundred men and women. Mr. F. M. Lee, diocesan treasurer, showed that while the diocese had not raised its quota it had kept its place in the line; and

The Rev. John Henry Hopkins, D.D., aroused the people with a telling plea for loyalty to the Church. The parish is making the Nation-wide Campaign a part of the preparation for consecration of the new church in January. The rector is preaching his own mission during the Nation-wide Preaching Mission. And the Canvass is a part of the Church Attendance Campaign conducted by the Brotherhood of St. Andrew.

NOTES

Thanksgiving Day was generally observed by celebrations in parish churches at an early hour. Later many of our clergy officiated at short services and preached on the subject of the day, or joined with their Protestant brethren at a union service. These union services are quite general now, particularly in the suburban and rural districts, and the spirit shown by clergy and people is remarkably good and cordial.

One of the most enthusiastic services held on the national Thanksgiving Day was that at the Church of the Advent (Rev. Gerald G. Moore, rector), when rector and people celebrated the paying off of the debt on the parish property, accomplished by united effort.

Another of our city parishes has been deprived of the services of its choirmaster. This time the Church of the Ascension (Rev. W. B. Stoskopf, rector), is losing William H. Knapp, choirmaster there for twenty-five years, perhaps the longest record of service of any choirmaster in Chicago. Mr. Knapp was vocal instructor at Northwestern University School of Music for twenty years, and has resigned his position as choirmaster to devote himself to his work as teacher in the Cosmopolitan School of Music.

H. B. GWYN.

added that if the whole Church had maintained California's rate of increase over 1919 the National Church would have received more than twice what it did. Bishop Parsons showed what increased resources had made possible in the diocese. The Rev. C. P. Deems and Dr. Patton also spoke.

CENTRAL NEW YORK.—A conference for clergy, group leaders, and other workers was addressed by Bishop Fiske on November 19th.

DULUTH.—Preaching missions have been arranged for the Advent Campaign as follows: First week—St. Paul's Church, Duluth. Bishop Bennett, missionary; Little Falls. Bishop Morrison; Morehead, Rev. James Mills; Wadena, Dean Couper; Paynesville. Rev. R. A. Cowling; Sauk Centre. Rev. J. M. Nelson. Second week—St. Cloud, Bishop Bennett; Detroit, Rev. A. W. Ryan, D.D.; Proctor, Rev. S. J. Hede-lund; Hibbing, Dean Couper. The Rev. Arthur Goodger will assist Bishop Morrison at Little Falls. Single services are being arranged in a number of vacant places during this period, and an Epiphany series of six day missions is planned for other churches.

GEORGIA.—St. Mark's Church, Brunswick, held a second conference on November 11th, for the women. Mrs. J. K. McIver spoke of the Church Service League at the first session and of the Campaign at the second.

MARYLAND.—November 22nd was within two days of the anniversary in the diocese when the quotas were allotted and accepted.

Bishop Murray called a meeting to discuss accomplishment and prospect; and three hundred clergy and laymen from all parts of the diocese met at the Diocesan House. The Bishop made a resumé of all work in the diocese. Subcommittees had visited every parish and mission where askings were made; no more thorough work had ever been done by laymen. The treasurer's statement showed \$90,000 still unpaid out of a \$297,000 quota. Maryland ranks tenth in communicant strength, fourth in the amount pledged, and first in the proportion given to the nation Church—52%, with no askings to offset it. The Bishop declared that no man or diocese should measure obligations by what other man or other diocese does, but solely before God by the standard of ability. Mrs. Julius Freeman, chairman of the Church Service League, presented its work. Archdeacon Helfenstein spoke of the human element in diocesan work, and Archdeacon Humphries briefly reviewed city work.

PITTSBURGH.—Bishop DuMoulin will hold three services daily at Trinity Church, Pittsburgh, in the week of December 5th. He has been appointed Campaign missionary for this diocese.

SACRAMENTO.—The recent visits by Dr. Patton and the Rev. Byron Holley were fruitful. Two conferences were held, one at Vallejo on November 3rd, one the next day at Sacramento. The former was attended by the Bishop and eight clergy, and lay representatives from all the larger centers of the Sonoma convocation; and the Bishop spoke incidentally of his summer abroad. The second conference was also well attended by clergy and laymen. As a result, clerical committeemen are to present the Campaign in the parishes and missions, hoping to raise the full financial quota.

SOUTHERN OHIO.—There is no question that the Campaign here is successful. Never has so much money been expended on missions, weak parishes, and student work. Two young women are in training as deaconesses. About \$70,000 has been available for diocesan work as compared with perhaps a fifth of that amount in previous years. The clergy are enthusiastic, and parochial missions will be conducted this winter in nearly every parish, most of the clergy exchanging for that purpose.

TEXAS.—Bishop Quin with the assistance of the Rev. Gordon M. Reese and Miss Cage worked out a Campaign for the three thousand children of the diocese, covering the weeks from November 15th to December 12th. The keynotes for the weeks were (1) Thankfulness, (2) Recruiting, (3) Family Religion in the Home, and (4) Consecration. The thought and act of each week were fulfilled in an appropriate Sunday act. Bishop Quin wrote a letter for each child for each week, and these were distributed by children chosen by superintendent or teacher. Cards were distributed each week with appropriate Bible readings.

WEST MISSOURI.—The diocesan secretary, Mr. J. R. Gregg, has issued a circular letter showing how the diocese has benefited through the Campaign. Salaries have been substantially increased, interest has been stimulated, repairs have been made; and for the first time the diocese is independent, and on January 1st the appropriation from the General Church will be discontinued. The Campaign has paid the expenses of a field secretary who has given services to a number of parishes and missions otherwise unprovided for.

OPENING OF NEW CHURCH IN ILLINOIS

THE NEW Trinity Church, Jacksonville, Ill., in the diocese of Springfield was opened by Bishop Sherwood on Sunday, October 31st, with impressive services. At early Communion the Bishop was celebrant. At later hours the rector baptized six, and the Bishop preached, and blessed various memorials. At the evening service the Bishop preached again and confirmed a class of twelve, to which should be added two confirmed the next day. Offerings during the day aggregated \$2,480 for the building fund, and \$54.28 for the Bishop's purse. A very pleasant incident of the day was a letter of greeting from the Central Christian Church,

Baxter, sons of Mrs. Crane, in memory of their mother; service book and pulpit Bible by Miss Louise Stryker; silver bowl by Miss Emily M. Dunlap and Mrs. Annie Dewey. Forty-five members of the parish contributed nearly \$400 for a carpet. Other memorials are to follow. The baptismal font will be the gift of the Sunday school. The organ will not be received until February.

FIRE INJURES MINNEAPOLIS CHURCH

FIRE, BELIEVED to have started from electric wires, caused serious damage to Gethsemane Church, Minneapolis, Minn. (Rev. Stanley S. Kilbourne, rector), about 4:30



TRINITY CHURCH, JACKSONVILLE, ILL.

read to the congregation by Prof. J. G. Ames, the junior warden. This letter as a resolution was passed by the Central Christian Church on Sunday morning, October 31st.

The church has been completed after a hard struggle against adverse conditions, notably the steady advance in labor, the difficulty in obtaining building material, and other causes with which all are familiar. The church building architecturally follows the best traditions of the Mid-Victorian Gothic. It has a commanding site, and reflects great credit upon the architect, J. E. O. Pridmore, of Chicago, and his assistant, Frederic Johnson.

While some of the memorials are now in place, others may not be received for weeks. The magnificent altar was presented by Mr. and Mrs. H. M. Andre; a pair of candlesticks for the altar by Mrs. H. M. Andre; a credence table by Mr. and Mrs. Charles W. Fawcett and Miss Ursula Fawcett; a hymn board by Mr. and Mrs. James Clay Elliott; hymnals with music, in every pew, by Mrs. Andrew Russell and family; a credence table for the chapel by Mr. and Mrs. J. Parker Doan; a chair by the Messrs.

A. M. Saturday, November 20th. The blaze started apparently in the choir-room, which forms a connecting link between the church and parish house. The choir-room and sacristies were completely gutted and the church interior so damaged by smoke that it must be completely redecorated. The loss will run into several thousands, but is completely covered by insurance. No services were held in the parish on Sunday, November 21st. Services for the time being are being held in the parish building, but it is expected that the church will be ready for re-occupancy by Christmas. Arrangements for a preaching mission in Advent by Bishop McElwain have been cancelled.

Gethsemane Church is the "down-town" church of Minneapolis and the second oldest parish in the city. It is a parish with an illustrious history. The church was built in 1882 under the rectorship of the Rev. D. B. Knickerbacker, afterward Bishop of Indiana. The parish house, known as Knickerbacker Memorial Hall, was built to accommodate the General Convention of 1895. The church contains a number of handsome memorials, which fortunately escaped permanent injury. Chief among

these is the white marble altar, a memorial to the Rev. J. J. Faudé, D.D., a former rector.

ST. FAITH'S HOUSE AND CHURCH MISSION OF HELP

THE DIRECTORS of St. Faith's House, Tarrytown, N. Y., ask to correct a misunderstanding that is somewhat hindering the work of St. Faith's House.

An impression has found place in some minds that St. Faith's House is in such relation to the Church Mission of Help that financial support given to the Church Mission of Help is of service in support of St. Faith's House. This is not the case. St. Faith's House was incorporated in 1901, the Church Mission of Help in 1913. The two organizations coöperate in their work of rescue, but St. Faith's House looks for its support to those who give directly to it, and is in receipt of no financial support from any other Church organization nor from state or county funds. The work of the Church Mission of Help is of a general character and is meeting a widespread need. It has as yet no house of its own. St. Faith's House is for "first cases"—most of them very young girls with their babies—whom it keeps for a year at least, often much longer, and seeks to train for self-support when they leave. The house is now full, but applications will be considered as soon as there is a vacancy. Address St. Faith's House, 53 South Broadway, Tarrytown, N. Y.

PAROCHIAL MISSIONS

BISHOP CAPERS will conduct an Advent mission for ten days at Trinity Church, Fort Worth, Texas.

MERCER AND HADLEY have recently held well attended missions of a week each in Grace Church, Orange, N. J., Calvary Church, New York City, Grace Church, Rutherford, N. J., and Trinity Church, Hoboken, N. J., and will hold missions from November 28th to December 5th at St. Andrew's Church, Yonkers, N. Y., from December 5th to 12th at St. Stephen's Church, Olean, N. Y., and from December 12th to 19th at Christ Church, Meadville, Pa.

"THE CHURCH'S MINISTRY"

THE DEANS of our five Eastern seminaries have been combining this year in publication of an occasional paper called *The Church's Ministry*. Three issues appeared last spring, and were well received. A fourth number is now appearing—a special double number dated on St. Andrew's Day—with articles intended to help the clergy in observance of the Third Sunday in Advent, to which they have been enjoined by the bishops. Some startling statistics are presented, dealing with the failure of candidates for the ministry to develop in numbers proportionate to the growth of Church membership. The deans unite in the statement of five blunt "convictions" as to the problem of men for the ministry: (1) The problem is not of to-day or yesterday, but has for many years been growing; (2) Radical treatment, in the true sense of the word, is the only hopeful treatment: real causes must be sought out, and real remedies found; (3) The laity will have the ministry that they wish and deserve; (4) The clergy have too lightly fallen in with the heresy that the work of the Church is theirs, whereas it is that of the whole Fellowship; (5) Quality is vastly more important than quantity; and the Church has

erred grievously in setting the standard too low and applying it too laxly.

IN THE CHINESE REPUBLIC

OCTOBER 10th, the ninth anniversary of the founding of the Chinese Republic, was observed in Yangchow with a patriotic service. The Rev. B. L. Ancell writes:

"Could you have seen the crowd that packed itself into our little church yesterday, you would have been moved—would probably have moved yourself out to avoid the crush. Kuo preached a fine patriotic sermon; and in the afternoon—the school-boys decided that of the money that they had planned to spend on their outing to-day—they would reserve one half for the famine sufferers in the north.

"Mahan School is making a fine recovery from the blow it received last winter from its under-staffed condition. We are practically back to normal already, after dropping forty boys, and there are already some entries for next term. The two appeals that I spoke of for the establishment of a mission and a branch of Mahan School have both been repeated since my return, and from Paoying where you remember we have already a catechist stationed, the Commissioner of Education has come down to call on me personally, and renew his invitation. My soul, what are the young men of America thinking of, to let such opportunities as this pass? . . . To Paoying I shall send a young Chinese, for something has got to be done in these matters, or we confess ourselves unworthy of the responsibility that has devolved upon us.

"Send me some men! The burden of all this is making me old and I don't want to feel old."

Mr. John W. Wood, 281 Fourth avenue, New York City, is ready to supply particulars about Yangchow and Mahan School.

DEATH OF REV. E. S. GUNN

"I HAVE JUST made a visitation for confirmation which was unusual in the circumstances which surrounded it," writes the Bishop of Southern Virginia. "I received a few weeks ago a letter from the Rev. E. Steirling Gunn, who had recently taken charge of the church at Houston and of two missions. He told me he had two classes to be confirmed at these missions and asked me to visit them. Mr. Gunn had begun his ministry in Virginia and then served as a missionary to Porto Rico and in the diocese of Mississippi. He came back three months ago to take up work in his own home. I went Sunday to the first mission at Clarkton, a little rural chapel far from any town or real village, for by the grace of God in Virginia we still minister to the countryside, as they do in the mother Church of England. I heard that Mr. Gunn had been taken ill Friday night so I held the service and confirmed a class of eight. In the afternoon I learned that he had died Saturday morning. I drove forty miles to the other mission and found a congregation which filled the church, more than a hundred and fifty people, of whom half were men. This church is on the edge of a forest and the people, who are small farmers, walk miles to attend the services that they love. Here I laid hands on twenty-two men, women, and children, making thirty confirmed whilst he who had led them to Christ was lying dead in his rectory.

"On Monday he was laid to rest in the quiet God's acre of St. John's Church, Houston. On his grave were many beautiful flowers, the offerings of his people who loved

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him. But on the heart that was still there were written the names of thirty souls whom by love and sympathy, and prayer he had led to the closer fellowship with Christ. As we read over this faithful, humble servant the great words of glory and immortality, there came to our remembrance the promise of God's prophet, 'Blessed are they that turn many to righteousness, for they shall shine as the stars for ever and ever'."

BEQUESTS

MRS. FANNY BRIDGHAM, who died at Providence, R. I., on October 23, 1919, left an estate appraised at \$3,667,457. After making her sister chief legatee, Mrs. Bridgham willed \$530,000 to Columbia University in memory of her father and half the residue to her trustees, to be applied in their judgment for charitable, religious, and benevolent organizations. Other public bequests are: Orphans' Home of the Episcopal Church, \$50,000; Grace Church and New York Episcopal City Mission, \$25,000 each; Home for Old Men and Aged Couples, Home for Incurables, Seamen's Church Institute, \$20,000 each; Domestic and Foreign Missions, \$15,000; St. Luke's Hospital, \$10,000.

MEMORIALS AND GIRTS

IN GRATEFUL MEMORY of Miss Emma V. Gordon a window has been placed in Grace Church, Newark, N. J. Miss Gordon was a diligent worker in this parish for more than forty years. She was always at her post in caring for the vestments of the clergy, acolytes, and choristers. The pictures in the window, most appropriately, teach the lessons of worship and service.

ON THE Sunday before All Saints' Day at the Church of the Transfiguration, Edge-wood, R. I., two memorial windows were dedicated by the rector, the Rev. Levi B. Edwards. The subject of one window is Faith as represented by St. Paul; of the other, Works, as represented by St. Elizabeth of Hungary. The former window is in memory of the late William H. Hall; the latter, of his wife, Cleora N. Hall.

ST. JOHN'S CHURCH, Cohoes, N. Y., has added a memorial window in memory of the late Rev. Frederick Shroeder Sill, D.D., for thirty-four years rector of the parish. The subject is the Angel of the Resurrection, with the inscription, *Resurgam*. A gift of \$1,000 was presented to the parish by Mrs. Marsh Hoyt in memory of her sister the late Harriet E. Bateson, the income to be used for the altar, chancel, and chantry.

AFTER A SERIES of unavoidable delays the chancel screen for the Chapel of the Epiphany (Forbes Memorial) in St. Paul's parish, New Haven, Conn., is now in place. On a silver plate is the following inscription:

"To the Glory of God in memory of
CHRISTIAN SREIT,
Born August 5, 1889,
Died at Pelham Bay Naval Station,
October 4, 1918.

Also in honor of the other men of the parish who served in the great war."

A NEW processional cross, recently presented to St. Matthew's Cathedral, Dallas, Texas, and blessed at the early Eucharist on the Twenty-fourth Sunday after Trinity is the gift of the Holy Faith confirmation class of Easter 1920, the largest class ever presented in the Cathedral. It is especially dedicated to the memory of the Ven. Hudson Stuck, being used for the first time at the requiem in his memory, and is to be thus engraved. The cross is from the Gorham workshops.

A NOTABLE WINDOW has been placed in Grace Church, New York, in memory of a talented and devoted vocalist, Mme. Bodstein, for twenty-nine years a member of the quartette choir. People still remember how wonderfully she sang "Softly now the light of day" at the afternoon service. Her daughter, Mrs. William Proctor, has placed a statue of St. Cecilia in a niche near the old west gallery, where Mme. Bodstein sang. The sculptor is J. Massey Rhind. The inscription, carded immediately under the statue, is as follows:

"Her children place this statue in devout memory of JULIA NORTHALL BODSTEIN, who in this church through nine and twenty years sang the praises of God."

CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop
EDWARD L. PARSONS, D.D., Bp. Coadj.

"Prayer-Book-Cross" Service—Special Ember Service—Opening of St. Augustine's, Oakland—Christian Healing

THE "PRAYER-BOOK-CROSS" SERVICE was held on October 31st in Golden Gate Park, commemorating the fifteenth anniversary of the founding of the House of Churchwomen. Bishop Nichols, several of the clergy, and members of some twenty choirs with their crosses and banners took part.

BISHOP NICHOLS has inaugurated a special observance of each Ember Friday, with Holy Communion address, and intercession for the increase of candidates for holy orders and ministerial efficiency.

THE NEW Church of St. Augustine, Oakland, was opened on November 14th, culminating nine years of efficient effort by the Rev. David R. Wallace for the colored people. The mission has been practically self-supporting since its inception in St. John's Church ten years ago, and itself raised a good proportion of the cost of the new building and its furnishings.

THE CHRISTIAN HEALING MISSION is active at the Cathedral and in many parishes of the diocese. A weekly leaflet is issued at the Cathedral and a Thursday evening service has resulted in the deepening of spiritual and physical strength. A class is held on Monday mornings with addresses by different clergymen and workers.

A MEMORIAL SERVICE for Edith Cavell and others who lost their lives in the great war, held in Grace Cathedral on November 14th, under the auspices of St. Barnabas' Guild, was attended by many officials and organizations.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

District Convocation—Fire at St. John's School, Manlius—United Service at Syracuse

THE CONVOCATION of the first district met in Trinity Church, Watertown, on November 16th and 17th. The sessions opened with the Holy Communion, after which the Wa-

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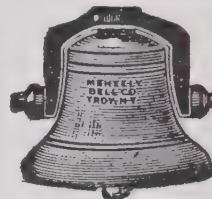
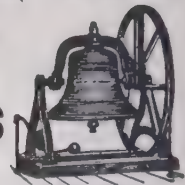
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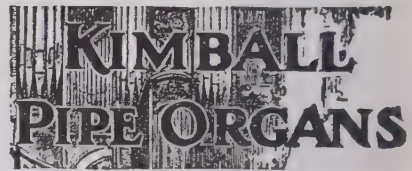
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MEMORIALS

tertown clericus listened to a paper by the Rev. A. Q. Davis, on The Influence of the Church on the Character of George Washington. In the afternoon a conference on the Church school Service League was led by Miss Lilian V. Moser, and the Rev. Dr. Bradner spoke on the Department of Religious Education. A spirited discussion of the Nation-wide Campaign took place at the evening mass meeting when the Rev. F. C. Smith spoke on the Campaign, and Bishop Fiske presented the opportunity and need of the diocese. Bishop Fiske was celebrant at the early service on Wednesday, assisted by Dean Eason and the Rev. E. R. Ladbroke. At the meeting of the Woman's Auxiliary Archdeacon Foreman was the principal speaker, Mrs. J. H. Root of Watertown was elected district president and Mrs. Charles Valentine, secretary.

ACADEMY HALL, including the chapel, at St. John's Military School, Manlius, was burned to the ground on November 15th. The Rev. C. H. L. Ford, chaplain, aided by students, saved much of the chapel equipment, including the altar cross and communion silver and also much of the contents of the hall, including records from 1869, when the school was founded. This building, erected in 1902 when the former building was destroyed by fire, was the property of the diocese.

ST. MARK'S parish, Syracuse, united for Thanksgiving day services with the Lowell avenue Baptist, Geddes Congregational, and West Genesee street Methodist churches, the service being held in the Methodist church, and the Congregational pastor delivering the sermon.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Promise of New Rectories—G. F. S. Holiday
Party—Advent Offerings

THE NATION-WIDE CAMPAIGN within a short time may bring much needed rectories to Plainfield and Putnam. Plainfield is an old settlement in Windham county, and up to 1908 its population was largely made up of descendants of the Puritans. In this year, by establishment of a cotton mill, the town was about doubled in size, and a large portion of the workers are English Church folk from Lancashire, England. The church was built and consecrated in 1914 and the mission has been aggressive from the first. The Church has an unusual opportunity in this town, and the rectory will materially assist in the work. Putnam is also in Windham county, and the work of St. Philip's Mission has been largely handicapped for years for the want of a home for the priest in charge. A modest rectory and the right man in charge will mean without doubt that this work will become self-supporting in a couple of years. This mission has increased its income this year 70%, and added a like increase to the salary of its incumbent.

THE SUGGESTION has been made that the tower bells of Christ Church, New Haven, be connected with the organ so that they can be played by the organist. It is hoped that this scheme may soon be realized.

THE ANNUAL holiday party of the several New Haven Girls' Friendly Society candidates' classes will again be held this year in St. Paul's parish. This event, coming the week before Christmas, is looked forward to each year as a notable occasion and provides an avenue for distribution of not a little Christmas cheer among the less favored children.

THE ADVENT OFFERINGS of the Church schools will be given this year towards the fund to build a church in the rapidly growing town of Devon, between Milford and Stratford, in the widely extended parish of St. Peter's, Milford, under care of the Rev. G. E. Knollmeyer. The land has already been purchased for the new church, which is to be known as St. Andrew's-by-the-Sea.

Regular Sunday evening services have been held in this mission for some years.

THE HOUSE used for some years as a home by the Rev. J. C. France, rector of St. James' Church, Fair Haven, having recently been sold, the rector and his family have removed into the rectory, which has been rented for several years.

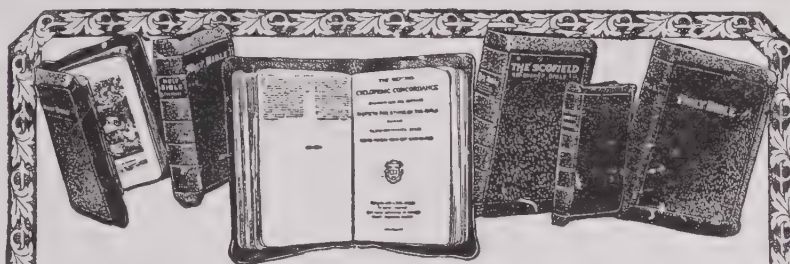
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DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

New Community House—Revived Church at Greenville

ON NOVEMBER 14th ground was broken in Trinity parish, Fort Worth, for a new building which will become a community center. The mayor and representatives of various religious bodies took part in the opening exercises. The estimated cost of the building is \$75,000, and it will contain swimming pool, gymnasium, auditorium, rooms for Sunday school classes, day nursery, etc.

AT GREENVILLE, northeast from Dallas, where the church has long been closed, interest has lately revived. The Bishop Coadjutor and other clergy have held well attended services, and a Sunday school and Bible class have been started. Regular services are planned, and it is hoped that a rectory may be built for a resident clergyman.

DELAWARE

PHILIP COOK, D.D., Bishop

Clerical Brotherhood Meets—The Bishop's Receptions—His First Confirmation Class—Church Club Dinner

THE NOVEMBER meeting of the clerical brotherhood of the diocese was held at Newport, where the clergy and their wives were guests of the Rev. John E. and Mrs. Parks. The Bishop addressed the clergy upon the Nation-wide Campaign and the preaching mission. Reports indicated good prospects for early completion of the diocesan quota. Officers for the new year: The Rev. Joseph H. Earp, president; the Rev. Charles W. Clash, vice-president; the Rev. Frederick T. Ashton, secretary and treasurer. The next meeting will be at Claymont.

RECEPTIONS HAVE been given Bishop Cook by a number of parishes: at Dover one was held in the Hotel Richardson, and in Wilmington at the Hotel du Pont, many attending from the denominations.

THE BISHOP confirmed his first class in Delaware at St. Peter's, Smyrna. It was presented by the Rev. John Getz Hill. Both at Smyrna in the morning and at Clayton in the afternoon the Methodist and Presbyterian congregations were present, including their pastors. It being the Sunday nearest Armistice Day the Bishop responded to an invitation to address the American Legion.

BISHOP COOK has moved into Bishopstead, where the interior repairs are about completed.

ON TUESDAY, NOVEMBER 23rd, the Church Club of Delaware held its sixtieth semi-annual dinner at the Hotel du Pont. The speakers included Bishop Cook, the Rev. H. Percy Silver, D.D., Dr. Walter E. Hullihen, and Judge Gray. Mr. H. B. Thompson was toastmaster. The clergy of the diocese were guests of the club.

DULUTH

JAMES D. MORRISON, D.D., Bishop
GRANVILLE GAYLORD BENNETT, Bp. Coadj.

Deaneries in Joint Meeting—Bishop Bennett—Preaching Mission

A JOINT MEETING of the deaneries of the Mississippi Valley and the Red River Valley (Rev. T. C. Hudson and Rev. S. J. Hedelund, Deans) was held at St. Helen's Church, Wadena (Rev. E. S. Murphy, rector), on the 3rd and 4th of November. The sermon at the opening service was preached by Bishop Morrison. At Holy Communion on the second day Dean Couper, of Trinity Cathedral, gave a brief meditation on the privi-

leges and responsibilities of the ministry. Honors in presiding were divided by Deans Hudson and Hedelund. Among the topics discussed were The Lambeth Conference, presented by Bishop Morrison; The Part of the Pulpit in Politics, presented by Rev. H. J. Wolner; The Provincial Synod of the Northwest, by Dean Hudson and Dean Couper; Young People in the Nation-wide Campaign, by Rev. Arthur Goodger; and The Status of the Nation-wide Campaign, by Dean Couper. The meeting was closed with a missionary service in the evening with addresses by the Rev. J. M. Nelson and the Rev. H. J. Wolner.

THE CONSECRATION of the Bishop Coadjutor was attended by four out of seven of the Indian clergy, and by all but three of the white clergy active in parish work. A goodly number of laymen representing various parishes also made the journey to be present at the service.

BISHOP BENNETT has been assigned to charge of the preaching mission in the diocese. He spent Monday and Tuesday before Thanksgiving in Duluth conferring with Bishop Morrison and members of the clergy. He returns on the 27th and holds a mission at St. Paul's Church, Duluth, from November 28th to December 3rd. On December 5th Bishop Morrison will invest his Coadjutor with jurisdiction at the eleven o'clock service at Trinity Cathedral, and Bishop Bennett will preach the sermon.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Grace Church, Sheboygan

GRACE CHURCH parish, Sheboygan, gave a reception and supper at the parish house to the Rev. and Mrs. George Morrill Babcock on November 18th, when the Rev. Martin B. Kilpack introduced the new rector. Over one hundred and sixty parishioners were present. Within the past month the Girl's Friendly Society has been revived, the Boy Scouts reorganized and the Servers' Guild and social service committees organized.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Christ Church, St. Simon's Island—Woman's Auxiliary

SAVANNAH PARISHES observed the day of intercession inter-parochially by holding services, and continuous prayer, the latter by the Woman's Auxiliary at St. Paul's Church. Communion at 10:00 o'clock was followed by a quiet hour conducted by the Rev. John Durham Wing, D.D. The day ended with the Litany said by the Rev. F. North-Tummon. The rector, the Rev. S. B. McGlohon, was absent at the provincial synod.

THE COMMITTEES of the Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector), worked very hard for the canvass on November 21st under Mr. W. E. Mikel, chairman. The Church school has installed the Christian Nurture Series and an attendance of 90 per cent. has been reported this month.

ON NOVEMBER 14th Mr. Richard Gould of Brunswick addressed the congregation of Christ's Church, St. Simon's Island, on the Church Service League. Mrs. D. C. McCaskill spoke to the Woman's Auxiliary on the Nation-wide Campaign at their November meeting.

THE WOMAN'S AUXILIARY of St. John's Church, Savannah, will at their winter meetings alternate the study of the Survey with the making of surgical supplies for the box work.

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HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Canon Burroughs—Girls' Friendly Society—
Woman's Auxiliary

CANON E. A. BURROUGHS of the Church of England spoke at the Pilgrim celebration in Zion Lutheran Church, in Harrisburg, on November 19th, in St. Paul's Church on Sunday morning, and in the evening in St. Stephen's Church. On the same day he also spoke in a Presbyterian church and in the local Y. M. C. A. Everywhere great crowds greeted him, and his words were well worthy of his reception. At St. Stephen's Church he dwelt on the great sacrifice of life in the world war, and argued that as they who died died for us their deaths should be justified in the kind of life that should be lived in this and in coming generations.

A BRANCH of the Girls' Friendly Society was organized in Christ Church, Berwick, on Sunday evening, November 7th. Twenty-one members and seven associates were admitted. The rector, the Rev. M. H. Ake, made an address.

THE WOMAN'S AUXILIARY of St. Gabriel's, Coles Creek, is preparing to place a window in memory of the Rev. John Rockwell, who was rector there for twenty years.

THE WOMAN'S AUXILIARY of Christ Church, Berwick, has supplied an electric motor for the organ.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

St. Philip's Church, Indianapolis

A NEW roof has been put on St. Philip's Church, Indianapolis (Rev. A. H. Maloney, vicar), the interior painted, and gas replaced by electric lights. From November 7th to 14th Bishop Demby held a mission for colored folk here.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Training School for Church Workers—Arch-
deacon Nominated

IN THE normal training school for Church school teachers at St. Ann's Church, Brooklyn, twenty-five parishes have enrolled teachers to a total of 207, and at the first session on November 16th, despite inclement weather, 138 teachers were present. Another training school has been established at Garden City under the supervision of Dean Treder. At Jamaica a school will be opened in January, and centers for additional schools will be developed at Bayside, Hewlett, Huntington, Bridgehampton, and Bayshore.

THE ARCHDEACONRY of Brooklyn on November 18th nominated to the Bishop the Rev. George F. Bambach, rector of the Church of the Holy Apostles, Brooklyn, for election as Archdeacon of Brooklyn, to succeed the Ven. Charles Henry Webb. Mr. Bambach is also editor of the *Long Island Churchman* and his parish is one of the most active in the diocese.

THE CLERICUS of Queens and Nassau met on November 18th as guests of the Rev. G. Wharton McMullin, Church of the Nativity, Mineola. Bishop Burgess read a paper on the Lambeth Conference.

THE CHURCH CLUB gave an informal dinner to the Bishop on November 18th, at St. Ann's Church, Brooklyn. The programme following was devoted to the Nation-wide Campaign.

MISSOURI

DANIEL S. TUTTLE, D.D., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Parish Anniversary—Opening of Miller Memorial Hall, St. Louis

ST. PHILIP'S CHURCH, St. Louis (Rev. Rufus D. S. Putney, rector), celebrated its twenty-fifth anniversary on November 8th, 9th, and 10th. During the preceding week \$13,000 was voluntarily pledged to apply on the parish debt. On Sunday morning there was a corporate Communion early and late, a Sunday school anniversary service, and an evening service at which the Rev. Z. B. T. Phillips, D.D., was the preacher. On Monday evening the Sunday school had its barrel festival, each child returning his "barrel" of sacrifice pennies; and on Wednesday evening the anniversary offerings were presented, and addresses were made by Bishop Coadjutor Johnson and the Rev. Charles F. Blaisdell.

ON NOVEMBER 2nd Miller Memorial Hall, the parish house of St. Augustine's Church (Rev. Douglass H. Atwill, rector), was formally opened. The building is in memory of the late Rev. G. D. B. Miller, for many years in charge of St. Augustine's. Bishops Tuttle and Johnson spoke at the opening, and there were musical numbers. Only the first

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A SERIAL

by a Canadian writer, Miss Blanche Gertrude Robbins, will begin in January. As it describes the adventures of a boy who is cast ashore on a remote island on the Bay of Fundy, and who solves the mystery of the lighthouse keeper's niece, it will appeal to both boys and girls.

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story of the hall has been completed, at a cost of \$9,000. The completed portion includes an assembly hall, stage with dressing rooms, and guild rooms. The building will be a community center, and when completed will cost \$35,000.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Foundation Stone Laid—Fiftieth Anniversary at St. Clement's, El Paso

ON OCTOBER 3rd, the Bishop, assisted by the Rev. Hunter Lewis and Rev. Edward Doan laid the cornerstone of the new chapel of St. Mary's at Hill. This chapel is largely due to the efforts of a small group of people who have been working for the last six or seven months under the priest in charge, the Rev. Hunter Lewis. It is the sixth church built in New Mexico through his efforts. Baptists, Methodists, Presbyterians, Roman Catholics, etc., all united with our own Church members in establishment of this mission church. Numbers of Spanish Americans gave both labor and teams in hauling stone for the building, and one negro, though a Baptist, and of modest means, contributed \$100.

ST. CLEMENT'S CHURCH, El Paso, celebrated its fiftieth anniversary with a series of services and meetings from October 10th to 15th. The parish branch of the Church Periodical Club, assisted by the White Cross Guild and Boy Scout troop, completed a library of five hundred books for St. James' mission, Clovis. In addition to the regular books for this library, a large lection Bible is especially gratifying by reason of its association with the venerable Bishop of Southern Ohio, a very close friend of our own Bishop. Indicating the great changes during the past fifty years in the progress of the Church in Texas, the Bishop in his "Jubilee" sermon called attention to the fact that when St. Clement's was founded, there was no church of any kind whatever save of the Roman Communion in this portion of the state. Texas itself was but a single diocese, and El Paso was scarcely more than a frontier trading post. "There were no towns of any considerable size and the population of the State itself represented only about one person to every three and one half square miles." The first bishop for the State had been consecrated but eleven years and his district embraced but a meagre handful of clergy and laity, yet out of these pioneer beginnings have grown the strong dioceses of Texas, Dallas, and West Texas, and the two missionary districts of North Texas and Texas west of the Pecos, with upwards of a hundred and eighteen clergy, two hundred parishes and missions, and a baptized membership estimated at nearly a hundred thousand, while the one Bishop has now become eight.

Those taking part in the celebration included two sons of Parson Tays, who founded the mission in El Paso, and the Rev. George H. Higgins, M.D., the first rector of the parish. During the week a class of thirty-two appeared for confirmation.

A BRANCH of the Girls' Friendly Society has been organized at Farmington, and a boys' club resuscitated.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.

St. John's Church, Cuyahoga Falls

AT ST. JOHN'S CHURCH, Cuyahoga Falls (Rev. Francis McIlwain, rector), Bishop

DuMoulin on November 7th confirmed forty-five, the largest class ever presented in the parish. Through the Brotherhood of St. Andrew thirty men attended a corporate communion for men on November 21st.

RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bishop

St. Andrew's Chapter, All Saints' Memorial Church, Providence—Chances for "Easy Money"

ONE OF THE most inspiring occasions in the diocese for a long time was the twenty-fifth anniversary banquet of St. Andrew's Chapter of the Guild of All Saints' Memorial Church, Providence, in the parish house, which the chapter did much to build, on November 18th. When the chapter was organized there were only eight members, and now it numbers four hundred, of whom about two hundred and fifty sat down for this dinner, besides a large number of specially invited guests. To see so many young men of such spirit was uplifting. Some ninety had done war service of one kind and another. The chapter is virtually a young man's club for social purposes, but ready to serve as occasions demand, and its value in serving has often been proved. Its leaders have been youngish men of wit and of power, as was shown by the speeches. The rector of the parish, the Rev. Arthur M. Aucock, D.D., and Bishop Perry showed appreciation of the chapter in well worded addresses. The chief speakers of the evening were Judge Chester W. Burrows, who compared the Pilgrim pact with the creed of the Russian soviet government, and the Rev. Philemon F. Sturges, who pressed the need of young men standing up for ideals in Church and State.

THE REV. ARTHUR J. WATSON, rector of St. Luke's Church, Pawtucket, while visiting around his parish recently came across a sort of cadet exploiting some "get rich quick scheme" and suspected that other such cadets might be doing like pernicious work. Finding that a number of his parishioners had been approached, he wrote to the papers about it, and aroused the interest of the Pawtucket chamber of commerce and of the attorney general and bank examiner of the state. In one day after his communication to the press he had 159 callers who had purchased stocks for which there is no market.

GOOD WORK is being done at the Church of the Saviour, Providence, through the rector, the Rev. P. G. Moore-Browne, among colored students at Brown University, some of whom have been so aroused that they have taken up work of one kind or another in the mission. A largely attended reception was given them recently in the guild room of the church.

NOON-DAY SERVICES have been resumed at Grace Church, Providence, with addresses on Wednesdays and Fridays.

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ROBERT CARTER JETT, D.D., Bishop.

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both eagerly welcomed by the children. Some six months later a request was made by a woman and her Roman Catholic Italian husband that another Sunday school be established two miles up Bear Wallow Hollow. There being no suitable place this little school was begun in a room, under a house on the side of a mountain, formerly occupied by a cow. The place was thoroughly cleaned, whitewashed, and fitted up with six benches. Every Sunday morning Deaconess Williams taught an eager class of Italians, Hungarians, pure mountain Anglo-Saxons. Since then, however, a school house has been built and some seventy-five are enrolled including some who came on that first Sunday in June 1912. Most of the older girls are members of the Girls' Friendly Society, and six have just volunteered for Sunday school work. The younger girls are organized into two circles of the Church School Service League, and are busy making quilts, two of which have been sent to the School for Homeless Boys in Comington. The boys are divided into two clubs meeting weekly. The greater part of the work consists in personal visits to the homes made by the Deaconess and her assistant.

DURING THE past seven years ninety women have been volunteer workers for a month or more at the missions in the arch-deaconry. Most of them are students or teachers who give a portion of their summer vacation, using any special talent they may have and doing their share, anything from scrubbing floors to teaching Sunday school. The mission pays their board and laundry and they meet their other expenses. We have had women from Minnesota to Louisiana and from Nebraska to Massachusetts. Some have stayed as permanent workers, others have gone to the training schools before going on with mission work somewhere, and others have come back summer after summer, proving more helpful every year.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

New Parish at Chattanooga

GRACE MEMORIAL CHURCH, Chattanooga, is now a self-supporting parish. This five-year-old mission has not only assumed the full support of the priest in charge, the Rev. Edward Reynolds Jones, but has also just completed a new \$9,000 rectory. Besides, it has made itself responsible for the services at Inasmuch mission, Rossville. The latter is an active community center, with medical clinic, reading room, games, and clubs for boys and girls, besides Sunday school, Bible class, and Sunday evening service with lecture.

WESTERN NEW YORK

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New Site for Diocesan Center

A SPLENDID PROPERTY of about two and one-quarter acres has been purchased by the diocese as site of a diocesan house. Although valued at \$100,000, through the generosity of its owner, Mr. John D. Larkin, the ground cost the diocese only \$40,000. It adjoins the episcopal residence, and has a frontage of 102 feet on North and Summer streets with a depth of 867 feet. A fourteen-room brick house, a smaller frame house, and a two and one-half story garage are on the site. The last named building will house the DeLancey Divinity School, and the two houses will be used as offices and for various social purposes.

CHRIST CHURCH, Rochester (Rev. Lewis Gouverneur Morris, D.D., rector-elect), has purchased a rectory.

The Magazines

SCHOLARLY, THOUGHTFUL, devout, progressive, *The East and the West* has no rival as a missionary magazine. It is really indispensable reading for those of us who like to feed our minds on the thought of the world-wide influence of the Anglican Communion rather than to choke them with the details of parish administration. In the October number, the Church's work in India, as usual, takes first place; but there are articles on the Australian aborigine also,

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on the Chinese laborer, on The Cross and the Flag in the Philippine Islands by one of our own clergy, the Rev. G. C. Bartter, and a thought-provoking discussion of European and American Buddhists by Mr. Kenneth Saunders, formerly a missionary in Ceylon, who writes this article from California. "These Buddhists, says Mr. Saunders, "fall into two classes: those who are honest and sincere students of Buddhism and followers of Gautama", and others who are merely charlatans. For the first class Mr. Saunders permits himself respect and some sympathy. He quotes the Danish scholar, Fausto, "The more I know of Gautama the more I love him," and the great Belgian authority, La Vallée Poussin, "We cannot but rank him among the greatest heroes of history", continuing, however, that while Buddhism proper contains much that is attractive, Neo-Buddhism "is at once frivolous and detestable, dangerous, perhaps, for very feeble intellects". Many of our missionaries, alas, by attacking without adequate knowledge, the religion of Gautama, have injured Christianity instead. Much more desirable is it that "a real spirit of love and understanding should exist between the followers of Gautama and the followers of Jesus." The more we know of him the more convinced we become that he was one whom our Lord would have delighted to honor and that a love for Gautama is a real preparation for the love of Him who was greater than Gautama. But for the tricksters who teach an "esoteric" Buddhism (Gautama himself having declared that there is no distinction between exoteric and esoteric doctrine) and conduct such travestied services as that in San Francisco described by Mr. Saunders (where amongst other attractions there was an "organist from the Shway Dagon Temple in Burma" (at which temple as a matter of fact no music is allowed!)), for these men the author has nothing but contempt. They constitute, in their attraction for "foolish women of both sexes, a serious danger for the Church, especially in California. The editorial notes contain much news of worldwide interest for Churchpeople, including an encouraging account of progress in the movement for Church Re-union in Southern India; and a sheaf of opinions, both Catholic and Protestant, upon the Lambeth Report on Reunion. Of these one may be quoted, and that perhaps the most striking of them all, from the Bishop of Zanzibar: "We are bidden, in effect, to exorcise the spirit of sectarianism from all our Communion, to lift up our eyes to the vision of the Universal Church, and to humble ourselves at one another's feet. . . . If Anglo-Catholics spend their time picking holes in the language of the Appeal rather than in thanking God for what He has done for us, they will be, indeed, blind leaders of the blind."

THE PRINCIPAL PAPER in the *American Church Monthly* for November is contributed by the Rev. Walker Gwynne, D.D., on the subject, The Mind of Christ Concerning Marriage. This is declared to be the first of a series of papers to be issued by the Association for the Sanctity of Marriage, under the editorship of the Publication Committee, consisting of the Bishops of Vermont, Pennsylvania, and Colorado, the Rev. F. B. Reazor, D.D., and the Rev. Walker Gwynne, D.D. Dr. Gwynne's paper is an admirable statement of the scriptural issue involved and one that ought to be widely read. We understand that each of the papers issued in this series will be published in pamphlet form and shall hope that means will be found for their generous distribution.

Another article of value in the same magazine is entitled *Healing Cults within the Church*, written by the Rev. H. H. Gowen, D.D. In our judgment it does not quite succeed in taking a true perspective, and we suspect that it is not altogether just to Mr. Hickson. But as a protest against a new conception of religion in which it seems to be taught that sickness will certainly be cured in response to prayer—a heresy that seems even to have infected the learned members of our Joint Commission on Revision of the Prayer Book—and in spite of the obvious fact that the days of our age continue to be threescore years and ten, Dr. Gowen's paper is excellent.

IT IS A LAW of grace that in Christian life "every conquest won" prepares us for the next conflict, endowing us with all the needful equipment. The events in our spiritual life are not a loose mob, a gathering of unrelated fragments, no happening having any vital connection with the one that follows on. In God's good grace the happenings become a series, and each becomes our servant to lead us to the next. When we have slain the lion the strength of the lion is in our loins. So that if the dragons do become more formidable as we advance we are all the stronger to meet them. God will not allow us to be tried above that we are able.—*Christian Century*.

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711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."

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Dorcas

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord. Acts 9: 36-42.

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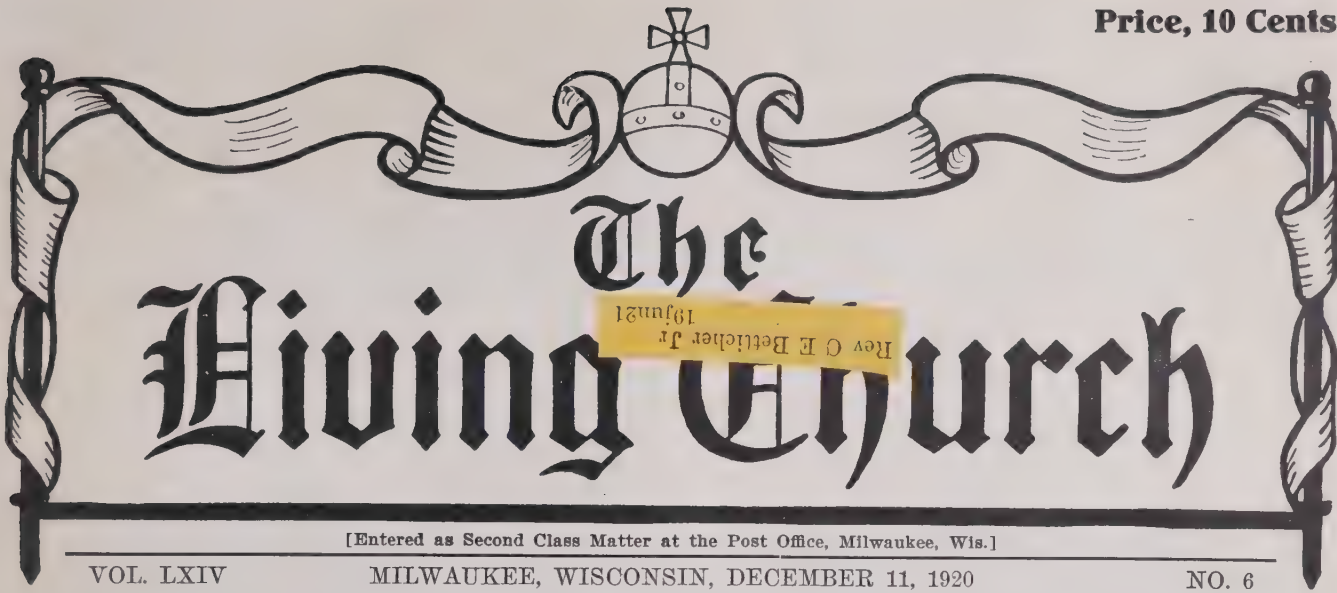
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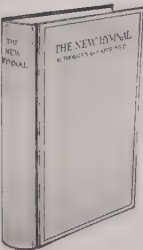
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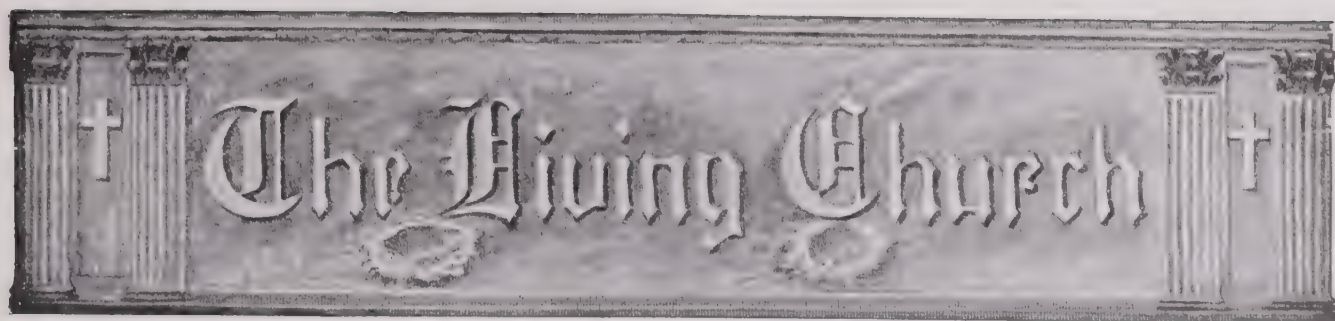
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TRUTH AT FIRST-HAND is better than truth at second-hand, and authority is not safe if it is pitted against inquiry, if it seeks to silence questions, or coerce the conscience.—*H. R. Haweis.*

BY ADMIRATION of what is beautiful and sublime we can mount up a few steps towards the likeness of what we admire.—*J. S. Blackie.*



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Revision of the Baptismal Office

THROUGH the courtesy of the secretary of the Joint Commission on the Revision of the Prayer Book we are printing in this issue the re-revised text of the Baptismal office which the Joint Commission now proposes to General Convention in place of that which appears in the Second Report.

The principle upon which the Joint Commission proceeds is that the various exhortations in the Prayer Book offices are unliturgical and should be eliminated. Nowhere does this principle involve so large an amount of revision as in the Baptismal office. The Joint Commission proposes to eliminate the opening declaration, "Dearly beloved, forasmuch as all men are conceived and born in sin"; the exhortation, "Beloved, ye hear in this Gospel"; that beginning, "Dearly beloved, ye have brought *this Child* here to be baptized"; the declaration, "Seeing now, dearly beloved brethren, that *this Child* is regenerate"; and the two final exhortations, "Forasmuch as *this Child* hath promised" and "Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him".

Now when we say in criticism of this plan that it seems to weaken the Church's official statements relating to Holy Baptism, we must not be construed as charging that this is the intention of the Joint Commission. We are confident that it is not. Thus, if their recommendations were carried out, we should still pray, in what is now the alternative to the first prayer but which would then supersede the latter, that the infant "may receive remission of sin by spiritual regeneration"; and after the baptism is accomplished we should still return thanks to Almighty God "that it hath pleased [Him] to regenerate *this Infant*, to receive *him* for [His] own *Child* by adoption, and to incorporate *him* into [His] holy Church." We should continue the opening declaration in which reception into Christ's holy Church is made dependent upon the sacrament. We should continue to pray that God will give His Holy Spirit to the infant "that he may be born again and be made an heir of everlasting salvation." We should continue that group of short, descriptive prayers, "O merciful God, grant that the old Adam," etc. Very likely this continued statement of the Church's doctrine of Holy Baptism, with the various incidental allusions contained in other prayers, seemed to the Commission to be sufficient. And they may be right.

So also we recognize that nowhere is exhortation so overdone as in the Baptismal office. The exhortations are the emphasis of sixteenth century debates, and are couched in language, often harsh and gloomy, that does not easily adapt itself to our modern style of expression. For the most part these exhortations, generally drawn from German sources, do but perpetuate the controversies of a by-gone age.

Yet we doubt whether the Commission has quite done

justice to the reason that seems to have led the revisers to introduce such exhortations into our service.

The Book of Common Prayer was evidently intended as the layman's manual of theology. As such, it was anticipated that the Church's doctrine relating to each of the offices should be clearly stated within the office itself. The principle of *Lex credendi lex orandi* is here carried farther, and more depends upon it, than is the case with liturgies generally. For at the time of the sixteenth century revisions the relation of the Church of England to the decrees of the ecumenical councils was left more obscure than might have been desired, while the decrees of some of the later councils, which had been accepted in England as elsewhere in western Christendom, appear to have been repudiated altogether.

Thus the teaching of the Church of England on many subjects would have been left in grave doubt if there had not been introduced into each of the Prayer Book offices various direct statements as to the purpose and meaning of the offices, sometimes in the form of declaratory rubrics, but more often in that of exhortations to be read in the service. We grant that these exhortations, in the ponderous and sometimes gloomy language of the middle sixteenth century, are not always happily expressed. They need revision to adapt them to twentieth century modes of expression.

Yet the proposal to wipe them out entirely may be carrying a right principle too far. Some parts of those exhortations might, we believe, be retained. They are not necessary in such communions as do not purport to make their liturgical books their chief standards of doctrine. That is why they are not found in sacramentaries and office books generally. No doubt it is purely "Anglican" to combine these two purposes in one book, but if we are to separate them the Joint Commission must make it perfectly clear that we are losing nothing material in statements of doctrine.

Again, in this revision, the new use of language is much less mellifluous than that which is eliminated. Thus, in continuing (contrary to their general principle) a much condensed form of the first exhortation, there is a distinct change in the thought. The proposed form reads:

"Dearly beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Child* (or *Person*) may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same."

Compare this with the present language, even apart from any question of loss involved in the elimination of the words "forasmuch as all men are conceived and born in sin, and our Saviour Christ saith," etc.:

"Dearly beloved, . . . I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost,

and received into Christ's holy Church, and be made a living member of the same."

Observe that the whole grammatical construction is changed. In the present form the priest says, "I beseech *you*" (the god-parents) "to call upon God". In the proposed form he is to say, "let us beseech *God*". "Beseech" is a strong word. Its present use in the paragraph is intended to lay the greatest stress upon the duty of the god-parents to coöperate in the baptism by their own earnest prayer to God. In the proposed alteration it is God, and not the god-parents, who is beseeched; and this strong term of address is invoked only to a petition that this child, already at the font for the express purpose of being baptized, "may be baptized with Water", etc. Surely, when there is no element of doubt as to the fact that the baptism, already under way, will be consummated unless the child dies within the next few seconds, and no doubt that Almighty God will do His promised part in the matter, it is

too strong a use of words to "beseech" Him to do what He is in the act of doing; while the spiritual apathy of the god-parents may well induce the priest to "beseech" *them* to do their part, which is "to call upon God the Father, through our Lord Jesus Christ", etc. The revisers, therefore, have changed a serious, dignified warning into an almost inane combination of a part of the old words into a new sentence.

It is not our intention to imply that this revision ought wholly to be rejected by the Church. We do ask that some of those who have given careful study to the subject will explain their reasons and assure us that, if their view be accepted, the Church's statement of the bearing of the act of Baptism will not be made less clear to those, often quite uninstructed, who bring their infants to the font.

And in details as to language we are confident that the revision needs further consideration before it is actually reported into General Convention.

Bishop Vincent's Letter

WE are bound to refer to the letter from the Bishop of Southern Ohio which is printed at the head of the Correspondence columns in this issue, if only because of his feeling that the quotation made in a foot note to our editorial leader in THE LIVING CHURCH of November 27th was "unfair" to him. In a very condensed résumé of the steps taken in General Convention relating to the Concordat, referring to the various pages in the Journal in which the record is found, we recorded: "Page 107. H. B. Same day. Bishop of Southern Ohio introduces a resolution declaring the canon 'in accord with both the spirit and the letter of Article VIII. of the Constitution'." Bishop Vincent feels this statement to have been "unfair because incomplete", pointing out that the quotation continues: "as interpreted by previous canonical legislation by this Church." So it does. The quotation was undoubtedly "incomplete", as was every other reference in the rather extended foot note, which tried to embody the various references to the Journal in the smallest possible space consistent with intelligibility. If such condensation was "unfair" we tender our fullest apologies. But any quotation that one makes from any document, unless it be quoted in full, necessarily leaves him open to the charge that he did not quote it all.

And as the Bishop has introduced the subject we are bound to express some amazement at his argument. His reference, he says, was to the former Canon 12, now numbered Canon 15. That canon is entitled "Of the Consecration of Bishops for Foreign Lands". Its first words are: "Pursuant to the provisions of Article III. of the Constitution the following conditions are prescribed as necessary to be fulfilled before the Presiding Bishop of this Church shall take order for a Consecration to the Episcopate authorized by that Article." Referring to Article III., we find it to contain the express authority for the consecration of *bishops*—not priests or deacons—"for foreign lands upon due application therefrom." Canon 15 (formerly 12) would therefore, as shown by its very language, be unconstitutional if Article III. had not first been passed for the express purpose of making possible the consecration of bishops not provided for in Article VIII. How the Bishop can reason that Canon 15, dependent upon Article III. as its first words show, can make the proposed canon attached to the Concordat "in accord with both the spirit and letter of Article VIII.", when on the face of it it is neither, passes our comprehension. We should like to know what is the "foreign land" in which the Congregational divines who signed the Concordat reside, and we had not understood that they had made "due application" for the consecration of bishops to serve in such foreign Church.

In any event Bishop Vincent's resolution declaring the proposed canon* constitutional was, as we stated in the editorial, killed in committee, and the Journal further records

that the Bishop of Southern Ohio himself recognized the fact that his position was not accepted by the House, for on the eleventh day, it is recorded:

"The Bishop of Southern Ohio offered the following Resolution:

"Resolved, the House of Deputies concurring, That Article VIII. of the Constitution be amended by adding after its present provisions as follows:

"'Provided, however, That the foregoing provisions shall apply only to ordinations in or admission to the Ministry of this Church'" (Journal, 1919, page 132).

It will be observed that we have quoted this in full so as to avoid any possibility of being "unfair" should we select only the lines that seem necessary for our purpose.

If, therefore, the Bishop is right in saying that "the constitutional objection was not disregarded but actually sought to be adjusted", we are bound to reply that his suggested method of adjustment was rejected by his fellow members of the House, and that he himself abandoned it.

The Bishop refers also to "a carefully prepared article by Chancellor Zabriskie on the question of constitutionality in one of the Church periodicals." It was printed in THE LIVING CHURCH of August 9, 1919. Mr. Zabriskie's argument is the antithesis of that of Bishop Vincent. He argues that the "Constitution of the Protestant Episcopal Church, or, more accurately, of the General Convention", is not a grant of power but "was enacted by General Convention" and is repeatedly amended by General Convention. Ergo, "no canon enacted by the General Convention would be void by reason of conflict with a provision of the Constitution". Mr. Zabriskie simply failed to look up his authorities. As we showed in an editorial review of his article, printed in the same issue, the Constitution was "ratified" by the Church in the several "States", each of which had, by special vote, given express authority to its deputies to General Convention to act in their behalf for the purpose. To this day the ratification of any amendment to the Constitution, as also to the Book of Common Prayer, must be by a vote by dioceses and orders, in which the various dioceses, through their deputies, give or withhold assent to the proposed changes; those changes having first been laid before their respective diocesan conventions and the opportunity having therefore been given to them to instruct their deputies specifically as to such vote for or against ratification should they desire to do so.

The vote by dioceses and orders is, historically and theoretically, the reference of the subject to the several dioceses, which thereupon act through those deputies whom they have delegated to represent them for the purpose. This form of ratification is older than that which prevails in connection with amendments to the Constitution of the United

* To avoid misconception, let it be remembered that the "Concordat" is a voluntary statement of an unofficial character by Churchmen and Congregationalists such as does not purport to be offered for legislation. To the Concordat was attached a proposed canon which, if adopted, would make the Concordat effective. This canon

(the only proposed legislation) was introduced only into the House of Bishops and never got beyond that house. Neither the canon nor the Concordat that explained it were at any time officially before the House of Deputies, which latter was called on to vote only on a series of resolutions having to do with the precise form of the reference of the subject to a Joint Commission.

States, and is to be explained by recalling that the Constitution of the Episcopal Church is older than the Constitution of the United States. This form of ratification, therefore, antedates that of action by state legislatures, but has the same theory behind it. The vote by dioceses and orders has one curious analogy in the Constitution of the United States, according to which, if no President be elected by the electoral college, the members of the House of Representatives would group themselves according to their states and in that manner, voting by states, would elect a President. In General Convention a like vote is the ecclesiastical referendum of a question to the dioceses and their actual vote upon it.

Mr. Zabriskie also argued that the terms of Article VIII. did not apply to the proposed canon on grounds that we shall not here examine.

Will the Bishop of Southern Ohio accept Mr. Zabriskie's primary argument as valid? We venture to believe that he will not. Certainly Dr. Manning will not, for it is of record that in the General Convention of 1913 he introduced an amendment to the Constitution to make the constitutional procedure as to amendment of the Prayer Book still more rigid (*Journal 1913*, page 219), thus increasing the difference between Constitution and Canons. In any event, precisely as the Bishop of Southern Ohio abandoned his position in the House of Bishops and introduced the very amendment to Article VIII. that he had argued was unnecessary, so Mr. Zabriskie abandoned his in the House of Deputies, for the *Journal* shows that on the very day that the Bishop was moving in the one house to amend Article VIII.—

"Mr. Zabriskie, of New York, presented the following Resolution, which was referred to the Committee on Amendments to the Constitution:

"*Resolved*, the House of Bishops concurring, That Article VIII. of the Constitution be amended by inserting after the declaration therein set forth the following:

"*"The foregoing provisions of this Article shall apply only to ordinations in the ministry of this Church."*" (page 374).

These are examples of the complete breakdown of the Concordat programme in both houses of General Convention; for though the canon was never even introduced into the House of Deputies, and never came to a vote in the House of Bishops because it was held to be unconstitutional, yet the joint resolutions that were passed by both houses carried the defeat still further by showing that any instrument that might hereafter be negotiated by the newly appointed Joint Commission must be framed on quite different lines from the Concordat.

It remains for us only to express satisfaction at the Bishop's statement that "our Commission will take *all* the constructive criticism that has been made into most careful consideration." If they will do this, they may yet save from complete defeat this movement that had this most unpropitious official beginning. The Church wishes the joint conferees to find a real and stable "Approach to Unity". It is by no means certain that relations such as were proposed in the Concordat could ever be made workable even if the ecclesiastical conditions were satisfactorily agreed upon, but the immediate necessity is to find a satisfactory basis of agreement on those conditions, and then let the question of workability be treated on its merits. That issue has scarcely been mentioned by any writer pro or con, and it is as well, for the bridge might better not be crossed until we come to it, and we are a long way from it as yet.

But, in the meantime, may we most delicately intimate to our good friends, that the placid assumption that the Concordat has received favorable reception, however remotely, either by General Convention or by the Lambeth Conference, is only an embarrassment to the honest attempt of our official conferees to find an Approach to Unity? What both these great bodies have treated with extreme sympathy is *the attempt to find* such an Approach, and what is recognized by both is that in the Concordat a real beginning to such an attempt was made. If the unofficial conferees of 1919 will be content to recognize that measure of endorsement they will have a right to take to themselves the praise which the Church desires to bestow upon them.

But when they so exaggerate that recognition of their service as to assume that the Concordat is anything beyond

a mere beginning, the imperfections of which are very generally recognized in the Church, and which must certainly be—and probably will be—corrected before any definite measure can properly be even introduced into General Convention, they are only embarrassing the possibility of ultimate success.

WE have yet to hear of a more high-handed outrage than the seizure by a prohibition inspector of two cases of wine for sacramental purposes that had been shipped to Bishop Hunting at Reno, Nevada, for the use of the clergy of his district in the administration of Holy Communion; unless, indeed, it be the explanation of his proceeding attributed to that functionary, which is worse than the act itself. According to published reports, this gentleman holds that as no druggist in Nevada has apparently been granted, under the provisions of the state prohibition law, the right to sell wine for sacramental purposes, therefore no wine for sacramental purposes can be brought into the state of Nevada. What is a little thing like the constitutional guarantee of the right of freedom of religion compared with so profound a conception of law as that?

Bishop Hunting is quoted as follows:

"I am waiting on William Woodburn, United States attorney, to whom I have made a complete statement of the facts in the case. The wine was purchased in California in strict accordance with the provisions of the federal law and was shipped to Nevada at my direction, in absolute good faith and strictly for sacramental purposes."

Mr. Woodburn, in turn, is said to agree with the Bishop and to hold that the seizure was illegal. He says:

"I feel that a liberal construction should be given to the law. Bishop Hunting purchased this wine in California for sacramental purposes. I am convinced his action was in absolute good faith and he complied in every detail with the requirements of the federal law in making the purchase. The shipment was made after Bishop Hunting had consulted with Father Murphy (Roman Catholic) of Virginia City and ascertained what procedure he had followed in getting a shipment of wine for sacramental purposes.

"Father Murphy's shipment of wine was delivered without question and Bishop Hunting followed exactly the same procedure. I feel that under the circumstances the wine should be released. I have taken the matter up by wire with the head of the prohibition enforcement authorities at Washington."

Of course in time all this will be adjusted and—perhaps—Bishop Hunting will receive the wine for which he has paid. In the meantime the wine is held by this remarkable inspector, and Holy Communion can only proceed within the missionary district of Nevada to the extent that the supply of wine already in the hands of the clergy holds out.

Removal of this inspector is the only satisfactory solution of the mess that he has made; not because he has failed, probably, to act in good faith, but because he has demonstrated the lack of sufficient brain power to enable him to wield authority creditably on behalf of the United States.

ENGLISH CHURCHMEN, quite naturally, are indignant at the revelation lately made of the manner in which "Lloyd George bishops" are chosen. A Welsh paper, *Y Cymro*, quoted by the *Church Times*, reports the proceedings at the breakfast with the Prime Minister of a deputation of Welsh Calvinistic Methodists, drawn to Downing street to discuss the questions of temperance legislation and chapel sites. The following translation of the report is printed in the latter journal:

"The Prime Minister said that already he had nominated over half the bishops of the Established Church, 'or rather', he said with a roguish look in his eye, 'Mr. Ernest Evans chooses them and I appoint them. He now and then goes to hear them preach, and when he returns he sometimes says about some of them, "That one has ability, he'll do."'"

"We had supposed," comments our English contemporary, "that the King appointed, on the advice of the Prime Minister; it appears that the Prime Minister now appoints, on

the advice of Mr. Ernest Evans, and another prerogative of the Crown has quietly fallen into abeyance. What else Mr. Ernest Evans may be we have been unable to discover; that he is the power behind the Throne Mr. Lloyd George assures us."

And yet there are devout English Churchmen who defend the "Establishment"!

Sometime the clash between the value of endowments and the value of spiritual forces will be brought to an issue in the English Church.

ACKNOWLEDGMENTS

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

102. Miss Lucy Carlisle Watson, Utica, N. Y.	\$ 73.00
301. St. James' Mission S. S., Langhorne, Pa.	36.50
375. Woman's Missionary Society of Methodist Church, Hendersonville, N. C.	36.50
671. Woman's Missionary Auxiliary of First Baptist Church, Racine, Wis.	36.50
Total for the week	182.50
Previously acknowledged	63,783.72
	\$63,966.22

NEAR EAST RELIEF FUND

A member of Christ Church, Asheville, N. C.	\$ 50.00
St. Luke's Church School, Cleveland, Ohio	10.00
Christ Church, Gary, Ind.	8.00
Trinity Pro-Cathedral, Sacramento, Calif.*	27.17
Trinity Church, Gouverneur, N. Y.	4.30
St. Peter's Church, Red Bluff, Calif.*	12.10
All Saints' Parish, Shenandoah, Pa.	10.98
Episcopal Church, Cedarville, Mich.*	8.25
St. Thomas Parish, Falls City, Nebr.	15.50
Christ Church School, Kent, Ohio	4.00
St. Mark's Church School, Port Leyden, N. Y.	10.00
Thank offering from E. A. R.	5.00
Mrs. E. A. Young, Springfield, Mo.	6.25
In Memory of E. J. V., Bay City, Mich.*	50.00
A. R.	3.00
Mrs. Richard Tuldge, San Francisco, Calif.	10.00
In loving memory of Sigourney Fay White	2.00
Mrs. Arthur Grabowski, Church of Good Shepherd, Augusta, Georgia	10.00
St. Paul's Church, Manheim, Pa.	10.00
St. Saviour's Church, Bar Harbor, Maine	28.72
Trinity Church, Elmira, N. Y.	36.40
C. M. G. for November	2.00
Small mission Sunday school, Zamboanga, P. I.*	10.00
Mr. and Mrs. D. M. Dulany, Eau Claire, Wis.*	50.00
Church of Reconciliation, Webster, Mass.*	12.50
Grace Church, Port Lavaca, Texas	5.80
	\$ 401.97

* For relief of children.

BISHOP ROWE FOUNDATION FUND

Mrs. Eva S. Miller, Holley, N. Y.	\$ 10.00
Mrs. R. F. Newcomb, Quincy, Ill.	5.00
A member of the Church of the Advent, Louisville, Ky.	5.00
St. John's Church, Yonkers, N. Y.	75.00
Christ Church, Macon, Ga.	11.36
	\$ 106.36

PADEREWSKI FUND FOR POLAND

M. F. M. In memory of I. N. W.*	\$ 20.00
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* For relief of children.

FUND FOR CHINESE MISSIONS

Miss Elizabeth R. Pruner, Grace Church, Oak Park, Ill. ...	\$ 10.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

Mrs. G.—The statement that nineteen-twentieths of the Christians of the world are governed by bishops does refer to bishops in the Apostolic Succession.

CHRISTIANITY has carried civilization along with it, whither-soever it has gone: and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism.—Hare.

EVERY DOGMATIC EXPRESSION, every form of ceremony, becomes even as the husk of the acorn in June; but you must not strip it off too soon; it is there to protect the living germ of the new oak; it will drop away of itself, it has its use; let it alone.—H. R. Haweis.

A WAY INTO THE MINISTRY

BY THE VERY REV. W. P. LADD, D.D.

VOCATION for the ministry comes in a countless variety of ways. St. Augustine was first awakened to the seriousness which finally led him to the Church and the ministry through reading Cicero. St. Bernard found his vocation while praying in a wayside chapel. A thunderstorm turned Martin Luther from the study of the law to the monastic life. Ignatius Loyola, a convalescent soldier, reading the lives of the saints, conceived the great missionary enterprise which was to be his life's work and to reshape Europe. Bishop Wilkinson when a quite small boy decided for the ministry through the influence of a devout mother's conversation. "Loathing for business" first moved the great missionary Bishop James Hannington to desire ordination. Bishop Philander Chase's decision to study for orders came from a study of the Book of Common Prayer. These examples are taken at random from the History of the Church. They illustrate the fact that there is no orthodox or usual or uniform channel along which the divine call to the ministry arrives.

Perhaps in our generation an impulse toward the priesthood may come to some of the young men of the Church through a consideration of the peculiar sorrows under which humanity to-day is staggering. We are free from none of the age-long sorrows of the race—sickness, sin, poverty, death; but we are, in addition, carrying the burdens of the aftermath of the greatest of wars. The accustomed comforts, the happy optimisms, the ordered stages of progress of our pre-war experience are departed. The momentum and thrill of the war period are also gone. We are living in a time of exhaustion, not to say of disillusionment.

But the world's gaping wounds have to be bound up and healed. There are great waves of passion to be stilled. Nations must be made friends again. Law and order await restoration and restored respect. Truth and justice (so ill-used) need to be invited back. The still small voice of conscience, the whispering impulse of reason, have once more to be listened to and obeyed. Gentleness and mercy, love and pity, courtesy and chivalry, must be reenthroned.

There will be young men to whom this need and opportunity will make an irresistible appeal. They will be moved with compassion for the multitudes distressed and scattered as sheep having no shepherd. They will desire to stretch out friendly hands. They will ask themselves if they may not give their lives to minister to so great a need. They will be led to think of the Christian ministry as a way to minister.

How shall the older generation receive such young aspirants for holy orders? Shall we say they have no vocation because theirs is not a fully-formed, well-rounded vocation? We cannot say that. It is as good a vocation to the ministry of the Church as many of the great saints have had—quite as good, for example, as Bishop Hannington's "loathing for business".

In such a beginning everything is implicit. The first sure step will be followed by others equally sure. Compassion on the multitude will ripen into a conviction of unity with Christ and with God in their work of redemption. The desire to save will develop into a reasoned soteriology. Realization of the magnitude of the task of salvation will bring humility and a desire for prayer and sacrament. The necessity of a society to commission and reinforce the individual will lead to the discovery of the Church and the priesthood. Church history will reveal the value of tradition. The difficulty of the international problem will create a longing for Catholic fellowship and for Christian unity. Theological study will suppress none of the first humanitarian impulses; it will interpret and enrich them. It will not diminish the authority of the first vocation; it will place it in its right relation to thought and to life.

Have we not sometimes asked too much of young men who desire to enter our seminaries and to become candidates for holy orders? Too much theology—perhaps not enough compassion!

SELF-INDULGENCE deprives a man of everything that might make him great.—Fenelon.

DAILY BIBLE READINGS

BY THE RT. REV. DAVID LINCOLN FERRIS, D.D.

(For the Week of the Third Sunday in Advent.)

THE CHRISTIAN MINISTRY

The Origin of the Ministry

Sunday: St. Luke 6: 12-19

"He continued all night in prayer to God, and when it was day He chose the Twelve"

ON the Third Sunday in Advent the Church has always placed its emphasis upon the sacred ministry. "Grant that the ministers and stewards of Thy mysteries." "Let a man so account of us as of the ministers of Christ." "Behold I send My messenger before Thy face." Through the living voice of a ministry that has Christ for its origin, the apostles for its transmission, and continuity for its history, the organic life of the Church has been perpetuated. After a night spent by the Master in prayer the apostles were solemnly chosen for their life's work, and after their intensive training in company with Him He sent them forth endowed with special power to perform their task.

The Continuity of the Ministry

Monday: St. Matthew 28: 16-20

"All authority hath been given unto Me, go ye therefore"

The commission to "go" was preceded by the announcement of authority given to Him who told them to go, and followed by the precious promise that the Master would be with the sacred ministry to the consummation of the ages. A ministry ordained in due form through the apostles, and so from the Lord Himself, is of Christ's institution and constitutes an integral portion of the Christian Church. The various offices involved in the ministry receive their qualifying consecration from above, so that every official act is performed under transmission of an authority delegated by the Saviour to His apostles. This is our heritage, needing constantly to be borne in mind and carefully safeguarded.

The Grace of the Ministry

Tuesday: St. John 20: 19-23

"Receive ye the Holy Spirit"

The candidate for holy orders must give the solemn assurance that he believes he is inwardly moved by the Holy Ghost to take this step. "No man taketh this honor unto himself, but he that is called of God." Well might one hesitate to undertake so sacred and solemn an office had not our Saviour assured us of the fact that: "Ye have not chosen Me, but I have chosen you." By the imposition of hands we have a special anointing, we are set apart, God's chosen channels for the outpouring of His grace, a priceless treasure in an earthen vessel.

"We are the Lord's last message,
Given by deed and word.
What if the type is crooked?
What if the print is blurred?"

The Priestly Function of the Ministry

Wednesday: I Corinthians 12: 4-11

"There are diversities of gifts, but the same Spirit"

The priestly function of the ministry, its sacerdotal character, is symbolized by the presence of the altar. As the altar occupies the central and most conspicuous part of the chancel, so it stands for a definite work the ministry is set apart to perform. More and more the Church is led to emphasize the place held in her life by the sacramental system. It constitutes one of the strongest links by which her children are bound to her in loyalty and devotion; it visualizes the presence of Christ; it conveys a blessing promised the faithful.

The Prophetic Function of the Ministry

Thursday: I Corinthians 9

"I do all things for the Gospel's sake"

As the altar symbolizes the work of the priest, so the pulpit the work of the prophet. Each generation has its own method of administering the Church, but the Master's way of salvation remains unchanged. It is the watchman on the tower; it is the herald calling: "Repent ye, and believe the Gospel"; it is Andrew saying to his brother: "We have found the Messiah. Come"; it is the apostles and their successors "giving themselves to the ministry"; it is St. Paul crying: "Woe is me if I preach not the Gospel"; it is consecrated men in all ages feeding the sheep and proclaiming

the Saviour of the world. The world has great need to-day for a teaching ministry.

The Claims of the Ministry

Friday: St. Matthew 10: 34-42

"He that loseth his life for My sake shall find it"

Only the leaders of the Church are fully awake to the serious condition confronting the Church with regard to her supply for the sacred ministry. There is a decrease in the number of ordinations, in the number of candidates, and in the number of postulants. The effect of this will be cumulative, making itself more seriously felt as the ratio of supply and demand diminishes. The problem has been growing in complexity and gravity, and seems likely to continue until the laity of the Church honestly face the situation, and present to their children the claims of the ministry. A resolution adopted by the House of Bishops at its last session "earnestly exhorts the clergy to preach upon the ministry, its vocation and opportunity," on the Third Sunday in Advent, with a view to arousing parents to a sense of their responsibility in leading the young manhood of the Church to offer their lives to this holy calling.

The Rewards of the Ministry

Saturday: II Timothy 4: 1-9

"There is laid up for me the crown of righteousness"

The rewards of the ministry are not reckoned in material things, but in the joy of service, in the consciousness of making some contribution for the uplift of men, in sharing with the Master the revelation of the Father's love and purpose for His children. The "crown of righteousness" out-values any reward this world could possibly bestow.

THE HERALD

"What went ye out into the wilderness to see?"

A Voice stirs all men's hearts to-day,
A herald from the King of Kings
Cries to the world: "Prepare Christ's way!"
Like steel on steel the message rings.
"Of God's past favors it is vain to boast:
He shall baptize with fire and the Holy Ghost!"

Ill-clad, ill-fed, flint-visaged, and uncouth
The Prophet is. No palace finery
He wears, but in his eyes the fire of truth
Flashes and speaks of inner majesty.
Like thunder from his lips the message rolls
And burns men's hearts as though his words were living coals!

The multitudes go out to hear
From country-side and city street;
And, having heard, return in fear,
For visions of the judgment-seat,
And joy, for promise of release
From burdens that oppress, and sins that murder peace.

Truth may be driven from the courts
And from the temples and the schools,
While tyranny, unbridled, thwarts
God's will, and kings disport with fools,
But, scorning palaces and purple dress,
Truth then will shout aloud and wake the wilderness.

JOHN H. YATES.

IT IS A terrible mistake to think that when once a man is filled with the Spirit, persistent study of God's Word and reverent whole-hearted submission to it is not as much needed as before. "The priest shall burn wood on the altar every morning."—*Rev. Andrew Murray.*

HAVE A CLEAR conscience, void of offence towards God and man. Walk with God in the spirit, commit your way unto Him; you can't go wrong then.—*H. R. Haweis.*

NOTES ON THE NEW HYMNAL—XLVIII

BY THE REV. WINFRED DOUGLAS

WE now come to three newly introduced hymns which form a little section of their own entitled "School Life". Nothing in the Hymnal of 1892 corresponded to this group, which should prove a most useful one both in the many boarding schools under the discipline of the Church and in the Church schools of each parish. The constantly growing movement for week-day as well as Sunday instruction in these schools makes an increasing equipment of suitable hymns almost imperative.

HYMN 365. "O Thou whose feet have climbed life's hill".

We are indebted for the first of this group to the Rev. Dr. Louis Benson, the distinguished editor of the Presbyterian *Hymnal*, who is probably the most learned hymnologist in this country. His great work entitled *The English Hymn* should be on the shelves of every student of hymnody. Dr. Benson was keenly interested in the revision of our own Hymnal, and not only contributed this number, but also critically examined the entire work prior to its submission to the General Convention of 1916, and made many helpful suggestions.

The hymn should be especially useful in our preparatory schools, colleges, and seminaries in the present emergency, which calls so strongly for "men, to guide". Its earnest and manly aspiration is well expressed by the sober virility of the great tune *Dundee*, already mentioned in the comment on No. 269.

HYMN 367. "Father in heaven, who lovest all".

It was a very fortunate thought to introduce Kipling's familiar poem as a school hymn. A better could not be found in the whole range of Christian song. Its strength, simplicity, and directness are just such qualities as will appeal to normal children; and the noble ideal of discipline expressed with such winning skill is a primary need of a generation which, chiefly through the fault of the one which has preceded it, has but few ideals and but little discipline. Think of the wealth of happiness lying in store for young people who will have learned to command

"delight in simple things
And mirth that has no bitter springs."

The two unnumbered stanzas printed in italics, within parentheses, are not intended to be sung: they were included as being integral parts of Kipling's poem, and as giving the prayer the stamp of a true patriotism. How impressively they might be recited in concert by the children of any school, as a solemn pledge of duty to their native land! And with what fervor and sincerity would the hymn be sung after such a pledge!

The tune *Pixham*, used at No. 7 for Charles Wesley's
"Forth in Thy Name, O Lord, I go,
My daily labor to pursue,"

is one of the very best of Horatio Parker's melodies. Its freshness and cleanness and vigor are alike suitable for this prayer of youthful aspiration to a sound, patriotic manhood, and for that other cheerful song of daily responsibility for the work of the world. Both must be sung with enthusiasm and elastic energy.

HYMN 373. "Holy Spirit, Truth divine".

Samuel Longfellow, younger brother of our beloved American poet, was Unitarian minister at Germantown, Pennsylvania, when he wrote this hymn, which has now for the first time been adopted for our use. It was published in 1864 in *Hymns of the Spirit*, under the title, "The Holy Spirit desired". Whatever the theology of the writer, none can doubt the transparent sincerity of his deeply felt prayer to God the Holy Ghost, nor the literary charm of its expression. Apart from its high appropriateness for persons about to be confirmed, it should be most useful as a general hymn of the Holy Spirit, suitable even on Whitsunday itself.

The plain, old-fashioned tune is by James Turle, organist of Westminster Abbey in early Victorian days. This is a hymn which emphatically challenges our American Church composers to clothe it fitly with a tune of its own. Meanwhile the suggestion is made that the lovely little folk-song, *Lew Trenchard*, No. 417, possesses the tenderness and grace to express the words.

CORRESPONDENCE WITH CZECHOSLOVAKIAN CHURCHMEN

THOSE who have read the informing articles by the Rev. Robert Keating Smith in recent issues of THE LIVING CHURCH will find interest in the following letters:

"Prague, September 14, 1920.

"To the Right Reverend Presiding Bishop and Council of the American Episcopal Church:

"We thank you for sending to us the Rev. Robert Keating Smith to study our Czechoslovak Church. His visit pleased us very much and encouraged us. He preached very beautifully in our Church in Prague, and by his sermons many of the more intelligent people have been more favorably inclined toward our Church. He himself gave us some valuable suggestions in his conferences with us. He informed himself most thoroughly concerning our religious movement, and we believe that he is capable of reporting to you accurate information, not only of the statistics but also of the religious spirit of our Church and this whole religious evolution in Czechoslovakia.

"We thank you very much for your thought of us, and ask for your love toward us in the future. We pray that hereafter our national Churches may work together hand in hand for the freedom which is in Christ Jesus our Lord.

"For the Central Committee of the Czechoslovak Church:

"BOH. ZAHRADNIK-BRODSKY, "DR. KAREL FARSKY,
President of Consistory. President of Central Committee."

"New York, November 20, 1920.

"To Dr. Karel Farsky,

"President of the Central Committee, Czechoslovak Church, and

Dr. Boh. Zahradnik-Brodsky, President of Consistory.

"Dear Brethren in Christ:

"Your esteemed letter to the Presiding Bishop and Council of the American Episcopal Church has been presented to me by the Rev. Robert K. Smith, and I thank you.

"It is gratifying to know that Mr. Smith's visit to Prague was pleasing and encouraging to the officers and members of the Czechoslovak Church, and we thank you for the kind welcome you gave him.

"It is our prayer that the National Czechoslovak Church may be faithful to real Catholic principles in its episcopal organization and sacramental worship, and yet may grow more and more by the power of the Holy Spirit in independent and autonomous efficiency—a free Church, embodying and expressing the hopes and aspirations of a people, exercising that liberty wherewith Christ hath made us free (Galat. V. 1.)—and I remain
"Your servant in Christ,

THOMAS F. GAILOR,

"President of the Executive Council of the
American Episcopal Church."

THE POWER OF WEAKNESS

BLESSED ARE the meek: for they shall inherit the earth! Just that which they do not care to do; just that which they anxiously shun and sedulously forego! But they cannot help it. Meekness is power; power with men, and power from God. You all remember the description of the great lawgiver of Israel. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Very meek, and yet who was ever so powerful? Who else ever wrote his work upon fifteen centuries with his will, and more than fifteen beyond without it? Who ever stamped the earth like him with the impress of his mission and of his legation? It is so still. The proud man may overbear some opposition, overawe some threatening, carry some weight, for a lifetime: yet the greatest works of all, the alone enduring works below, have been wrought by the meek, and they have been loved even while they conquered. In the end they only shall be remembered. Statesmen, generals, kings, are but for a lifetime: the men of self-denial, of self-forgetfulness, of determined and absolute self-victory for the sake of others, they, they alone, are forever! They have walked in their Master's steps: they shall sit down with Him in His throne! And this likeness to Christ can be acquired only by converse with Him and by communion. *We shall be like Him*, St. John says, *for we shall see Him as He is*.—C. J. Vaughan.

THE CONTINUANCE and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; which oftentimes ends in choler, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and, like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence.—*Plutarch*.



BLUE MONDAY MUSINGS

By FREDERICK LINDSAY

AT a recent gathering of "the National Federation of Religious Liberals", Mr. F. H. Burt, presiding, declared that "the ancient creeds are as dead as their writers. Yet Unitarianism and Universalism are among the smallest sects".

I wonder if he means the Apostles' and Nicene Creeds. If so, the statement is so absurd as to be silly. If he means, say, the Westminster Confession, he does not know the south of his own country, or great sections of Scotland and Holland. What he really means, I guess, is that he *wishes* they were dead—a very different matter. If all the Christian bodies holding the ancient Faith are "dead", why is the new creed of negation so sterile? "We have a little step-sister, and she has no breasts".

There were other choice bits of "liberalism". Rabbi Philipson of Cincinnati eulogized the Pilgrims as the founders of religious liberty in America: I wonder if they would have recognized themselves in that description. The Rev. Sarah A. Dixon affirmed that "the faith once delivered to the saints is a house of bondage which a Christian freeman has forfeited his birthright to enter". The President of Swarthmore College avowed that the Christian Church has very little meaning and no clear message. "It is a feeble institution which can not even arouse the hostility of the great working class among us. It is a social club for middle-class people of comfortable incomes, in which it teaches mildly a middle-class personal morality, and feebly asserts certain mediaeval theological formulas which it does not understand and is not really interested in."

Dr. Doremus Scudder, of the Federation of Churches, freed his mind in this fashion:

"Men who experience the Father as the very life of their life, and as a result are born into the world of brotherhood, have passed into a realm where considerations like Nicene or Apostles' creed as faith's minimum, or Baptism and the Lord's Supper as sacraments rather than as symbols, or episcopal ordination or non-ordination, do not count.

"This experience not being limited to the Christian Church embraces in the wider religious brotherhood men of all religions who hear and obey the still small voice."

There is a slang interrogation which I cannot forbear putting: How do they get that way? To ignore such phenomena as the movement for laymen's retreats in the Roman Catholic Church, the Anglo-Catholic Congress in London, and the messages of the Lambeth Conference, the sustaining force of the ancient Faith as the Serbians, say, have proved it, and the renewed enthusiasm for foreign missions and social justice among orthodox American Protestants, is either ignorance incredible or malice abominable. Our "liberal" neighbors should wake up, nor content themselves with jeremiads about a "dead" Christianity in a world where (as each of them assures the others) they only are left to speak for truth and freedom.

The *Literary Digest*, always admirable in most departments, is widening its vision ecclesiastically, as witness this paragraph from "The Lexicographer's Easy Chair" of November 6th:

"J. F. B., Orangeburg, S. C.—The usual title of a priest of the Catholic Church is "Father". Is it not considered good form in conversation to address priests by their title, even if one were not a Catholic?"

"It is good form when used in addressing priests, whether Catholic or Anglican."

But the antonym to "Anglican" is "Roman", not "Catholic". Perhaps the Lexicographer will take due notice thereof and govern himself accordingly.

I TAKE THIS LITTLE POEM, by Amanda Benjamin Hall, from *Contemporary Verse*. It recalls "Our Lady's Tumbler", and the Seises at Seville.

"THE DANCER IN THE SHRINE"

"I am a dancer. When I pray
I do not gather thoughts with clumsy thread
Into poor phrases. Birds will have a way
Of singing home the truth that they are birds,
And so my loving litany is said
Without the aid of words.
I am a dancer. Under me
The floor dreams lapis lazuli,
With inlaid gems of every hue—
Mother o' pearl I tread like dew,
While at the window of her frame
Our Lady, of the hallowed name,
Leans on the sill. Gray saints glare down,
Too long by godliness entranced,
With piety of painted frown,
Who never danced—
But oh, Our Lady's quaint, arrested look
Remembers when she danced with bird and brook,
Of wind and flower and innocence a part,
Before the rose of Jesus kissed her heart
And men heaped heavy prayers upon her breast.
She watches me with gladness half confessed
Who dare to gesture homage with my feet,
Or twinkle lacey steps of joy
To entertain the Holy Boy;
Who, laughing, pirouette and pass,
Translated by the colored glass,
To meanings infinitely sweet.
And though it is not much, I know,
To fan the incense to and fro
With skirt as lightly as a wing,
It seems Our Lady understands
The method of my worshipping,
The hymns I'm lifting in my hands—
I am a dancer."

I TAKE THIS PARAGRAPH from the *Army and Navy Journal* of October 23rd:

"Chaplain T. L. Kelley Becomes a Unitarian."

"Chaplain (Captain) Thomas L. Kelley, U. S. A., on duty at Manila, P. I., has changed his faith from that of the Roman Catholic Church to that of the Unitarian. He has requested the War Department to change the official records regarding his faith accordingly. Chaplain Kelley was born in Massachusetts, August 1, 1878, and was appointed in the Regular Army as chaplain December 29, 1914. He is a graduate of St. Francis Seminary, 1904, and holds the degree of A.M., Catholic University of America."

How far such a course is legitimate is matter for debate, surely. Ought not a chaplain, appointed at the instance of one religious body, who resolves to change his allegiance as Father Kelley has done, to resign his appointment outright, in order to make place for someone actually representing the body to which he owes his commission?

I wonder what Father Kelley found in Manila to make him renounce the Pope—and the Incarnation, too, alas!

How STRANGELY snobbery and silliness are conjoined in newspaper headlines! My eye has just fallen on a paragraph in my favorite paper, referring to the baptism of an American peeress' son as "an interesting ceremony"! Why should the marriage engagements of rich people's children be heralded as "important"? Every engagement is important to the people involved. Why label every "fashionable" wedding as "romance"? Why, oh! why, work "simplicity" to death as "the note of" weddings or funerals? Who expects them to be complex? Would that more editors might read C. A. Dana's list of words entirely prohibited! These wearisome clichés should disappear, *spurlos versenkt*.

FROM CONNECTICUT comes an account of the dedication of a memorial tablet in one of our parishes, St. Paul's, Riverside, where the rector blessed the tablet bearing the names of the young men who had given their lives for freedom in the great war, and at the conclusion the blessing of the assemblage was given by the rector of St. Catharine's Roman Catholic Church. Surely, an interesting example of Christian friendliness!

The Baptismal Service

THE service of Baptism, as presented in the Second Report of the Prayer Book Commission, was modified in several particulars at the meeting of the Commission in September. The modifications were due, in large measure, to helpful suggestions which the Commission has received. On the whole there has been great unanimity as to the need of revision of this Office, and in general the suggested revision of the Commission seems to have met with approval. It was a matter of deep regret to the Commission that the Second Report, in spite of the efforts of the Commission, was so delayed in its appearance in 1919. This tentative form for the Baptismal Service is given at this early date to the Church papers, in the hope that it may be carefully studied, with a view to such amendment as may be necessary, and to its adoption in a finally approved form in 1922. The Commission will welcome criticisms and suggestions which may be sent to the Secretary.

24 Chestnut street,
Boston 9, Mass.

JOHN W. SUTER,
Secretary.

NOTE.—To conform to the revision of the Baptismal Office here printed, certain changes have been made by the Commission in the "Offices of Instruction" and in the "Office of Confirmation" as printed in the Second Report. The "Offices of Instruction" are soon to be published. It is hoped that they will be widely used in Church schools and children's services, and tested through such use, during the next two years. In the "Office of Confirmation", among other changes, which for the most part are to perfect the framework of the service, it is provided that the prayer, "Defend, O Lord, this thy Child," etc., shall stand as the invariable prayer to accompany the laying on of hands, as in the present Prayer Book, a rubric following it, to allow, at the Bishop's discretion, the pronouncing of the Christian name, and the signing with the sign of the cross.

THE MINISTRATION OF HOLY BAPTISM

* *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the God-fathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

¶ *And the Minister coming to the Font, and standing there, shall say as follows: But Note, that if he hath already assured himself that the Child (or Person) hath not been baptized, the question may be omitted.*

Hath this Child (or Person) been already baptized, or no?

Dearly beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Child (or Person)* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.

¶ *Then shall the Minister say*

Let us pray.

Almighty and immortal God, the aid of all who need, . . . and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth:*

Hear the words of the Gospel.

They brought young children to Christ, that he should touch them: . . . And he took them up in his arms, put his hands upon them, and blessed them. *Mark 10:13-16.*

¶ *Or this.*

There was a man of the Pharisees, named Nicodemus, . . . and whither it goeth: so is every one that is born of the Spirit. *John 3:1-8.*

¶ *Or this.*

Jesus came and spake unto them, saying, All power is given unto me. . . . I am with you alway, even unto the end of the world. *Matt. 28:18-20.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Minister say*

Forasmuch as this Child (or Person) is to be baptized in the Faith of the Church, let us declare that Faith in the words of the Apostles' Creed.

I believe, etc.

Minister: Whoso dwelleth under the defence of the Most High,

Answer: Shall abide under the shadow of the Almighty.

Minister: He shall give his angels charge over thee,

Answer: To keep thee in all thy ways.

Minister: For thou, Lord, art my hope,

Answer: Thou hast set thine house of defence very high.

Minister: Let us faithfully and devoutly give thanks unto our heavenly Father, and say,

Minister and People. Almighty and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Child (or Person)*, That *he* may be born again, And be made an heir of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. *Amen.*

¶ *And then the Minister, addressing the Parents and God-parents, shall say:*

Dearly beloved, ye have brought this child here to be baptized, in obedience to the command of our Lord Jesus Christ, who doth receive *him* into his holy Church, and make *him* partaker of his redemption, and doth sanctify *him* with the Holy Ghost, and give *him* the Kingdom of heaven and everlasting life.

Ye stand for the Church as the sponsors of this Child. I demand, therefore, in the name of this Child,

Wilt thou follow our Lord Jesus Christ and resist the temptations of the world, the flesh, and the devil?

Answer: I will.

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer: I do.

Wilt thou be baptized in this Faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: I will, by God's help.

¶ *Then shall the Minister add:*

Ye have now in the name of this Child made solemn promises and professions. I therefore demand of you,

Will ye faithfully teach this Child to believe and to do those things which in his name ye have promised?

Answer: I will.

Will ye take care that this Child be brought to the Bishop to be confirmed by him so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the Christian Faith?

Answer: I will.

¶ *The Font then being filled with pure Water, the Minister shall say:*

O Merciful God, grant that the old Adam. . . . O Blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins. . . . and grant that *this Child*, (or *this thy servant*) now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers:*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it.*

¶ *Or, the Minister shall take the Person to be baptized by the right hand and shall say:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say,*

We receive this Child (or Person) into the congregation of Christ's flock; and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *If it is desired that the sign of the Cross be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which followeth the Immersion, or the pouring on of Water.*

¶ *Then shall the Minister say*

The Lord be with you.

Answer: And with thy spirit.

Let us pray.

Our Father . . . : For thine is the Kingdom, and the power, and the glory for ever and ever. *Amen.*

¶ *Then shall the Minister say*

We yield thee hearty thanks, most merciful Father, that

it hath pleased thee. . . . *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

O God, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this household with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

(Prayer for Sponsors to be inserted here.)

¶ *And the Minister shall conclude with this Blessing.*

Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God. *Amen.*

¶ *The Minister of every parish shall often admonish the people that they defer not the baptism of their children, and that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days. Nevertheless, (if necessity so require) Baptism may be administered upon any other day.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When the foregoing Office is used for Adults, the Persons to be baptized shall themselves make answer to the Questions, as follows:*

Wilt thou obey and follow our Lord Jesus Christ, resisting the temptations of the world, the flesh, and the devil, and renouncing all that is evil?

Answer: I will.

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer: I do.

Wilt thou be baptized in this Faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer: I will, by God's help.

¶ *And Note that at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.*

¶ *When necessity requires that the Baptism take place in a private house, in consideration of extreme sickness, or other great and reasonable cause, then the following form shall suffice:*

The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

After which shall be said the Lord's Prayer, and the Thanksgiving from the Office, beginning, We yield thee hearty thanks, etc.

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of Words:*

If thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

EIGHTEEN CENTURIES MINUS

BY ROLAND RINGWALT

DURING the century that left us nearly two decades ago there were few phrases more common than "After eighteen centuries of Christianity," or "Despite eighteen centuries of Christianity heathen errors survive". We shall find that these modes of speech continue, with the mere substitution of "nineteen" for "eighteen".

More than eighteen centuries have passed since the Blessed Feet were nailed for our advantage on the bitter cross. Apostolic succession is often in our minds, and it brings to us a deepening sense of the long line of centuries between us, on the one hand, and "the mighty twelve and their mightier Master" on the other. The chants of our Prayer Book repeat words of the gospel, and these emphasize the bond with the century in which the Conqueror of all forces led captivity captive. But this line of reasoning does not stop in the first century; it rolls back to Solomon's temple, to David's Psalms, to Moses in the wilderness, and

to Abraham going out, not knowing whither he went. In an historical and devotional, in a liturgical and logical sense, Christianity long antedates the captivity of Israel in Egypt.

Firmly holding all this it is equally important to remember that Christianity came to different parts of the world "at sundry times and in divers manners". In the first century it was a matter of living or dying faith to St. Paul and St. John, but there were Greeks who had only a curious interest in the strange belief from Judea, and Romans who regarded it as a superstition, even a madness. We do not know, we cannot guess, how many of the nominal converts of Constantine's day believed in Christianity, how many simply professed adherence to the religion favored by the sovereign, and how many mixed heathenism and Christianity together. So late as the sixth century there were in Rome whole families openly avowing their belief in the gods of their ancestors. May there not have been a far larger number of persons who were inwardly heathen and merely assented to Christianity because it seemed to be the moral and religious fashion of the day? There may be on the shores of the Mediterranean thousands of men whose ancestors were not even nominally Christian until five or six hundred years after St. John went to Patmos.

In the wilder parts of Great Britain, in the German forests, along the coasts of the Baltic, there may have been heathenism actual if not avowed after the days of the Norman conquest. Longfellow has a picture of a Christian prince among Scandinavian pagans, and his comment is full of instruction:

"Over his drinking horn the sign
He made of the Cross divine,
As he drank and muttered his prayers,
But the Berserks evermore
Made the sign of the hammer of Thor
Over theirs."

Actually the sign of the Cross and the sign of the hammer were made in the same way. There may have been seamen who crossed themselves before a Christian altar but who on a foggy night invoked Thor. In our day a United States Senator has told us that he traced his descent to "a long line of Norwegian pirates". This implies a population eight or nine hundred years, not eighteen hundred years, from heathenism complete; how long heathenism partial lasted no one can say.

Within a brief period a neighbor told me of an interview with a man reared in a country full of Christian memories, yet with its share of factions and feuds. A Greek said to him: "My father told me, 'If a man wrongs you never do anything to him in return; just pray that he may die.' Three men have harmed me; I have prayed, and they are all dead." Here was a case of religious conviction, a strong faith in prayer, yet heathenism—though the offender may not have known that it was heathenism. A former resident of the West Indies heard a woman two generations from Africa say that she was going into an empty church to pray. She took one of the imprecatory Psalms and invoked all its denunciations on a personal enemy. It would be far from the facts to say that her ancestry had been under Christian influences for eighteen centuries, yet we often speak as if we knew something of persons whose spiritual pedigrees are hidden from our eyes.

Dates are raw material, and historians use them, but they are not history. We may well compare Christianity with civilization. The mariner's compass was known to English seamen long before Captain Cook was born, but it was a curiosity to Nootka Sound. The printing press is still unknown to the uncivilized and the illiterate—a man whose parents could not read is not so likely to pass a civil service examination as one whose great-grandmother taught a country school. We can all see that the railroad came from the English coal mines, long served by rough wooden railways, not from the Congo or the Indian's prairies. All that we consider the bare elements of modern civilization is new to the savage mind, and all that we associate with Christianity may be several hundred years younger than we superficially assume it to be. "Eighteen centuries" is a convenient phrase, not a statement of chronological or moral conditions of which we often know little or nothing. Our eighteen or nineteen centuries may have a minus sign.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

CRITICISM OF THE CONCORDAT

To the Editor of *The Living Church*:

MAY I ask the courtesy of a little space in your correspondence columns, for a partial reply to your editorial of November 27th?

I have no intention of taking part in the issue between you and the Rev. Dr. Manning as to the bearing of the Lambeth Appeal on our proposed Concordat with the Congregationalists. I write only to correct an unfair, because incomplete, quotation from the Journal and also to relieve the proponents of the Concordat from the imputation of having been "tactless in dealing with their fellow Churchmen".

1. You quoted the Bishop of Southern Ohio as introducing into the General Convention of 1919 a resolution declaring the proposed canon "in accord with both the spirit and letter of Article VIII of the Constitution"; but you failed to complete the quotation (see Journal) by the words following, viz.: "as interpreted by previous canonical legislation by this Church." The reference, of course, was to (then) Canon 12, "On the Consecration of Bishops for Foreign Lands", Section ii of which practically waives, in such case, the obligation of Article VIII of the Constitution and necessarily, also, the Vow of Conformity in the Consecration Office. There was no question of the formal, literal inconsistency of the proposed canon with the Constitution. But the plea (made at length in the House of Bishops and also embodied by me in an article sent you, but which you were unable to publish, two weeks before General Convention) was that a liberal construction of the Constitution, such as would reconcile the discrepancy, was not only possible but would be worthy under the circumstances and also sustained by the precedent of action in Canon 12, Section ii. The main point here, then, is that the constitutional objection was not disregarded but actually sought to be adjusted, and that, consequently, there was no "attempt to pass the canon in spite of constitutional objections".

2. You further state: "We assumed that it (the proposed canon) would be entirely rewritten in the light of the criticism drawn out"; but "we are compelled to see that the proponents resented rather than welcomed criticism", and "there seemed to be a desire to force the Concordat through in spite of the constitutional limitation." I have already partly replied to this last point. But I submit further:

(1) Criticism was sincerely desired and openly asked for; and I know of no word or act "resenting" such criticism.

(2) There was a carefully prepared article by Chancellor Zabriskie on the question of constitutionality, in one of the Church periodicals.

(3) I myself was absent in Europe for months in the summer of 1919, but on my return every word of criticism available was carefully studied and replied to in my article too late for your paper but actually published in the *Southern Churchman* two weeks before Convention.

(4) It was not competent for the proponents on our side alone to modify the proposed canon in the light of criticism before introduction to General Convention. The canon had been fully and finally agreed to by both sets of conferees at their last meeting. They could not be got together again in the summer. It was therefore the duty of our side to introduce the proposed canon just as it came from the joint conferees. We could not honorably have done otherwise. Besides there would be proper place and full opportunity in the Convention for all criticisms and objections and desired amendments to be heard and make themselves effective. The proposed canon would be the Convention's property and no longer ours, once it had been introduced.

These—and not intentional disrespect—are some of the reasons why no further attempts were made in the summer of 1919 to meet detailed criticisms.

THE LIVING CHURCH may be quite sure, however, that before any modified form of the proposed canon is reported back to the General Convention of 1922, "our Commission will take all the constructive criticism that has been made into most careful consideration".

Respectfully yours,

Cincinnati, November 29th.

BOYD VINCENT.

IN THE PHILIPPINES

To the Editor of *The Living Church*:

I WOULD like to put before the younger clergy of the Church a distinct piece of work in the Philippine Islands that must be done immediately.

After a long period during which we had no leader, Bishop Mosher is now on the ground and needs at least one priest at once for the rectorship of the Cathedral of St. Mary and St. John in Manila, P. I., a congregation of English-speaking people.

This is not a foreign missionary call but an obligation laid on our Church, for a needed piece of work on American soil.

Neither is it a sinecure. It is a chance for some young, strong man whose inclination would not be to hasten to offer himself; the kind of man one seeks out rather than avoids.

The exigency is great; you must take our word for that. We want a live leader of men who will give up some comfortable living and go to Manila for Christ's sake.

Is there someone who will respond?

A. B. PARSON,

Assistant Foreign Secretary, Department of Missions.
281 Fourth avenue, New York City, November 27th.

POINTS FOR FUTURE REVISION

To the Editor of *The Living Church*:

HOW long will the Church retain mistaken terms in the Prayer Book and Bible, which perpetuate sad misunderstanding and necessitate constant explanation?

First. Will not the Revision of the Prayer Book change the Fourth Commandment so as to read simply, "Remember that thou keep holy the Lord's Day"? We read in the Sermon on the Mount that Christ reissued the Decalogue, and so Christianized it; and yet, when rightly changing the day to be kept holy, we have never changed the wording of the Commandment!

Second. In St. Matthew, 16:18, why did not the Revisers change the word "prevail" of the R. V. to "stand"? "Gates" are not for "offence", but "defence", and "prevail" implies the former, perverting the sense.

Third. Why, in this week's beautiful collect, do we pray to "stir up the wills of Thy faithful people", which do not need stirring up, and not rather for "Thy faithless people", which do need perpetual stirring up? I almost dislike to use this collect in church because of this unkind suggestion!

Yours faithfully,

HENRY M. SAVILLE.

East Providence, R. I., November 23rd.

ALSO APPRECIATES MR. TUCKER

To the Editor of *The Living Church*:

MR. STONE took the pen out of my hand and wrote exactly as I had long been intending. I urge, with him, your republishing Mr. Tucker's stories and poems in book form. As often as each week's LIVING CHURCH comes I look for one of these realistic and fascinating tales. And I, too, should like to have Mr. Tucker write a life of Christ in that same style. Will you consider it? And will he?

Yours sincerely,

Braintree, Mass., November 23rd. JOHN C. POLAND, JR.

ASSOCIATE with men of good judgment: for judgment is found in conversation. And we make another man's judgment ours, by frequenting his company.—Fuller.

TO THE loving heart, all this world's beauty and grace is filled with fair and heavenly images, fit to draw the heart nearer to man because nearer to God.—H. R. Haweis.

RESIST THY inclination in the very beginning, and unlearn evil customs, lest, perhaps, by little and little they draw thee to greater difficulty.—Thomas à Kempis.



HOLIDAY BOOKS

The Hidden Treasure of Rasmola. By Abraham Mitrie Rihbany. Houghton Mifflin Co. Price \$1.75.

Some interesting contributions to the literature of America are being made by her foster children, among whom is Abraham Mitrie Rihbany, whose picturesque English so wonderfully interprets the life and customs of the ancient land of the New Testament. Some years ago he published in the *Atlantic Monthly* a story of a personal adventure which opened up a new vein of Oriental psychology and life, untouched by his former books. Now the story has been expanded and is offered to the public as the "fullest known commentary of the 'treasure hid in a field'." Attractively bound and illustrated it is an ideal gift book for the holidays.

The Portygee. By Joseph C. Lincoln. D. Appleton & Co. Price \$2.00.

Joseph Lincoln has given us many interesting stories of life on Cape Cod, but hardly a character more lovable than the "Portygee", the temperamental, high-spirited youngster who, left an orphan by the death of his Spanish father, comes to make his home with his grandfather, gruff old Captain 'Lot. Life at first is intolerably dull to the boy, who writes verses when he should be keeping books. Before he settles down to business he drives his grandfather nearly distracted. But the great war refines the gold of the lad's nature and in the end they become good friends. A book for the winter fireside.

Girl Heroines in Fiction. By Inez N. McFee. Thomas Y. Crowell Co. Price \$1.75.

What quaint little figures are these that trip forth from Miss McFee's pages! First of all there is Little Dorrit, child of the old Marshalsea prison; Maggie Tulliver, her great black eyes peering out from her thick black hair; Ellen from *The Wide, Wide World*; Little Nell of *The Old Curiosity Shop*; Silas Marner's Eppie, and lastly, there is Cosette from *Les Misérables*. The purpose of the book is to make the reader desire a closer acquaintance with these little heroines of the classics. And yet one is inclined to pity the girl who has not found out these friends between the covers of her own books.

A Service of Love in War Time. By Rufus M. Jones. The Macmillan Co. Price \$2.50.

The Society of Friends went into the war with their centuries-old conviction that it was their business to heal wounds and not to make them; and holding firmly to this they were enabled to do a truly wonderful work in France. In the words of one of the workers: "We went to mend houses; but the reason we wanted to mend houses was that it would give us a chance to try to mend hearts. Much of our work on the houses has been lost; but I do not believe that any amount of cannonading will break down whatever influence we had on these people's hearts."

French Ways and Their Meaning. By Edith Wharton. D. Appleton & Co. Price \$1.50.

No one can explain why Americans love the French as they do no other nationality and why they persist in it in spite of barrier of language. All the world knows that were France in danger again our swords would leap from their scabbards and the wealth of the nation be placed at her feet. Yet in spite of this, many of her customs seem strange to American eyes, and it is to interpret these and clear away misunderstandings that Edith Wharton has written this delightful book.

The Valiant Heart. By E. M. Tenison. Edwin S. Gorham. Price \$2.00.

The hero of this interesting romance of the days of Christ is the centurion's servant, who in far-off Britain turned in disgust from the cruel gods worshipped by the Druids and began his long search for the King of Kings, the Most High God. How that long search brought him at last to the slave market at Rome and finally to the feet of the Master at Capernaum is told in majestic, rhythmical prose.

Rainbow Gold. By Mildred Evison. Lothrop, Lee & Shepard Co. Price \$1.75.

Three delightful young people, Basil, who loves music, and his sisters Antoinette and Cecily, go, when their father is sentenced to a long term in prison, to live with their grandfather and two maiden aunts in a house where everyone is old and crotchety. How they transform the household and how Antoinette, whose belief in her father's innocence never wavers, is finally the means of setting him free is charmingly told in a tale which will appeal to boys and girls of fourteen years and upwards.

With the Doughboy in France. By Edward Hungerford. The Macmillan Co.

This is not "just another war book" but a wonderfully fascinating account of what the American Red Cross did in France from the days when they performed the herculean task of transforming a Paris stable into a modern department store down to the time when "Johnny Came Marching Home". Every one who wears the symbol of membership in this mightiest organization for the alleviation of human woe will want to read it.

Jimmy Quigg, Office Boy. By Harold S. Latham. The Macmillan Co. Price \$1.75.

Jimmy had to find a job. And in finding it he discovered many other things that do not find their way into pay envelopes—friends, adventure, and the strengthened conviction that it pays to play fair. Throughout the story runs the theme of Americanization which turns a possible anarchist into a potential citizen. Jimmy Quigg, may you have many successors!

The Road of Adventure: A Children's Parable. By the Rev. H. G. Tunncliffe, B.A. London: H. R. Allenson, Limited. Paper, \$1.00. Cloth, \$1.40.

We have here a narrative somewhat after the order of Bunyan's *Pilgrim's Progress*. But the pilgrims are children, and the dangers which they incur are on the Road of Adventures, leading to the Golden Portals. The story is quite readable.

Cousin Nancy and the Lees of Clifford. By Gene Stone. Thomas Y. Crowell Co., New York. \$1.75.

To a lively family of real boys and girls living in a small town near the Sierra Nevadas comes an eastern cousin who, while warmly received, is not quite sure she is going to like the West. How she adapted herself to them and to the boys and girls she meets makes a very entertaining story.

Anita. By Bertha B. and Ernest Cobb. Lothrop, Lee & Shepard Co. Price \$1.50.

A little girl in the great West, whose father could explain to her the cause of the mountains, the rivers, and canyons, is the heroine of this story. Illustrated with photographs and quaint little drawings, it will delight the heart of any girl who finds it among her Christmas gifts.

Toni the Little Wood Carver. By Johanna Spyri. Thomas Y. Crowell Co. Price \$1.00.

No Christmas for the little folk would be quite complete without one of these delightful tales of Swiss life. Toni realized his ambition though at first there were many difficulties. The simplicity of language and style will commend the book to youthful readers.

A Treasury of Hero Tales. Edited by Alice C. Bryant. Thomas Y. Crowell Co. \$1.00.

Old tales are the most fascinating, and the nine which comprise this book are drawn from compilations of the legendary sources of eight different nations. The editor has wisely retained the language of the original texts instead of attempting to re-tell the stories.

Boy Heroes in Fiction. By Inez N. McFee. Thomas Y. Crowell Co. \$1.75.

Miss McFee has chosen six boys from as many well-known books, allowing them to tell their stories almost wholly in the language of the author, with the idea of inducing the reader to

"dip deeper into the magic pages of Hugo, Dickens, Stevenson", and the others.

Four Girls of Forty Years Ago. By Nina Rhoades. Lothrop, Lee & Shepard Co. \$1.50.

A story told in Miss Rhoades' own charming fashion, of four little sisters living with a "step-grandmother" while their father is in China. A book for the story hour or for the small daughter to read for herself.

A Boy in Serbia. By E. C. Davies. Thomas Y. Crowell Co., New York. \$1.50.

Serbia, since its gallant stand in the last war, has become a symbol to us of all that is heroic. Therefore the story which "Milosav" tells of his village and school, the games he played and the fasts and festivals he kept, is of absorbing interest.

Jane and the Owl (Sage Brush Stories). By Gene Stone. Thomas Y. Crowell Co. Price \$1.50.

Little Jane goes out for a walk one afternoon and then in the shadow of a tall rock and a pine tree she falls asleep. This is the beginning of a most delightful fairy story that will hold small maidens entranced to the very end.

Boys' Book of Sea Fights. By Chelsea Curtis Fraser. Thomas Y. Crowell Co. Price \$1.75.

The romance and mystery of the sea and the heroism of sailors and marines, from the days when gallant Sir Francis Drake sunk the Spanish Armada down to the first and last great battle of the world war are graphically portrayed in these twelve stories of as many stirring events.

The Parables. Illustrated by H. J. Ford. London: S. P. C. K. New York: The Macmillan Co.

This is one of the most attractive presentations of the parables for the reading of children which we have seen. Each is given in the text of the Authorized Version and with it is given an explanation adapted to the child reader. An excellent book for parents and teachers.

Song Devices and Jingles. By Eleanor Smith. Lothrop, Lee & Shepard Co. Price \$1.50.

Here is a book that with its charming illustrations in color, its simple music, and its jolly tunes will appeal to everyone who has anything to do with the musical education of little children. Mute indeed must the child be who will not respond to such an invitation to sing.

Right Royal. By John Masefield. The Macmillan Co.

This is the story in verse of a horse race on Compton Course, told as only one who loves animals could tell it. Right Royal wins, of course, and, although comparisons are odious, one cannot help thinking that Robert Browning would have exulted in the spirited verse whose ruggedness sometimes approaches his own.

Grace Harlow Overseas. By Jessie Graham Flower. Henry Altemus Co., Philadelphia. Price \$1.00.

The fifth in this series, tracing the heroine's adventures in France during the war, provides the usual number of thrills.

Janet, a Twin. By Dorothy Whitehill. Barse & Hopkins.

Janet had a twin though she was separated from her for many years. The story of how the two girls were finally united makes a delightful tale for the "between" girls.

Flame and Shadow. By Sara Teasdale. The Macmillan Co. Price \$1.75.

A little book of well-written verse.

LOTHROP, LEE & SHEPARD have added to their "Children of Other Lands Books" this year two new volumes, entitled *When I Was a Boy in Persia*, by Youel B. Mirza, and *When I was a Boy in Scotland*, by George McPherson Hunter. In the first, Youel Benjamin Mirza, honorably discharged from war service in the U. S. Navy, tells the story of his boyhood in that old, old land of romance and mystery. The second is none the less interesting because it describes the customs and manners of the country not quite so remote. It is illustrated from photographs of Scotland's historic places.

AN ATTRACTIVE STORY of "real children" is *Little Folks' Tramping and Camping: A Nature-Study Story of Real Children*

and *a Real Camp*, by Anna Blunt Morgan. Birds and bird life play a large part in the story, and the story itself, as well as the birds, will interest many children from the youngest to eleven or twelve years. There is special interest for Churchmen in the volume in that the authoress is widow of a priest. [Lothrop, Lee & Shepard, Boston.]

THE BOY SCOUTS are never forgotten, and especially are their heroic deeds lauded in *Boy Scouts on the Trail*, by John Garth, a new volume in the Boy Scout Life Series. The story is at all times interesting and no boy can read it without a longing to join the next trip that may be planned by the Scouts in his town. Attractively illustrated with four full-page cuts and a paper wrapper in colors. [Barse & Hopkins, New York. \$1.00.]

CLARENCE HAWKES has added to his interesting series of stories about animals, this year, *Master Frisky*, who is just a rollicking little puppy when the author first introduces him, a friendly little chap whose inquiring disposition leads him into all sorts of adventures, grave and gay. The recounting makes just the right sort of a holiday book for the little folk. [Thomas Y. Crowell Co., New York. \$1.50.]

CHILDREN who have ever been on a large ranch will appreciate *Adele Doring on a Ranch*, by Grace May North, while those who have been less fortunate will find pleasure in reading of the delightful times that Adele and her little chums of the "Sunnyside Club" have on her uncle's ranch in Arizona. This is the second in the series of Adele Doring Books. [Lothrop, Lee & Shepard Co., Boston. \$1.75.]

RAMY ALLISON WHITE has written three books about Sunny Boy and his experiences in the city, at the seaside, and in the country. The latest is *Sunny Boy in the Country* and relates what jolly times are had on fishing expeditions, picnics, etc. The language is simple and a child in the lower grades will have no difficulty in reading it. [Barse & Hopkins, New York. 75 cts.]

LIFE IN THE Canadian Northwest is vividly described in *Making Good*, by Captain G. B. McKean, author of *Scouting Thrills*. There are chapters on the cattle rustlers, life on a ranch, on ice-hockey champions, the great stampede, the round-up, etc. It is a boy's book throughout and one which should have a wide circulation. [Macmillan Co., New York. \$2.00 net.]

HEROIC TALES and myths of ancient Scandinavia are embodied in *The Children of Odin* by Padraic Colum. The narratives are couched in simple language so that children can easily comprehend them. The illustrations are in black and white and the weird figures tend to increase the imaginative power of the reader. [Macmillan Co., New York. \$4.00 net.]

THE SMALL GIRL'S Christmas book supply would not be complete without a new contribution from the pen of Amy Brooks. This season she has favored us with *Dorothy Dainty at Gem Island*. It is full of surprises and will interest girls of from seven to twelve. [Lothrop, Lee & Shepard Co., Boston. \$1.35.]

THE GRAYMOUSE FAMILY again make their appearance in *Uncle Squeaky's Country Store*, a well told narrative particularly adapted to the tiny folks. It contains four full-page illustrations by Carle Michel Boog, while the author of the book is Nellie M. Leonard. [Thomas Y. Crowell Co., New York. \$1.00.]

A WINSOME STORY is *Blueberry Bear*, by J. L. Shepard, and the little ones will chuckle with delight at the pranks of this bear and the family of bears. It is published by Thomas Y. Crowell Co., New York. [\$1.00.]

A UNIQUE BIOGRAPHY is that of *Milnor Jones, Deacon and Missionary*, written by the Bishop of North Carolina and published in pamphlet form by the *Carolina Churchman*, Raleigh, N. C. Milnor Jones was missionary among the mountain people of western North Carolina and the restorer of Valle Crucis after its long depression. No frontier missionary of early days had a more picturesque career than his. He succeeded in meeting the crude mountain people on their own level, and his militant preaching and his penchant for baptizing children and adults in incredible numbers made him unique even among pioneers. Not many missionary biographies are so absorbingly interesting, and Bishop Cheshire has made us all debtors to him by relating the story of this unusual life. [50 cts.]

Church Calendar



Dec. 1—Wednesday.

" 5—Second Sunday in Advent.

" 12—Third Sunday in Advent.

" 15, 17, 18. Ember Days.

" 19—Fourth Sunday in Advent.

" 21—Tuesday. S. Thomas.

" 25—Saturday. Christmas Day.

" 26—Sunday. S. Stephen.

" 27—Monday. S. John Evangelist.

" 28—Tuesday. Holy Innocents.

" 31—Friday. New Year's Eve.

CALENDAR OF COMING EVENTS

Jan. 21—Wyoming Dist. Conv., St. Thomas' Church, Rawlins.

Personal Mention

THE REV. HUBERT COWLEY-CARROLL, rector of Trinity Church, Hamilton, Ohio, has just returned to his parish after an operation for appendicitis and two weeks in the hospital.

THE REV. ROWLAND K. GIMSON has resigned the charge of St. Matthew's Church, Newark, N. J., to become rector of the Church of the Good Shepherd, Edgewater-on-Hudson, N. J., and missionary at St. Stephen's Chapel, Coytesville, N. J.—all in the diocese of Newark.

THE REV. A. GEORGE E. JENNER has resigned St. Ann's parish, Dorchester, Boston. On December 30th he goes to St. John's Church, Camden, N. J., to assist the rector for the winter. His address will be St. John's Rectory, Royden street and Broadway, Camden, N. J.

THE REV. WILLIAM LEE has become rector of St. Paul's Church, Chillicothe, Ohio.

THE REV. CHARLES STANLEY MOOK has resigned as rector of St. Peter's Church, Carson City, Nevada, and missions in connection therewith, and is now rector of St. Paul's Church, Bremerton, Wash., in the diocese of Olympia.

ON ADVENT SUNDAY the Rev. ELLISTON J. PEROT completed ten years' rectorship in St. John's Church, Salem, N. J.

BISHOP MORRISON has appointed the Rev. GEORGE E. RENISON superintendent of Indian missions, and general missionary of white work in localities adjacent to the Indian reservations. Mr. Renison will enter on his work January 1st, and will reside at Bemidji, Minn.

THE REV. JOHN C. WARD has been elected a member of the Standing Committee of Western New York to fill the vacancy caused by the consecration of Bishop Ferris.

THE REV. WILLIAM WATSON of Flandreau, S. D., has been called by Bishop Weller to take charge of the Oneida Indian Mission in Wisconsin.

ORDINATIONS

DEACONS

ANKING.—On October 3rd, in the Cathedral of the Holy Saviour, Anking, China, Mr. V. H. GOWEN was ordained deacon by the Bishop of the district. He will take work at Nanchang during the furlough of the Rev. L. R. Craighill.

SOUTHERN VIRGINIA.—On Sunday, November 28th, being Advent Sunday, JOSEPH THEODORE McDUFFIE was ordained to the diaconate by the Bishop. Service in Grace Church, Norfolk, Archdeacon Russell preaching and the Rev. M. B. Birchett presenting the candidate. Mr. McDuffie, who is a graduate of the Bishop Payne Divinity School, has been assigned to charge of the colored mission in Newport News.

SOUTHWESTERN VIRGINIA.—The ordination of Mr. EDGAR C. BURNZ took place in Christ Church, Big Stone Gap, December 1st. Bishop Jett officiated, and the Rev. G. Otis Mead preached. The Rev. Mr. Burnz will continue to have charge of the work at Big Stone Gap and missions adjacent.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.
Sunday School Commission, 73 Fifth Avenue
Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:

The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

H. R. Allenson, Ltd. London, England.

Parables in Great Books. By the Rev. Herbert Snell, author of *Through Study Windows.*

D. Appleton & Co. New York.

French Ways and Their Meaning. By Edith Wharton. Price \$1.50.

The Portugee. By Joseph C. Lincoln. Price \$2.00.

Lothrop, Lee & Shepard Co. Boston, Mass.

Ask and Receive. By Aaron Martin Crance, author of *Right and Wrong Thinking and Their Results* and *A Search After Ultimate Truth.* \$2.00 net.

Macmillan Co. New York.

With the Doughboy in France. A Few Chapters of an American Effort. By Edward Hungerford, author of *The Modern Railroad, The Personality of American Cities,* etc. Illustrated. \$2.00 net.

The Passing Legions. How the American Red Cross Met the American Army in Great Britain, the Gateway to France. By George Buchanan Fife. Illustrated. \$2.00 net.

The Children of Odin. By Padraic Colum. Illustrations by Willy Pogany. \$4.00 net.

Fleming H. Revell Co. New York.

A People's Life of Christ. By J. Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L., author of *The Gospel of the Hereafter, The Bible in the Making, How We Got Our Bible, Life and Letters of St. Paul,* etc.

S. P. C. K. London, England. The Macmillan Co., New York City, American Agents.

The Parables. Illustrated by H. J. Ford.

The Spiritual Body. By the late C. E. Rolt. Edited, with an Introduction, by W. J. Sparrow Simpson.

With the Soldiers in Palestine and Syria. By the Rev. J. P. Wilson, O.B.E. With a map.

A Short History of the Church of Russia. Its Teaching and Its Worship. By the Rev. Reginald F. Bigg-Wither, M.A. With 14 illustrations and 4 appendices.

PAPER COVERED BOOKS

Carolina Churchman. Raleigh, N. C.

Milnor Jones, Deacon and Missionary. By Jos. Blount Cheshire, Bishop of North Carolina. 50 cts. net.

ANNUALS

Morehouse Publishing Co., Milwaukee.

The Living Church Annual. The Churchman's Almanac and Cyclopedia for the Year of Our Lord 1921. Paper 85 cts.; cloth \$1.15; postage about 20c additional.

PAMPHLETS

Marshall Jones Co. Boston, Mass.

A Tribute to Dr. Ralph Adams Cram from Holy Cross College.

The Fifth Synod of the Province of Washington.

Christian Unity. Sermon at Opening Service by the Rev. William T. Manning, D.D., rector of Trinity Church, New York City. Preached at St. Paul's Church, Norfolk, Va.

Association for Newspaper Evangelism. New York City.

Seven Years of Newspaper Evangelism in Japan. By Albertus Pieters, Missionary of the Japan Mission of the Reformed Church in America. Oita, Japan.

BEAUTY

BEAUTY is the mark God sets on virtue. Every natural action is graceful. Every heroic act is also decent, and causes the place and the bystanders to shine. When a noble act is done—perchance in a scene of great natural beauty; when Leonidas and his three hundred martyrs consume one day in dying, and the sun and moon come each and look at them once in the steep defile of Thermopylae; when Arnold Winkelried, in the high Alps, under the shadow of the avalanche, gathers in his side a sheaf of Austrian spears to break the line for his comrades; are not these heroes entitled to add the beauty of the scene to the beauty of the deed?—*Ralph Waldo Emerson.*

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THROUGH THE
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH**

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Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

BRADDOCK.—JOHN SELLERS BRADDOCK on November 20th entered into eternal life, in his 75th year. His wife preceded him on August 1st. He never recovered from the shock of her going, and that of his son and namesake who passed away on March 6th. He is survived by two sisters, two brothers, two daughters, Mrs. Frederick M. Braddock of Stockton, Calif., and Mrs. Hale Sturges of Mansfield, Ohio, two sons, Edward B. of Little Rock, Arkansas, and W. D. of Chicago, and by eleven grandchildren. His home was at Little Rock, Arkansas, formerly at Mount Vernon, Ohio.

CAIRD.—At her home in Troy, N. Y., on November 27th, CAROLINE L. B. PHELPS, wife of the Rev. James CAIRD, D.D. Burial office read November 30th, by the Bishop of Albany and the Rev. Drs. Enos, Nickerson, and Freeman of Troy and the Rev. Dr. Carroll of Amsterdam, N. Y.

"Numbered with Thy saints in glory everlasting."

CHAMBERLAIN.—ELIZABETH HALE CHAMBERLAIN died last month in Langdondale, Pa., after a life spent in Church work in London and Chicago. She is well remembered in Chicago as Elizabeth Hale. It was her custom in parlor talks to bring the needs of her work among the poor before those who were able to help financially. Never strong, her last years were spent as an invalid, far from her Church home. Funeral services were conducted by the Rev. R. Bancroft Whipple, rector of St. James' Church, Bedford, Pa.

DICKINSON.—BURTON H. DICKINSON entered into paradise at Montgomery, Vt., on November 26th. Late warden of St. Matthew's Church, Enosburg Falls, Vt.

"Blessed are the dead who die in the Lord."

KELLOGG.—On December 1st, at St. Joseph, Michigan, Mrs. CAROLINE F. KELLOGG, widow of Frank A. Kellogg of Brooklyn, N. Y., who died on January 3, 1920.

"Father, I will that they also whom Thou hast given Me be with Me where I am."

STEVENS.—Entered into eternal rest on October 18th, at Great Barrington, Mass., CHARLOTTE MCINTOSH, daughter of the late Colonel John T. Stevens of Trenton, New Jersey.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, but life everlasting."

MEMORIAL

MARY SUTTON TAYLOR

Entered into life eternal on December 8, 1918, MARY SUTTON TAYLOR, beloved daughter of the late Mary A. Crane, and Rev. Andrew J. Sutton.

"O happy saints! forever blest,
At Jesus' feet how sweet your rest!"

RESOLUTIONS

ON THE RESIGNATION OF BISHOP RESTARICK

Adopted by the Council of Advice of the Missionary District of Honolulu.

The Council of Advice, after receiving a letter from the Presiding Bishop notifying them that

he had received a communication from Bishop Restarick resigning as Bishop of Honolulu, giving as his reason that a younger and stronger man was necessary to carry on the work, passed the following resolution.

Council of Advice, Honolulu, Hawaii, Missionary District of Honolulu.
The Rt. Rev., the Presiding Bishop of the Protestant Episcopal Church.

This Council of Advice of the Missionary District of Honolulu has duly received and acknowledged your recent letter informing us of the tendered resignation of our beloved friend and pastor, the Rt. Rev. HENRY BOND RESTARICK, D.D., as Bishop of Honolulu.

We now again address you that we may place on record some appreciation of the effective service which he has rendered in Hawaii to the Church and the community at large.

Bishop Restarick arrived in Honolulu in August 1902. The Church in Hawaii, previously autonomous, though affiliated with the Church of England, was found weak in numbers and poor in resources, with a limited sphere of influence as compared with other local Christian bodies.

During the eighteen years of his leadership, while the population of the Islands has grown forty per cent., the members of the Church have increased four hundred per cent. The clergy now number twenty-two as against seven, and the Church property has increased sevenfold. While the development of the Church during the eighteen years of his splendid service may be partly visualized by a study of statistics, there exists also an unseen spiritual growth in the lives of very many men and women, boys and girls, who have been touched and influenced in the grace of God by the life and words of one who has always given of himself unsparingly that the work might not falter.

His ripe intellectuality, his wide and deep culture and experience, his rich, ready, and accurate knowledge and sound sense and judgment, coupled with a rare gift of expression, have always kept the work advancing, while he has endeared himself generally to men and women of many nationalities and beliefs, and to those without Church affiliations. He has been a sterling contributor to community life and has retained therein, especially during the war, a unique position of leadership as a trusted exponent of Christian ideals and citizenship and patriotic duty. His contribution to the cause of Christian unity has been concrete and distinctive, and his work has often gained the cooperation of ministers and Christians of every name in the Territory, many of whom, as well as transient observers, have extended to him constant sympathy and extraordinary gifts of money for the extension of the work under his charge.

Always a close student of Hawaiian history, he is an authority on the religious and social development of the Islands, and has stood firmly with other leaders of opinion in righteous and successful defence of the early Christian missionaries from unwarranted attacks in press or speech.

The associations between the Bishop and the clergy and Churchmen have been hallowed through his unflinching, devoted service through all to all, and now, when the weight of years and of infirmities incident to long labor in a semi-tropic land have led our constant friend and guide to lay down the burdens of his sacred office, we can but express this inadequate appreciation of the inspirational life of great accomplishment which has been lived among us by a child of, and a father in, God.

Faithfully yours,

W. AULT, President.

H. M. VON HOLT, Sec'y.

LELAND H. TRACY,

JOHN GUILD,

J. KNOX BODEL,

Council of Advice of the Missionary District of Honolulu.

These resolutions were sent on to the sixth member of the Council who was on the mainland.

POSITIONS OFFERED

CLERICAL

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, THE LIVING CHURCH, Milwaukee, Wis.

THE DIOCESE OF DALLAS NEEDS TWO men qualified for missionary work. One to take charge of two attractive mission stations, and one to take charge of a growing work

in a city of fifteen thousand people. Both places provide a good salary in addition to a house and traveling expenses. Address, Rt. Rev. HARRY T. MOORE, 609 Deere Bldg., Dallas, Texas.

HARD WORK, SMALL PAY, NO RECTORY, no chance for personal advantage or promotion: Vicar (unmarried and under forty) wanted for Church in isolated, dying, New England village where people still need Christ's Gospel. This is a call to difficult and important service, and no priest seeking an easy and comfortable life need apply. Address, Rector-280, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DO YOU WANT TO COME TO COLORADO? We want an organist-choirmaster for mixed choir. Moderate salary. Fine opportunity for vocal and instrumental teaching. Fine climate. References desired, and state salary wanted. Address COLORADO-282, care LIVING CHURCH, Milwaukee, Wis.

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

AN ORGANIST CHOIRMASTER FOR A Cathedral Church in the middle west. Roy choir, must be a good organist, trainer, and disciplinarian. Apply CATHEDRAL-277, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN WHO DESIRES AN education may secure the same in return as companion to a young gentleman. State qualifications, also enclose a picture. Address E-285, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ON JANUARY 5th A TEACHER of Latin and History in a school for girls near New York City. Address S. J. 281 "SCHOOL", care LIVING CHURCH, Milwaukee, Wis.

A TEACHER FOR GIRLS IN CHURCH Institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

A WORKING HOUSEKEEPER, CHURCH Home, 750 Jackson avenue, Memphis, Tenn.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES WORK IN CITY PARISH in the East as curate or temporary assistant. Good Churchman, energetic, unmarried. Best of references. Work among the middle class and the young, especially boys, desired. Address R-322, care LIVING CHURCH, Milwaukee, Wis.

CANON OF CATHEDRAL, WANTING change, desires assistant rectorship or sole charge. New England states preferred, unmarried, young active, fond of pastoral work. References to Bishop and Dean. Address CANON-279, care LIVING CHURCH, Milwaukee, Wis.

WANTED JAN. 1st. COUNTRY PARISH by experienced clergyman—Seminary graduate and post graduate (Paris). Single. East or South preferred. Address M-284, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, ENERGETIC, single, available immediately for rectorship, long term locum tenency, or curacy. Highest recommendations. Address R-1278, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED PRIEST, MARRIED, desires a change to a more active parish. Address B-283, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SINGLE Sundays; will act as locum tenens. Address ALBERT FARR, Whippany, N. J.

MISCELLANEOUS

MIDDLE AGED CHURCHWOMAN desires to accompany some one going South, for her expenses, or would act as companion to elderly lady or semi-invalid. Could tutor in English or French. Address W-274, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST choir-master of exceptional experience and ability seeks position. Splendid testimonials. Three years last position, English diploma, address PHONOS-286, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN TRAINED IN STENO-graphic work, desires position as secretary in Chicago or suburbs. Part time if desired. Best references furnished. Address R-287, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY JUST ARRIVED IN America wishes to hear of Church work. Fully trained and experienced in parish work. Catholic teaching. Miss **ELSIE ROW**, 1642 Massachusetts avenue, Cambridge, Mass.

PARISH AND CHURCH

THE NOTABLE ORGAN IN ST. JAMES' Episcopal Church, Chicago, recently completed, has brought enthusiastic commendation from all concerned. A distinguished family of Austin organs in Episcopal cathedrals and parish churches. The record of performance, of solid structure, and fine tone is invariable, and easily attested on inquiry. **AUSTIN ORGAN CO.**, Hartford, Conn.

AIDS TO FAMILY PRAYER, CONTAINING morning and evening prayers, graces before meals, children's prayers, etc. Five cents postage paid; \$4.00 per hundred. Compiled by **ARCHDEACON DOBSON**, Zanesville, Ohio. Resolution cards for before and after the mission, samples for 2 cent stamp.

ORGAN.—IF YOU DESIRE ORGAN FOR Church, School, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

ALTAR AND PROCESSIONAL CROSSES; Alms basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Port Washington, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

VESTMENTS NEEDED FOR CHILDREN'S volunteer choir in East Side mission. Who will send some to **ALL SAINTS' CHURCH**, 292 Henry street, New York?

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ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in **LIVING CHURCH**, December 4th, page 160, column 2. **CARL STROHLMANN**, 3001 Liberty street, Erie, Pennsylvania.

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. **MOWBRAY'S**, Margaret street, London, W. I. (and at Oxford), England.

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SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 **SOUTH ILLINOIS AVENUE**, Atlantic City, N. J.

BOARDING—CONNECTICUT

ST. JAMES' CONVALESCENT AND REST Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to **ST. JAMES' CHURCH**, 31 East Seventy-first street, New York.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the **SISTER IN CHARGE**.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT Hospital, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE**.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. **C. ZARA**, Box 4243, Germantown, Pa.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 6, Sta. L, New York City, Dept. 22.

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Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars.)

Sunday, Holy Communion 7:30, 8:30, and 11:00.
Week-days, Holy Communion, 7:00 A. M.
Preacher, Dec. 12th, Rev. Charles L. Street.
Preacher, Dec. 19th, Rt. Rev. S. M. Griswold.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.
The Rev. **HARRISON ROCKWELL**, rector.
Sundays: the Eucharist at 7:30 and 11.

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral).

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.
The Rev. **NORMAN HUTTON**, S.T.D., rector.
Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Choral Evensong.
Special Preacher: The Rev. Robert B. Kimber.

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Divine Liturgy (Mass) Sundays and Holy-days 10:45 A. M.
Vespers, 5 P. M.
The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary.
The Very Rev. Canon **STEPHAN G. A. LANG**, vicar.

ST. PAUL'S CHURCH

Key West, Florida.
Only city in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.
Rev. C. R. D. CRITTENTON, rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.
The newer features of the Brotherhood's ser-

vice to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request of copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the **AMERICAN CHURCH BUILDING FUND COMMISSION**. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

DAY OF DEVOTION

ALBANY, N. Y.—Under the auspices of the Woman's Auxiliary, a day of devotion for the women of the diocese will be held at the Cathedral of All Saints, Albany, on Tuesday, December 14th. Conductor, Rev. **BERNARD IDDIGS BELL**. Celebration of Holy Communion at 10:45. Meditations at 11:30, 1:30, 2:30, and 3:30.

NEW RECTOR FOR BISHOP BENNETT'S PARISH

THE REV. ADDISON E. KNICKERBOCKER, rector of Christ Church, Red Wing, Minn., has accepted a call to the rectorship of St. Paul's Church, Minneapolis, to succeed the Rt. Rev. G. G. Bennett, newly consecrated Bishop of Duluth. Mr. Knickerbocker, rector of the Red Wing parish for eleven years, during which he has played a leading part in civic and diocesan affairs, has made his parish the strongest in the diocese outside the Twin Cities.

DEATH OF BISHOP WILLIS

THE REPORT of the death in England of Bishop Alfred Willis recalls a notable character who gave his life to the missionary cause. Bishop Willis was Bishop of Honolulu when the Hawaiian Islands were annexed to the United States. The occasion was the first that had arisen since American independence in which a bishop of the English line wielded episcopal jurisdiction in territory that had become a part of the United States. He had laid wise foundations in Honolulu and was doing an excellent work. A delicate situation was ultimately relieved by his resignation, and the American Church took over the responsibility for administering the diocese, which became an American missionary district. Bishop Willis was not ready to retire from missionary work and took up residence in the island of Tonga, where, with no ecclesiastical organization to back him, he entered upon the work of preaching the gospel to the natives. Several years later official cognizance was taken of his work by the New Zealand Church, and since the island of Tonga was technically a part of the jurisdiction of the Bishop of Polynesia, Bishop Willis received the title, Assistant Bishop for Tonga. He had gone to England for the Lambeth Conference, and was expecting to return to his island see. Instead, he died on Sunday, November 14th, literally in the harness, for he had spoken at a missionary meeting less than three weeks before. He was 84 years of age. **R. I. P.**

ENGLISH NATIONAL ASSEMBLY HOLDS IMPORTANT SESSION

Its Functions—Debate on Parochial Church Councils — Death of Bishop Willis

The Living Church News Bureau }
London, November 19, 1920 }

THE National Assembly of the Church of England on Monday last commenced what was virtually its "maiden session", for, as will be remembered, its first meeting at the end of June was devoted solely to framing standing orders and other details of organization. The interest taken in the work of the Assembly has been demonstrated by the progressive increase in daily attendance. At Tuesday's sitting, for instance, seventy-one per cent. of the bishops attended, seventy per cent. of the clergy, and ninety per cent. of the qualified laity. Especial interest was shown by the laity in the Parochial Church Councils (Powers) Bill, presented on Monday and discussed at length on Tuesday. The debates throughout the week have been marked by most ready agreement and a welcome absence of irrelevancy.

The Assembly has been designated the "Parliament of the Church", and in one sense that is correct, inasmuch as no measure promoted by the Church can reach the statute book except through the machinery which it provides. On the other hand, for all spiritual purposes it is the Sacred Synod which binds and looses, and the houses of convocation still possess the constitutional right to enact canons which are enforceable in the courts.

The Archbishop of Canterbury, as chairman, in his opening address said that the Assembly was now at least on "active service", but care and foresight would be necessary. The difficulty of going rapidly forward was, said Dr. Davidson, greatly increased for the moment by the obligation imposed on the Assembly by its constitution to deal first with Convocation reform and with the powers to be conferred on Parochial councils.

After the standing orders proposed by the Committee had been agreed to, the Dean of Westminster (Bishop Ryle) moved that the report on the reform of the Lower Houses of Convocation be generally approved. The report briefly proposed a draft measure "declaring that the Convocation of each of the Provinces of Canterbury and York has power, with the King's royal assent and license, to make, promulge, and execute canons for the amendment of the constitution of the Lower House thereof." Parliament, as Dr. Ryle pointed out, did not ask to reform Convocation, but only to recognize the inherent power of the synods to modify their own constitution. There was no debate on this motion, which was at once carried.

PAROCHIAL CHURCH COUNCILS

This opened the way for the matter of Parochial Church Councils, and Lord Parmoor moved "general approval" of the measure laid before the assembly. He hoped that by next Easter the measure might be on the statute book. Discussion of details would follow at the next session. He then addressed himself to the clauses of the measure, the most important of which is Clause 2, which provides that "it shall be the primary duty of the Parochial Church Council to coöperate with the incumbent in

the initiation, conduct, and development of Church work both within the parish and outside." Generally, the powers of the vestry are to be transferred to the Councils—not, however, the election of churchwardens, who represent the old national rights of the ratepayers. They must, of course, be communicants. Nor is the administration of ecclesiastical charities transferred. The powers, duties, and liabilities of the churchwardens in respect of certain specified matters are to be transferred, such as the administration of finance, the care and maintenance of the fabric of the church, and the goods and ornaments thereof, and the care of the churchyard. The Councils will have power to acquire and hold property, real and personal, the legal interest being vested in the diocesan board.

Another important clause provides that: "Every Council shall have power to make representation to the patron of the benefice within twenty-one days of the voidance of such benefice with regard to the exercise of his power of presentation thereto, and the patron shall not exercise his power of presentation thereto until such a period has elapsed."

Further, the Council is to have power to petition the bishop to refuse institution of the patron's presentee. The bishop will then have power, at his discretion, to refuse to admit the clergyman presented.

Clause 14 reserves to the incumbent his rights and duties in respect of the church, Church services, the churchyard, and benefice property, but makes these rights and duties contingent on his consulting the Council from time to time concerning the services and any proposed changes in them. If the Council are still objectors they make representation to the bishop. Obviously this is a most controversial provision, and one which, if enacted fifty years ago, might have entirely killed the Catholic revival. It has to be remembered that it is Parliament which is to be asked to apply compulsion in these matters—they are to be made statutory.

At Tuesday's meeting, on resumption of the debate, the Bishop of Durham remarked that the electoral roll throughout the country was small. Two objects must be kept in view—the independence and dignity of the incumbent, and parochial harmony. Both, it appeared to him, were endangered by this measure, which is marked by distrust of the clergy, dislike of churchwardens, and a most pathetic confidence in the bishops. Dr. Henson demurred to the idea that the Assembly ought to wait till Convocation has been reformed before entering on this subject. There were two conflicting ideas of Parochial Councils—that of a body to help the incumbent in his parochial responsibilities, and that of a merely business committee. He held that the vestry must retain control over the fabric of the church, and that the churchwardens must remain the ordinary intermediaries between the people and the bishop.

Dr. William Temple (Canon of Westminster, and leader of the "Life and Liberty" movement) agreed with Bishop Henson that it was unfortunate that this measure should have to be laid before the Assembly while the electoral roll was so inconsiderable. He suggested that the way to enlarge the electorate was to give the Councils real power. The measure had several weaknesses. How, for instance, was the bishop's decision to be enforced? The

whole subject of ecclesiastical courts was involved. But it was a real gain that the incumbent had to consult his parishioners. Dr. Temple went on to say that patronage was a more difficult question; but if the parishioners had an effective voice in selecting their pastor, the chance of conflict would be minimized.

Lord Phillimore pointed out various legal flaws in the measure. How, for instance, could a Council sue, or be sued? With what funds? It was unwise to make the Councils corporations. Churchwardens held an honorable office which ought not to be merged in the new body.

Mr. H. W. Hill, late secretary of the E. C. U., spoke in his usual breezy style, and made some palpable hits. He expressed the opinion that the bill would be worked better in town than in country parishes. There were matters which called for serious consideration. He was afraid that sooner or later the State would cast aside the Christian tradition as affecting marriage laws and divorce. In country places questions might arise touching the position of the parish priest as affecting the Christian sacraments. A priest might refuse communion to those who had contracted a marriage according to State law, but sinful in the sight of the Church. When a collision occurred between Church and State it was his opinion that the bishops were not wholly to be trusted.

After animated discussion, in which the Dean of Manchester and many prominent laymen took part, the Archbishop of York said that the measure had been drafted with a view to Parliamentary sanction, and care must be taken not to introduce anything with which Parliament is not concerned. He therefore doubted the wisdom of Clause 2, although it expressed a truism without which the parochial councils had better not exist at all. Again, the controversial Clause 14 was unnecessary, and likely to be ineffective. Its vague language would have to be interpreted by lawyers. Intrinsically it was right, yet it could not be enforced by Act of Parliament. The momentous subject of patronage in the Church had better not be entered upon in the piece-meal manner proposed. It would be a pity to embarrass the new Councils with provisions for friction and misunderstanding instead of spiritual coöperation.

On Wednesday, the Assembly resumed discussion of the measure. After interesting speeches from Major Birchall and the Archdeacon of Canterbury, Miss Maude Royden said that the enthusiasm of the laity had not been aroused by the expectation of having to bear financial responsibilities, but by the promised power of choosing their own pastors and regulating their own church services.

Lord Parmoor, with the Chairman's permission, replied to the speeches made, and said that he thought there was a general approval of the scheme proposed. He considered that nothing could be placed in an Act of Parliament which was not enforceable. This was a new charter, and its object, as stated in Clause 2, should appear on its forefront. As regards patronage, lay patrons were willing to forego their rights, and the Councils would be embittered if debarred from a voice in selecting their parish priest. Then, as regards Clause 14, did anyone object to the laity having some control over the conduct of the services? Every layman desired it. Both Convocations had endorsed the principle by a rubric in the revised Prayer Book. That was the voice of the clergy itself. It would not be question of *mandamus* or deprivation, but of the bishop's conciliatory action.

Lord Parmoor's motion was eventually

lost by a large majority, so that the measure will be considered in detail by the Assembly itself at the next session, at the beginning of February.

PROPERTY AND FINANCE

On Wednesday afternoon the report of the committee appointed to consider and report upon (a) the scope and character of a committee of enquiry into the property and finances of the Church, and (b) the relations of the National Assembly to the Central Board of Finance, was considered. Lord Selborne having moved adoption of the report, there was an animated debate, which was continued over Thursday.

During Thursday's sitting, a recommendation was made by the Central Board of Finance that £338,504 be raised in 1921, two thirds to be contributed by the dioceses and the remaining third to be obtained by the Central Board by a general appeal to the Church of England. Another recommendation was that the Assembly be requested to ask the Archbishop to appoint a small committee to report on the best methods of bringing into early operation a scheme for establishment of a pensions fund for all clergy.

AS TO THE ANGLO-CATHOLIC CONGRESS

The Continuation Committee of the Anglo-Catholic Congress has prepared, as I remarked last week, a very comprehensive and far-reaching agenda as to the "outcome" of the Congress. It is agreed that a clear and definite lead to all Anglo-Catholics must be given now, and the nature of that lead has been decided. The decisions will, contrary to expectation, not be made public until the end of this month, when I hope to supply you with full details.

DEATH OF BISHOP WILLIS

The death took place, on Sunday last, of the Rt. Rev. Alfred Willis, Assistant Bishop for Tonga, and formerly for thirty years Bishop of Honolulu. Born in 1836, and educated at Uppingham, St. John's College, Oxford, and Wells Theological College, he was ordained in 1850 to the curacy of Strood, in Kent. Four years later he was appointed vicar of St. Mark's, New Brompton, Kent, where he stayed until his consecration in 1872 as Bishop of Honolulu.

Bishop Willis' record is one of courageous grappling with many difficulties. The Anglican mission in the Hawaiian Islands was neither numerically nor financially strong, but it exercised a wide influence in many directions. The missionary problem was complicated by the rush of Asiatic immigration. In face of these and other difficulties the Bishop did faithful work, holding resolutely to his post, and taking a personal share in every department of the mission.

On the annexation of Hawaii by the United States, the work of the S. P. G. was transferred in 1902 to the Protestant Episcopal Church of the United States, and Bishop Willis resigned. He retired to Nukualofa, in the Friendly Islands, where he acted as Assistant Bishop to the Tongan branch of the Melanesian Mission. After many years' absence from England he came over this summer to attend the Lambeth Conference. Bishop Willis had booked his passage back to New Zealand in January next, and as recently as October 26th, though eighty-four years of age, he spoke with great vigor at a missionary meeting at Milford.

THE "UNKNOWN WARRIOR"

The magnificent and unparalleled tribute paid to the "Unknown Warrior" has been in an equal measure a tribute to the wonderful sentiment of the British nation. Day by day, since the ceremony at Westminster Abbey last Thursday, an unbroken stream

of people has filed past the grave. The authorities compute that over a million million people have passed through the Abbey for this purpose, and on Sunday so great was the demand for admission that the vast building was filled an hour before commencement of the morning service.

In Whitehall, similar scenes were to be observed, crowds flocking to pay tribute to the glorious dead. The cenotaph is almost hidden in a mass of flowers, it being estimated that no fewer than thirty thousand floral tributes have been laid round its base.

GEORGE PARSONS.

CANADIAN DENOMINATIONS FORM INTERCHURCH ADVISORY BOARD

The Church Will Consider Propositions for Coöperation—Anglo-Catholic Union—Educational—Daughters of the King.

The Living Church News Bureau }
November 26 1920 }

REPRESENTATIVES of seventeen official boards of the Presbyterians, Methodists, Baptists, and Congregationalists have united in forming an Inter-Church Advisory Council for Canada, with Principal Gandier (Presbyterian) as chairman, and the Rev. H. G. Priest (Baptist) as secretary.

It was decided that the Council should meet twice a year, in May and November, and at such other times as may be necessary. Sectional committees were appointed on home missions, foreign missions, social service, Sunday school and young people's work, education, and literature and publicity.

The possibility of coöperation in forward movement activities and programmes among the various Churches was the subject of considerable discussion. The executive was instructed to do all in its power to secure the largest possible coördination of the spiritual aims of the Forward Movement.

The three boards of the Church of England in Canada, the M. S. C. C., the General Board of Religious Education, and the Council for Social Service, were approached with a view to their taking part. The boards referred the matter to the Executive Council of the General Synod, which passed a resolution pointing out that (1) "most of the matters referred to are already covered by our coöperation with the Social Service Council of Canada and the Religious Education Council of Canada (2), that such other matters as are outlined in the letter will be best dealt with as occasion may require rather than by a formal organization of such a general advisory council. (3) This Council, however, desires to express its willingness to consider at any time any proposition for coöperation that may be submitted to it."

Anglo-Catholic Union of Canada

Recently at St. Thomas' Church, Toronto, there was held a meeting of the Anglo-Catholic Union of Canada, formed to extend the knowledge of the Catholic Faith; to set forth Catholic worship and devotion as the true and necessary expression of the Gospel of Christ; to promote in every right way the establishment of a reunited Christendom; and to promote a bond of fellowship for Anglo-Catholics throughout the Dominion. Mr. W. E. Bigwood is president and Mr. E. H. Rudge secretary.

At Trinity College, Toronto

At the last meeting of the convocation of Trinity College the executive committee reported that the Rev. E. C. Cayley, D.D., who has lectured for many years in Apologetics, found it impossible to continue on

account of parochial duties. The Rev. John Todd (Durham and Oxford) has been appointed lecturer in place of Professor A. Harris Forster. Messrs. A. A. Norton and L. C. A. Hodgins have been appointed for arts work.

It is proposed to use presently St. George's Mansions, purchased last spring, as a residence for men. As soon as a model of the buildings to be erected in Queen's Park is prepared, it is intended to proceed with the south front of the southerly quad.

For St. Hilda's a house on St. George street has been secured, running back to the lot on Devonshire place, assigned by the university for the use of St. Hilda's. This will give entrance on both streets.

The present enrolment shows an increase. There are seventy-six resident men, twenty-one non-resident, fifty-three resident women, seven non-resident.

Retirement of Dr. Bethune

The Rev. Charles J. Bethune, D.C.L., for the past fifteen years professor of Entomology at Ontario Agricultural College at Guelph, has resigned. He retires under the superannuation scheme recently submitted to the Ontario Government. Dr. Bethune recently decided to disassociate himself from all active work and remove with Miss Bethune to Toronto, where he was ordained priest in 1862.

Dr. Bethune came to Guelph after an active career in the service of the Anglican Church. He became widely known as head master at Trinity College School, Port Hope, where he did splendid work. Dr. Bethune has devoted all his attention to scientific research, entomology being his chief study. He was one of the founders of the Entomological Society of Canada.

Daughters of the King in British Columbia

The British Columbia local assembly of the Daughters of the King met for its annual conference at Christ Church, Vancouver. The conference opened with the Holy Communion, celebrated by the Rev. Dr. Craig, assisted by the Rev. Cecil Swanson. The members then assembled in the schoolroom where a very interesting programme was presented, with the president, Miss E. Wray, in the chair. Miss Faulkner, on behalf of the Christ Church chapter, warmly welcomed the delegates, members, and visiting clergy. Mrs. G. H. Cowan, president of the order in Canada, extended the greetings of the Canadian Council.

An address was given by the Rev. Harold G. King, rector of St. Paul's Church, on The Lambeth Conference in Regard to the Position of Women in the Church.

The Rev. C. S. McGaffin, rector of St. Mary's, Kerrisdale, also gave an address on "Faith and Health".

Miscellaneous Items of Church News

At the recent meeting of the Halton Deanery, held in St. Jude's Church, Oakville, Ont., the Rev. C. Ensor Sharp conducted a two days' retreat for the clergy of the deanery. At the meeting of the chapter

the Rev. Oscar F. Cook, rector of Grace Church, Milton, Ont., was re-elected rural dean, and the Rev. G. W. Tebbs of St. Luke's Church, Burlington, secretary-treasurer.

A service in commemoration of Armistice Day was held in St. George's Church, Kingston. Dean Starr preached an eloquent sermon on The League of Nations, and expressed regret that such a sacred document as that of the League should have been thrown into the political arena in the United States.

A pipe organ commemorative of the first century in the history of the congregation was dedicated with appropriate services in St. John's Church, Gavan, Ont.

The Rev. Leonard Haslam, at present rector of Liverpool, N. S., is expected to take charge of the parish of Holy Trinity, Yarmouth, on the first Sunday in December.

Christ Church, Listowel, the mortgage on which has been recently lifted, was consecrated by the Rt. Rev. David Williams, D.D., Bishop of Huron. The Bishop also consecrated All Saints' Church, Woodstock, on Sunday, November 21st.

The Rev. Dr. Boyle, for the past four years president of King's College, Windsor, N. S., has resigned to take effect at the end of the present academic year.

General Sir Arthur Currie and Col. the Rev. Canon Almond delivered addresses at the memorial service at Christ Church Cathedral, Montreal, on November 14th. The officiating clergy were the Bishop of Montreal, the Rev. Dr. Symonds, Archdeacon W. Robinson, and the Rev. Canon Shatford.

Owing to continued ill health, Lt. Col. the Rev. A. W. Woods, D.S.O., has resigned from St. Margaret's Church, Winnipeg. Col. Woods, it is stated, will continue as rector until his successor has been appointed, after which he will leave for his new home in British Columbia in an effort to regain his health.

The clergy of St. John Deanery, New Brunswick, passed a motion of emphatic protest against the system of gambling carried on at the St. John exhibition and other fairs and entertainments by means of the wheel of fortune, lotteries, and similar contrivances.

DECEMBER 4, 1920.

Death of Canon Simpson

NEWS of the death of Canon James Simpson, priest incumbent of St. Peter's Cathedral, Charlottetown, Prince Edward Island, will be received with profound regret throughout the Canadian Church and beyond. Canon Simpson was one of the best known priests of the Canadian Church, and was always regarded as one of the leaders of the "Catholic" wing. He was universally recognized as one of our most devoted and self-sacrificing parish priests. He had been in poor health for some time and felt deeply the loss of a son overseas. Canon Simpson was born at Maidstone, England, in 1853. After coming to Canada he was a scholar of Bishop's College, Lennoxville, from which Church College he took his B.A. in 1876, and M.A. in 1879. In 1914 his alma mater conferred on him an honorary D.C.L. He was ordained deacon in 1882, and priested in 1883 in the diocese of Toronto. From 1882 to 1886 he was an assistant master at Trinity College School, Port Hope, by many of the old boys of which he is still well remembered. In 1887 he became incumbent of St. Peter's Cathedral, Charlottetown, as successor to that sainted and gifted priest, George Wright Hodgson, by whom the work at St. Peter's was founded in days when its services and teaching were regarded as "extreme".

Canon Simpson was a well-known figure and a deeply respected member of the Synod of Nova Scotia, of the Provincial Synod of Eastern Canada, and of the General Synod. He leaves a widow, one daughter, and two sons. The elder son is now a Rhodes scholar at Oxford.

The Archbishop of Algoma on Present Day Needs

The Archbishop of Algoma in the course of an address before the Rural Deanery of Algoma at Thessalon emphasized the following needs of the day as he saw them:

1. We must maintain our position as a branch of the Catholic Church, gently, lovingly, but firmly.

2. We need more frequent preaching of sermons on Church teaching.

3. We must be on our guard against short cuts to reunion, and bear in mind that the

Lambeth decisions are not authoritative or legislative.

4. The fuller use and observance of Church seasons, such as Lent and Advent, would be of great advantage to both clergy and people.

Miscellaneous Items of Church News

The Rev. Dr. Ribourg, assistant at St. Alban's Cathedral, Toronto, who goes as rector to St. Andrew's, Harlem, preached farewell sermons at the Cathedral last Sunday to large congregations, and on Monday at a Congregational gathering, at which the Bishop presided, was presented with an illuminated address and a purse. Mrs. Ribourg was the recipient of a club bag and a bouquet of flowers.

The Primate has appointed January 9th as the date for a Dominion-wide appeal on behalf of the victims of the Chinese famine.

NEW YORK FACES EXTREMIST PROPOSALS FOR SUNDAY LAWS

Bishop Burch and Dr. Manning Speak—Advent Meeting of Woman's Auxiliary—The Bishop's Visitations

New York Office of The Living Church }
11 West 45th Street }
New York, December 6, 1920 }

A STATEMENT, on the vexed questions of law and morality, by Bishop Burch was published in the New York Tribune, on Wednesday, December 1st, as follows:

"I do not believe the people of this country are going back to the New England blue laws," he said. "If what I have seen is correct the reformers are going pretty far. This is a question our legislators should consider long and carefully and on which they should take the sanest possible counsel. You cannot achieve morality by compelling people to give up what they believe are their constitutional rights.

"We realize that people want bodily as well as spiritual refreshment on Sunday. It seems to me that sanity is what we want. I hope these men will hesitate before they do anything so extraordinary as trying to prevent interstate commerce on Sunday."

Preaching in Trinity Church last Sunday morning, the rector, the Rev. Dr. William T. Manning, is reported to have said:

"The proposed campaign for strict Sunday laws, if the announcements regarding it are correct, is one of those well-meant but misguided efforts which do harm instead of good to the cause which they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. Such a method of securing Sunday observance would do far more to drive religion out of the hearts of the people than to draw them toward it."

"We must bring God near to the people in their pleasures and joys as well as in their sorrows," he concluded. "We must make it clear that the Christian religion does not stand for petty restraints and restrictions and gloom and severity, but for gladness and freedom and all that adds to the goodness of life. It is this which we need to help our young people and to bring them near to God, and not any revival of the Puritan Sunday."

Meanwhile there is much discussion—edi-

torials and communications—in the public press.

ADVENT MEETING OF WOMAN'S AUXILIARY

More than eight hundred women attended the Advent meeting of the Woman's Auxiliary in the diocese, which was held in the Cathedral of St. John the Divine on St. Andrew's Day. It is said that the attendance of representatives of this organization never was greater.

Bishop Burch celebrated the Holy Communion and Dean Robbins preached the sermon. The response to the call made by St. Peter and St. Andrew narrated in the words, "And they straightway left their nets", was the burden of the preacher's message.

Bishop Burch presided at the afternoon session in Synod Hall when addresses were made by Bishop Morris of the Panama Canal Zone, Bishop Overs of Liberia, and Archdeacon Russell of St. Paul's School, Lawrenceville, Va. Mrs. R. W. B. Elliott, president of the diocesan Auxiliary, also addressed the meeting.

It is reported that the Bishop of Panama received a designated gift of \$1,000, and that a subscription of \$4,000 was made for Bishop Overs' work.

THE BISHOP'S VISITATIONS

The list of episcopal appointments in the period January 1 to June 10, 1921, has just been issued. In all there are 195 visitations proposed for confirmation services. The annual diocesan convention will meet on May 10th. Three days are set apart for this important meeting.

The Bishop expresses the wish that the appointed dates be kept by the parochial clergy so that the visitations may not be congested. On the occasion of the Bishop's visitation in each parish it is desired that the offerings of the congregation be made for the cause of Church Extension in the diocese.

CHAPEL CONSECRATED AT LONG EDDY

On November 26th Bishop Burch consecrated Trinity Chapel, Long Eddy. A mountain community, this is the most distant point in the diocese. A leader in the plan to erect the chapel was the Rev. J. C. M. Shrewsbury, of St. James' parish, Callicoon, but he was closely seconded by the Rev. David S. Agnew, rector of St. George's par-

ish, Bronx borough. The people contributed some parts of unused houses, but the actual work, carpentry and even stone foundations, was done by the two priests named. Mr. Agnew gave up his summer vacation to the work, and also some time this fall.

St. George's Sunday school gave the altar cross, and that parish also gave some stained glass windows. At the consecration the whole mountain side turned out. In his address Bishop Burch spoke of the unique character of the work, and how much such missionary service, like that in the mountain regions of the south or west, means to the diocese, and to the Church.

CHURCH OF THE HOLY APOSTLES BURNS MORTGAGE

On Sunday morning, December 5th, after the late celebration at the Church of the Holy Apostles (Rev. Lucius A. Edelblute, rector), the mortgage of \$12,000 was burned before the congregation. The choir of forty voices then sang a solemn *Te Deum*. The money to pay off the mortgage was raised in the last two years.

This church, doing splendid work in a very difficult part of old Chelsea, hopes soon to open up one of its buildings as a men's and girls' coffee house to provide inexpensive and good lunches to workers in the neighborhood.

BOSTON ENTERTAINS FEDERAL COUNCIL, CHURCHES OF CHRIST

*With Many Distinguished Speakers
—Dr. Gillie, Dr. Alexander Ramsey, Canon Burroughs, Dr. Grenfell—“Post” Agrees with Dr. van Allen*

The Living Church News Bureau }
Boston, December 6, 1920 }

BOSTON during the past week has been entertaining the large number of distinguished delegates to the meeting of the Federal Council of Churches of Christ in America. Bishops, laymen noted internationally for their charitable work, and many of the educational leaders of England and America helped to swell the number of delegates this year on account of the Pilgrim celebration. One of the outstanding speakers was the Rev. Robert Calder Gillie, president-elect of the Free Church Council of England and Wales. He spoke in Trinity Church on one of the evenings and later gave an address at the banquet at the City Club. Dr. Gillie was not unmindful of the fact that the Pilgrim fathers were sons of England.

“Ours was their birthplace, yours their sepulchres,” said Dr. Gillie. “Democracy and idealism in them were wonderfully welded. Democracy without idealism is the earth without the sky. Idealism separated from democracy is the sky without the earth. With the Pilgrims, idealism and democracy stepped hand in hand upon your shores.

“We have come to a great democratic era. Empires have vanished as dreams, and, in lands that still own kings, the people are the power. Can democracy and idealism live together still? Democracy after all is only a splendid piece of machinery. Without a soul, it cannot bring in the kingdom of heaven. We lovers of Christ in the midst of sinister voices must stand as idealism's guards, sentinels, advocates. Thus standing, we shall be, like the Pilgrim fathers, men of morning mind.”

Following Dr. Gillie, Dr. Alexander Ramsey, former moderator of the Presbyterian Church in England, extolled the founders of New England: “Two continents unite to magnify their venture and celebrate their praise. Little regarded when they left the old country, their pertinacity and enthusiasm scouted as bigotry, this little company brought the Bible, the law of freedom, faith in God, and determination to do His will. They who founded the New World brought a new world with them.

“The Pilgrim venture has made it clear that to do His work God needs not men of

genius and scholarship, but dedicated souls. In this far more critical day, only as we carry in our hearts the Pilgrim's sense of God's majesty and providence shall we be found faithful and shall we bless the world.”

Another pleasing visitor from England was the Rev. A. E. Burroughs, chaplain of Trinity College, Oxford, and Canon of Peterborough Cathedral. He spoke both at the Cathedral and at Trinity Church.

“Many of us felt during the war that the red conflagration lit up not only depths of blackness in civilization, but also inner meanings of the faith,” said Canon Burroughs in a published statement. “Among those outside the Church who have admitted this revelation is the great humanist, Dr. Gilbert Murray, a professed agnostic tottering on the verge of Christianity, who has said: ‘One begins to feel the force of the old Christian phrases as one is haunted by the thought, ‘Someone has died for me.’ Constantly in the minds of us non-combatants this thought is arresting enough when we remember warriors unknown; but it is far more compelling when the dead are those to whom we looked as men much more valuable to the world than we could hope to be. ‘He was fit, and I was unfit.’ As at Oxford we survey the loss to the future, we see that the right of these men as the fittest to survive gave the reason why for the unfit they must die. This would be an intolerable thought but for three intuitions behind it that materialism cannot banish; intuitive faith, this life is not all; intuitive optimism, good is meant to cover evil; intuitive recognition of a challenge to men to see to it that the world is better as the price of sacrifice.

“The world has been brought to a fresh grasp of the ideal of sacrifice, and with Dr. Murray we feel the force of the old Christian phrases. But as December, 1920, opens, the outstanding fact is that the new world has not yet been brought in. Some more constraining appeal is needed, if the best fruits of the war are to be garnered. Our idealism must be compacted into a religion. The sacrifice of the best of human brothers is not sufficient. In one of your American cemeteries in France, behind the rows of little white crosses, I saw seven weeks ago the appeal of the great cross of the Son of God, the rallying point for the realities of mankind, the spirit of its moral power to translate its new idealism into a new world.

“Every new spiritual advance springs from the fresh understanding of this cross. The Pilgrim fathers typify the willingness to die to live, which is the essence of bearing it. If the preaching of the cross has

seemed to be discredited, is it not because we have forgotten the psychological process by which death is competent to bring in a better world? What happened in the war was this: our sympathy with our dying produced their life in us and made us see the kind of world they saw. We caught that mind from them.

The new mind is not our old mind tinged with carefully cultivated emotions. It is THE RESULT OF PUTTING IN COMMAND OF OUR PERSONALITY THE LIVING, ACTIVE PERSONALITY OF HIM WHO DIED THAT WE MIGHT LIVE. The Holy Communion points ever to the cross of Christ as adding to human nature the life of God. The crumbling social order of to-day calls for men and women to impose upon it the mind and will of Christ. The heart of the world still bows before self-sacrifice. World-wide reverence is shown our dead. One is haunted by the thought: Someone has died for me. Christ died, the just for the unjust, the fit for the unfit, that He might bring us unjust, unfit, to God.”

The glory and satisfaction in doing good deeds for others and thus finding the true Christianity was the theme of Dr. Wilfred T. Grenfell at the evening services in the Cathedral Church of St. Paul on November 28th. He told many stories of the practical Christianity of the people of Labrador and of the men and women who have assisted him there.

THE “POST” AGREES WITH DR. VAN ALLEN

The Boston *Post* has given during the past week a remarkable editorial appreciation of a recent address given by the rector of the Church of the Advent. The editorial is as follows:

“The Rev. William H. van Allen declines to see any menace to the continuation of prohibition in the prevalence of home brewing. He is quoted as declaring:

“‘Most drinkers like bright lights and excitement. Only the “old soaks” will gather in the cellar for home brew spees and they will soon die out. Whiskey running will pass just as did the smuggling craze, for before long its sporting element will cease to be recognized and its criminal aspect alone will remain.’

“Dr. van Allen is right, undoubtedly. Grownup men now play at being moonshiners in their own cellars in exactly the same spirit that they played at being pirates and Indian killers when small boys. When the novelty wears off, they will awaken to the realization (most of them) that they are merely unromantic law-breakers, and that their ‘home brew’ is a menace to their health and sanity. It’s a ‘rotten game.’”

RALPH M. HARPER.

CHURCHWOMEN'S CLUB PROPOSED IN NEW YORK

THE CHURCHWOMEN'S LEAGUE for Patriotic Service, Inc., has decided to initiate the formation of a Churchwomen's Club in the City of New York, for women attending the quarterly meetings of national Church societies, now held in New York, as well as for residents of the city. Housed in a dignified and appropriate setting, it is hoped to have a club with lodging and restaurant, neither of which busy committee women have time to look for, and which the abnormal crowding of the city render very expensive. There will be an initiation fee of \$10 and annual dues of a like amount. Request is made that Churchwomen desiring to join such a club will communicate with the Secretary of the Churchwomen's Club for Patriotic Service, Inc., 8 West Forty-seventh street, New York City.

RELIGIOUS INSTRUCTION IN PHILADELPHIA ON WEEK-DAYS

*Becomes Subject of Experiment—
Hero of Verdun at St. Sauveur
—Cathedral League—Canon
Douglas—Music Forum*

The Living Church News Bureau }
Philadelphia, December 6, 1920 }

THAT Pennsylvania is lining up with the Presiding Bishop and Council in matters educational is the natural inference from the fact that the Rev. Dr. W. E. Gardner was present by invitation at a recent meeting of the Department of Religious Education, and a representative of the department was chosen to represent the diocese in a conference on Religious Education in New York on December 7th.

One phase of educational work which seems to be coming steadily into greater prominence is week-day religious instruction. The diocesan Department of Religious Education has a commission on this branch of the work, coöperating with the Philadelphia Sunday School Association (composed of the various communions) in the establishment of week-day schools for religious training.

The Association plans to open several of these schools early in the new year. They will be of three types, denominational, denominational-community, and internedominational-community. The second type is a school which two or more churches of different communions support jointly to provide for a community need, but each Church conducts its own programme in matters of curriculum, organization, and supervision.

The opening of these schools anticipates the time when the Board of Education will be prepared to release the pupils of the public schools for certain hours during the week for religious training.

Meanwhile they will hold their sessions after regular school hours.

The teaching material for the present will be that used at Gary, Indiana. Dr. A. Duncan Yocum, Professor of Educational Research and Practice at the University of Pennsylvania, is chairman of the curriculum committee, which is at work.

A PAROCHIAL EXPERIMENT

Meanwhile some interesting experiments are being worked out in parishes of our own communion, notably the diocesan Church of St. Mary, the Chapel of the Mediator, and Grace Church, Mt. Airy.

The Rev. P. E. Osgood, vicar of the Chapel of the Mediator, has procured a trained teacher, Miss Mary A. McKinley, from the Boston public schools to serve as director of religious education in the parish.

The curriculum used in the Chapel of the Mediator is the Christian Nurture Series.

RELIGIOUS TRAINING IN PRIVATE SCHOOLS

We hear reports from many cities where the public schools are recognizing the necessity for the religious training of boys and girls and making way for it. Questions are being asked about the private schools. Signs are not wanting that they too will coöperate with the Church. The diocesan Commission on Week-Day Religious Instruction was approached recently by Miss Wharton, who conducts a large school in Philadelphia, requesting that they provide for classes in religious instruction certain afternoons in the week. A letter will be sent to the parents of the pupils, most of whom are Church people, asking whether

they wish their children to avail themselves of the opportunity.

The Bishop has endorsed the plan. He says:

"I most heartily approve of the proposal of the Committee on Week-Day Religious Instruction of the Department of Religious Education of the diocese to provide religious training for the children of Miss Wharton's school.

"The systematic religious instruction of the young is a matter of highest importance and has been too long neglected in our schools. The time has come when a Department of Religious Training should be introduced into all our schools and colleges. I believe it would have a most excellent and far reaching effect. I am glad to give my cordial endorsement."

HERO OF VERDUN AT ST. SAUVEUR

General Robert Georges Nivelle, hero of Verdun, who is in the United States as representative of the French Cabinet and French Protestant Church to the Pilgrim Tercentenary, visited Philadelphia a few days ago. The ceremonies centered in two shrines of our own communion, Washington Memorial Chapel at Valley Forge and the French Church of St. Sauveur in Philadelphia.

After visiting Independence Hall and the grave of Benjamin Franklin the General went to Valley Forge, where he was tendered a reception by the Valley Forge Historical Society, of which the Rev. W. Herbert Burk is the head.

At the little Church of St. Sauveur Mr. Gifford Pinchot, president of the Huguenot Society, presented the General with the Huguenot medal. After an address of thanks by the General the Rev. Dr. William Elliot Griffiths spoke on The Pilgrims, the Walloons, and the Huguenots.

A touching incident added charm to the occasion. A little French lad, himself blind, and his father a crippled poilu, sang the Marseillaise so effectively that the General decorated him with his own wrist watch. The boy, whose father had served under General Nivelle in France and to whom the General was an idol, was overjoyed.

The Church of St. Sauveur is unique in Philadelphia. The services are conducted in French in one of Philadelphia's smallest churches, which will soon be celebrating its fiftieth anniversary.

While St. Sauveur is still the only French church in the city, there are nearly one hundred churches in Philadelphia where the sermons are delivered ordinarily in a language other than English. The oldest of all foreign churches in the city, Old Swedes, where the sermons were spoken in Swedish for more than a century, now uses the English ritual of the Anglican Church.

CATHEDRAL LEAGUE

Bishop Rhinelander and the Cathedral League of the diocese have invited a representative group of Pennsylvanians to attend a meeting on December 6th at the home of Mrs. George Woodward in Chestnut Hill. The Bishop will preside and the Rev. Dr. Bratenahl, Dean of the Washington Cathedral, will give an illustrated lecture on "The American Cathedral".

CANON DOUGLAS AT ST. MARK'S

The men's choir of St. Mark's Church, Philadelphia (Rev. Frank L. Vernon, D.D., rector), has arranged an interesting programme in the interests of improved Church

music for December 6th and 7th. The choir, of which Mr. Lewis Alex Wadlow is conductor, will give its third public service on Monday evening, when the Rev. Charles Winfred Douglas, Mus. Bac., Canon of Fond du Lac, will deliver an address on Ecclesiastical Music. Canon Douglas will also conduct two conferences on Tuesday afternoon and evening.

MUSIC FORUM

The *Church News* of the diocese is fresh from the press. I notice it has a new feature entitled "Forum of Opinion on Church Music". This department is to be conducted by a layman who hides behind the *nom de plume* of *Praeceptor*.

Praeceptor makes a plea for "prepared services". There are interesting contributions from several choirmasters and organists. The Rev. Francis M. Wetherill, rector of the Church of St. John the Baptist, Germantown, where the first boy choir in Germantown was organized, has an article on The Mixed Choir. He says: "We observe that the choirs in Philadelphia which strangers of all denominations go to hear have mixed voices."

He ends with the words: "If we could afford choir schools, doubtless we could anglicize our music. A mixed choir is the coming thing."

The *Church News* announces that in its Christmas number it will publish a Christmas carol, the words and music written by Mr. Herbert J. Tily, organist of the Church of St. John, Cynwyd, Pa.

The carol was written at the suggestion of Bishop Rhinelander.

MISCELLANEOUS ITEMS

The Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, is spending a few weeks in Philadelphia speaking in several churches.

The fall meeting of the West Philadelphia Sunday School Association will be held in St. Philip's Church, Philadelphia, on December 7th. The topic will be Week-day Religious Instruction. Representatives from the Roman Catholic, Presbyterian, Methodist, Baptist, Lutheran, and Jewish bodies have been invited to attend.

Devotional meetings and conferences for the women and girls of the diocese were held in Holy Trinity Church on December 1st and 2nd. The conductor was the Rev. Samuel McComb, D.D., of Baltimore, Md., whose theme was How to Pray.

A quiet day for the Woman's Auxiliary will be conducted by the Rev. Frank L. Vernon, D.D., at St. Luke's Church, Germantown, on December 9th.

Bishop Rhinelander has invited the clergy of the diocese to lunch at the Church House on December 6th. The speaker is the Rev. Robert F. Gibson, Executive Secretary of the Department of Publicity of the National Church.

THOMAS S. CLINE.

NOT ALL GERMANS LOVE WAR

EVELYN SHARP in the *World To-morrow* writes of a meeting by the German Students' Pacifist League in Berlin University: the chairman, "a student in officer's uniform, with a maimed arm, and an iron cross," and "members with grim signs of what war meant to them" distributing leaflets. "The aim of the League is the popularization and ceaseless presentation of ideas of peace and reconciliation. Founded by millions who have felt the horrors and the curse of war more deeply than any other men, it will set up a wall against which any fresh occurrence of violence and hatred must dash itself to pieces."—*Friend's Intelligence*.

EVANSTON PARISH HOUSE AND CLOISTER ARE DEDICATED

*Impressively by Bishop Anderson—
Church of the Advent Freed
from Debt—Campaign at Rogers
Park—Dr. Budlong's Departure*

The Living Church News Bureau }
Chicago, December 6, 1920 }

THE service and the exercises at the blessing of the new parish house and battle cloister at St. Luke's, Evanston, on Sunday, November 28th, were so impressive, that we take pleasure in quoting from the *Evanston News Index* of November 29th:

"Evanston people gathered in large numbers to witness the blessing of the new parish house and battle cloister at St. Luke's Episcopal Church yesterday afternoon by Bishop Charles P. Anderson of the Chicago diocese. It is estimated that between 1,500



SOLDIER IN NICHE OVER
BATTLE CLOISTER
St. Luke's Church, Evanston

and 2,000 persons were present at the service, which was held immediately before Choral Evensong. Bishop Anderson preached at this later service.

"Shortly after 4 o'clock the choir, clergy, and special guests of the church formed in procession in the chapel and entered the battle cloister, singing the national hymn. From the top of the cloister hung a service flag with the stars representing all those of the church who entered the service of their country during the late European war.

"Each of the five arches of the cloister was blessed by the Bishop as he read the names of those of the parish who died in the war. After the blessing of the cloister, in which special prayers were offered for our country, for all who served in the war, and especially for those who gave their lives, taps were sounded. The procession then marched into the reception room of the new parish house, and this was blessed.

"The procession passed from the reception room into the guild rooms, thence to the auditorium on the main floor. From the auditorium it proceeded down stairs to the choir room, the drill hall, and finally back into the church for the regular choral

evensong. Each one of the rooms through which the procession passed was blessed for its special function in the new parish house."

OTHER NOTES FROM ST. LUKE'S, EVANSTON

A reception was held for the Rev. and Mrs. Frederick Grant in the reception room of the new parish house of St. Luke's, Evanston, on the evening of St. Andrew's day, when the whole parish joined in affectionate farewells to the assistant and his wife. On behalf of the parish, the rector presented a solid silver tea service to Mr. and Mrs. Grant; the tray bearing the following inscription:

"To the Rev. and Mrs. Frederick Clifton Grant
From loving friends of St. Luke's
Parish, Evanston;
February 1917—December 1920
St. Andrew's Day."

In a happy speech Mr. Grant told of his happiness at St. Luke's during almost four years there, and expressed regret at leaving what had been a real home to his wife and himself. Mr. Grant has become rector of Trinity Church, Chicago.

St. Luke's has just let the contract for a great organ to cost \$50,000, which will be executed by the Skinner Organ Company. It will have sixty-two stops, will be one of the largest church organs in Chicago, and will take a year to install.

The rector, Dr. George Craig Stewart, was one of the speakers at the annual dinner of the St. Andrew's Society of Milwaukee, on the eve of St. Andrew's Day. His subject was *The Perilous Distinction of Being Scotch*.

CHURCH OF THE ADVENT FREE OF DEBT

On November 5th a letter was sent out from the Church of the Advent, signed by the vicar, the Rev. Gerald G. Moore, and the members of the finance committee, setting forth financial conditions and asking a thank offering of \$2,000 to free the parish from all debt by November 21st.

This church was built in 1905 at a cost of \$10,000, of which \$5,000 was paid in cash and \$5,000 secured by a mortgage, which was reduced in December 1913 to \$3,500. For the next three years the church suffered financially in various ways, so that finally there was a debt of \$6,000 and a very disheartened congregation. But in 1917 the tide began to turn and \$4,000 was paid off, reducing the indebtedness to \$2,000.

The appeal resulted in a cash offering of \$3,533 by over three hundred people.

It was indeed, said Mr. Moore in a Thanksgiving letter, a "red letter day for the Advent. The Church is out of debt. We have \$1,000 on hand for a new church or rectory".

The services on Advent Sunday were of a particularly joyful character. Bishop Anderson confirmed and preached in the morning, and Bishop Griswold preached at the evening service. Among those confirmed by the Bishop was Mr. C. C. Keller, student and lay reader, who is assisting the vicar at the Advent and at St. Stephen's Mission near-by.

SUCCESS OF CAMPAIGN AT ROGERS PARK

In a recent letter we referred to the campaign for church attendance conducted throughout November at St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector). A special effort was made to increase

attendance at the Sunday evening services. The results have been unusual, far exceeding expectations.

"Attendance at evening prayer has increased by leaps and bounds. The evening congregation is now very nearly as large as that in the morning and bids fair to surpass it.

The increase seems to be due in part to the fact that people who come once to the evening service like to come again.

The last will and testament of Mrs. Ellen Griffen Herren, a devoted member and associate of St. Paul's-by-the-Lake, who died February 6th, provides a bequest of \$5,000 to be held in trust until a new church shall be erected in Rogers Park—provided said building shall be erected within fifteen years.

DR. BUDLONG'S DEPARTURE

The vestry of St. Peter's Church, Chicago, whose rector, the Rev. Frederick Grandy Budlong, D.D., has been called to the rectorship of the Church of the Ascension, Pittsburgh, met on November 15th, when they regretfully accepted his resignation. Doing so they placed on record "an expression of their deep affection for Dr. Budlong, their gratification over all which has been accomplished under his leadership, and their profound regret that conscience and duty call him to another field of labor. He will be followed by the loving remembrance, the best hopes and earnest prayers of the entire parish."

Dr. Budlong's resignation was effective December 6th. H. B. GWYN.

THE CHURCH'S HOUSING PROBLEM

LARGE EXTENSION of the work of the American Church Building Fund Commission was evidenced in reports presented at the board meeting on November 18th. The past ten months have been the most active in the history of the Commission, and have brought the policy of the trustees, the use by the Church of its trust funds for loans for building churches, rectories, and parish houses, almost to complete realization. Seventy-five per cent. of the permanent fund has always been available for this purpose. This limit having been reached, the use of the remainder has been accorded to the committee on loans. So far this year \$225,000 has been promised in loans, about fifty per cent. of which has been called for and paid, the balance being subject to call. The list of applicants for assistance along this line continues to increase.

A similar condition is shown in the income fund from which grants and gifts are made. Under these forms of help \$52,000 has been promised, of which \$23,000 has already been called for and paid, the balance being subject to call.

These conditions have impressed the trustees with the necessity of planning for future extension of the Commission's activities. This can only be accomplished by an enlargement of the permanent fund.

DEATH OF REV. E. H. INGLE

THE REV. EDWARD HENRY INGLE, since 1907 assistant in the parish of the Epiphany, Washington, D. C., died on November 20th, after a brief illness with pneumonia, at the Emergency Hospital, Washington, in his 82nd year. The funeral services were held in Epiphany Church two days later, and interment was in the Congressional cemetery.

Mr. Ingle was also born in Washington, in 1839, the son of Joseph and Susan (Childs) Ingle. He was ordered deacon by Bishop Johns in 1867, and in the same

year advanced to the priesthood. Three years later, in 1870, he married Imogene Tayloe of Powhatan, Va. He served first as rector of St. John's Church, Roanoke, and afterward had charge of Emmanuel Church, Athens, Ga., St. Bartholomew's Church, Baltimore, Md., and Christ Church, Millwood, Va. He also served as Archdeacon of Baltimore.

The Rev. Mr. Ingle was a classmate of the late Dr. McKim both at the University of Virginia and at the seminary. He was an uncle of the late Bishop Ingle, the first missionary Bishop of Hankow.

NEVADA HOLIDAY HOUSE

LAST SUMMER the Bishop of Nevada went to Lake Tahoe and on four acres given the Church for summer conference purposes built with his hands the Nevada Holiday House. It has a large living room with fine stone fireplace, kitchenette, dressing room, and front porch. The house is completely furnished for the Nevada clergy,



ALTAR AT GALILEE, NEVADA HOLIDAY HOUSE

who will divide the "season" among themselves and have delightful vacations. Near the House, in a grove of pines which seem planted for the purpose, is the outdoor chapel with its stone altar in a chancel which is due East. The nave will seat about 100. Each Sunday there will be an early Communion and an afternoon vesper service. Morning and evening prayer will be said at two resorts on the lake. The mission is called Galilee.



NEVADA HOLIDAY HOUSE, LAKE TAHOE

CONSECRATION OF ST. ANDREW'S CHURCH, LAWTON, OKLA.

ON SUNDAY, November 14th, Bishop Thurston, assisted by Archdeacon John J. Chapin and the Rev. H. Leach Hoover, minister in charge, consecrated St. Andrew's Church, Lawton, Okla. The Bishop preached on the text: "O worship the Lord in the beauty of holiness, let the whole earth stand in awe of Him." It would have been difficult to select a text more fitting.

St. Andrew's, completed about the end of 1919, is without question one of the most architecturally beautiful edifices in the Southwest. The plan was conceived by the Rev. Vincent C. Griffith, a priest architect who, having spent many years on the wide stretches of this vast state, was most successful in expressing architecturally the spirit of the prairies. The building of brick and stucco replaces an old frame structure used for years by the Church folk of Lawton and Fort Sill.

The new church has been occupied for a year and a half and has been completely supplied with the furniture necessary to a well appointed church. Practically all furnishings are memorial gifts. In the year the average congregation has increased 300 per cent, and the offering for the Nationwide Campaign will be ten times greater than in 1919.

While the new church was in process of construction the old frame building was turned into a parish house with all the equipment necessary. On Saturday evening before the day of consecration, a banquet and reunion of the men who had worked on the construction was held in the remodelled parish house. The men were the guests of Bishop Thurston. Masons, carpenters, painters, electricians, metal workers, and plumbers were happy to have this opportunity.

DEATH OF REV. EDWARD DOLLOWAY

THE REV. EDWARD DOLLOWAY, a retired priest who had resided in Washington since 1917, died in that city last week at the age of eighty.

Mr. Dolloway was born in Oswego, N. Y., in 1840, the son of William and Huldah (Johnson) Dolloway, was graduated from Kenyon College in 1863 and from the General Theological Seminary in 1866. Made deacon and priest in 1866 and 1867 by Bishop Coxe, in the latter year he married Catherine C. Marsh. He served through his diaconate at Fort Adams, and afterwards in various charges in the state of New York, until in 1878 he assumed charge of a field in the diocese of North Carolina. Later he entered the government service, and, as stated above, ended his days at the national capital.

TO REBUILD MISSION CHURCH AT ONEIDA

INFORMATION was published in an August issue of THE LIVING CHURCH of the total destruction, as the result of a stroke of lightning, of the Indian Church of the Holy Apostles at Oneida, Wis., where we have one of the most successful of all our Indian missions in this country. The stone church, it will be remembered, was so completely destroyed that even the walls present little salvage.

In spite of the poverty of the Indians and the other burdens of the diocese of Fond



CHURCH OF THE HOLY APOSTLES Oneida, Wis.

du Lac, in which this church is located, efforts were at once made to accumulate a new building fund. Bishop Weller has appointed as a committee to solicit subscriptions, Mrs. E. O. Brown, Rhinelander; Miss Helen Freeman, of Fond du Lac, diocesan president of the Woman's Auxiliary; Miss Emily Haff, Oshkosh, daughter of a former missionary priest at Oneida; Mrs. Jerold L. Jenson, Stevens Point; Mrs. William H. Roddis, Marshfield; and Mrs. C. F. Dunbar, Wausau. So excellent has been the work of this committee that, with the insurance proceeds, \$4,000, as a nucleus, a fund now between \$13,000 and \$14,000 has been accumulated for the rebuilding the church. The total amount required is at least \$30,000. It is impossible that the whole amount can be raised in the diocese of Fond du Lac and still more impossible that the Indians themselves can assume a large share of the burden, though they have already raised a considerable amount for the fund. Those who are willing to assist may send contributions either through THE LIVING CHURCH or to the chairman of the committee, Mrs. Edward O. Brown, Rhinelander, Wisconsin.

The accompanying illustration shows the church as it was before its destruction. It was erected in 1886 as the result of many years of effort and sacrifice on the part of the Indians and their friends, and in spite of the fact that the original fund of several thousand dollars was lost through a bank failure in Green Bay. Much of the labor was given by the Indians themselves as a part of their contribution. A picture of the ruins appeared in THE LIVING CHURCH of August 7th.

The priest at Oneida, the Rev. William B. Thorn, has been obliged to resign owing to increasing infirmity, being nearly blind, and therefore recognizing that the work

requires a man able to be more active than he can be. The Rev. William Watson has been appointed to the charge. Mr. Watson comes from Flandreau, South Dakota, where he has been engaged in work among Indians, and is loaned to the diocese of Fond du Lac by the Bishop of South Dakota in the earnest hope of restoring the Oneida mission to its former prosperity, and to direct the rebuilding of the church.

DEATH OF FRANCIS LYNDE STETSON

ONE OF THE ABLEST and most influential of the lay deputies in General Convention passed to his rest in the death of Francis Lynde Stetson on Sunday afternoon, December 5th, at his home in New York City. Mr. Stetson entered General Convention as a deputy from New York in 1886, after which, omitting 1889, he served in each sub-



FRANCIS LYNDE STETSON

sequent Convention until 1916. A stroke of paralysis some two years ago ended his active life and he was unable to attend the Convention of 1919. For a number of years he was an active member of the committee on canons and on rules, and was especially an authority on the affairs of our European parishes.

Mr. Stetson was born at Keeseville, N. Y., April 23, 1846. He was educated at Williams College and at Columbia Law School and received the degree of LL.D. from St. John's College, Maryland. In the business world Mr. Stetson was senior partner in the firm of Stetson, Jennings, and Russell, attorneys and general counsel for J. P. Morgan & Co. and for the United States Steel Co. Grover Cleveland was a partner in the firm during the interval between his two presidential terms. Mr. Stetson was general counsel for the Northern Pacific Railway, the International Mercantile Marine company, the Erie railroad, the United States Rubber company, the Southern railway, and some years ago handled the reorganization of the Philadelphia and Reading.

In 1918 Mr. Stetson adopted as his daughter Miss Margery H. Lee, daughter of Alfred Lee of Germantown, Pa., and granddaughter of Bishop Lee, of Delaware. She is now Mrs. Eldridge L. Adams, of New York and, with her husband, has resided with Mr. Stetson and cared for him during his long illness. Mrs. Stetson died in 1917, having been an invalid for a number of years.

UTAH'S BISHOP VIEWS THE LAND

BISHOP MOULTON was pleased with his first trip into the Uintah Basin. Here, clipped from volume 1, number 1, of the *Utah Trust*, is what he thinks about this comparatively unknown country:

"One raves over the scenery and wonders why the citizens of Uinta do not play it up more. Down East where I used to live you hear all about the wonders of Colorado and California, but nothing of Utah. Now

Utah has something to talk about and we ought to begin. Press agents may tell the truth about Utah and tourists will hurry out of Colorado and never get to California.

"You look upon all sorts and varieties of scenery. More than once I thought it must be Switzerland—but it was always Utah. Utah with its snow tips: Utah with its white stripped, red faced, sober grey, steeple pointed, purple shaded mountains: Utah with its tumbling streams, swelling spreading brooks, muddy green torrents, and blue lakes; Utah with its roads chiseled out of the mountains, circling through the canyons, pushing their gray spirals over the peaks: Utah with its blue bells, green meadows, abundant valleys (standing so thick with corn that they laugh and sing), white lilies, red, pink, orange, white, yellow cactus, birches, mountain cedars, firs, poplars, sage: Utah with its meadow larks, turtle doves, blackbirds, magpies, bluebirds, wild canaries, red winged, yellow winged, red headed, yellow headed blackbirds, sage hens, sea gulls: Utah with its rabbits, prairie dogs, gophers, and mules—what is there for a tenderfoot from a textile town to do but to take off his hat at the glory he never beheld before?"

Incidentally, the *Utah Trust* is the new "organ" of the Church in Utah—one "dollar-a-year" worker which seems likely to earn the compensation it demands from its supporters! In its second issue one of the Bishop's readers, not satisfied, adds further description from his own point of view. H. D. M. speaks:

"It is to be hoped that when the Bishop next visits his basin he will go in—being vernacular—by way of Helper, as all sensible people do who go in October, and then he will see the mountainsides gray, bronze, emerald, gold, and red; the magnificent road, clinging, climbing up, always up, along the narrow shelf, winding in and out beside the gold and the red, now above it, into the gray and green, almost beyond the granite and the snow, shining like the gates of the New Jerusalem, straight into the impenetrable and everlasting blue.

"The canyon is very narrow, great mountain ranges stretching away on either side. It is perfectly astonishing at what angle trees will grow—the pines stand thick where it seems as if the earth must infallibly slip. High up, between the half-hidden canyon walls and the net-work of green pines, extend in many instances miles of pasture lands cut up into numberless little patches; for where the trees give up the attempt, the humble grass provokes grim nature to a smile. Sometimes the grass grows to the very summit, but often the sky-line is broken by a succession of sierras: now and then there is a tiny house. How people get up there or, having got up there, get down again, we know not, or what they live upon; for crops from one of the tiny ranches might be gathered into the pockets of a modern top-coat. If one of the houses should burn down or blow down, it would be only necessary to go out into the woods and get another, for all the material could be gathered a few steps from where it stood. It seems a part of the mountain and the woods, just as a bird's nest seems to be part of the tree. If there is anything in the influence of natural scenery upon the heart and mind, then these dwellers upon the heights are most fortunate, for to the west they have one of the noblest prospects upon earth; and to the east, range upon range of hills, varying in color as they recede, including, beyond perhaps the most unique and beautiful of the entire inter Rocky Mountain system, the intense blue and white of the Uintah group.

"We reached the summit of the hill—

12,000 feet—at last. You would like to know what is to be seen there? Flying clouds, blue sky—everything to be imagined, in waking hours of forest, dale, and stream; high mountains and low mountains, one chain behind the other; and as one star differs from another star in glory so did one mountain differ from another mountain—tremendous gorges, the shadows of which may be seen miles away, crowned with eternal snow, cold, proud, looking down upon other mountains, a world of mountains, and out from them emerging streams with Indian names."

DR. FREEMAN SUCCEEDS DR. MCKIM

THE REV. JAMES E. FREEMAN, D.D., for eleven years last past the rector of St. Mark's Church, Minneapolis, has accepted the call to become the successor of the late Rev. Randolph H. McKim, D.D., as rector of the Church of the Epiphany in the city of Washington, D. C.

Dr. Freeman was rector of St. Andrew's Memorial Church, Yonkers, for sixteen years before coming to Minneapolis. In 1911 he declined election to the episcopate of West Texas. He has been a member of several General Conventions, and is at the present



REV. JAMES E. FREEMAN, D.D.

time a member of the Council and also of the Departments of Missions, Social Service, and the Nation-wide Campaign. He is one of the most distinguished and beloved of the clergy of the Middle West. He will probably enter upon his new duties in Washington on February 1st next.

Dr. Freeman's ten years' rectorship of St. Mark's has witnessed the extinction of a large debt on the finest church property in the Northwest, the building up of a great metropolitan congregation, and the establishment and equipment (at Wells Memorial House) of the largest institutional work under Church auspices west of the Mississippi. Through his "Little Tribune Sermons" and his popular addresses at the afternoon vesper services in St. Mark's, Dr. Freeman has gained a wide hearing and exercised a strong religious influence, and his constructive leadership has been felt throughout the American Church. He was a deputy from Minnesota to the General Conventions of 1913, 1916, and 1919. In 1916 he was nominated for the presidency of the House of Clerical and Lay Deputies, receiving a large support. He was one of the prime movers of the Nation-wide Preaching Mission in 1916 and was one of the most influential advocates of the Nation-wide Campaign in the Convention of 1919 at Detroit. He was a member of the Board of Missions from 1913 to 1919 and has been a member of the Presiding Bishop and Council since its inception and organization.

and choir of fifty male voices, followed by a large number of clergy and fifteen bishops, the long procession proceeded down the south aisle and up the middle, filling the entire length of both; the beautiful old church, rich in memories and outward memorials, adding dignity and beauty to the setting. Under direction of Mr. E. A. Simon, who presided at the organ and led by the magnificent choir of men and boys, which has few if any superiors even in the East, the hymns were heartily and yet musically sung, and the offertory anthem, Martin's "Ho, Everyone that Thirsteth", was the quintessence of harmony and perfection of tone blending.

Brief addresses of welcome by the Bishop of Kentucky and the Mayor of Louisville were responded to by the Bishop of South Carolina, president of the Synod. The chief address, by the Bishop of Tennessee on the Lambeth Conference, vividly depicted scenes incident to the Conference and told of famous and historical features of Canterbury Cathedral. Explaining the resolutions adopted at the close of the Conference, he said that an appeal was made for all people to mass into one body to promote love for the Creator. "The appeal was not one urging the consolidation of all Churches, nor was it one asking a Christian to join a particular Church. It was a plea for a great fellowship." Discussing problems confronting the Church, Bishop Gailor said steps must be taken to provide for the spiritual welfare of thousands of students in secular institutions. "The public schools are all right but they should be supplemented with some Christian education." In the first call of the selective draft for military duty, 41,000 men could not read or write. "The Church must help improve these conditions. We are the ones who are responsible."

Much to the surprise of visitors and residents upon leaving the Cathedral, the ground was found to be covered with several inches of snow, for which most were entirely unprepared.

Wednesday morning after the corporate Communion, the Synod organized for business and devoted most of that day and the next to reports of committees and provincial organizations for mission work.

The Bishop of Kentucky was elected president of the province and the Rev. Mercer P. Logan, D.D., and the Rev. F. H. Nickerson were reelected secretary and treasurer.

Ordinance I, Section I, was amended to conform with Canon 53, Section 6, providing that the synod be composed of a House of Bishops and a House of Deputies to sit and deliberate either together or separately as the bodies shall choose.

A resolution by the Bishop of South Carolina, urging more rigid censorship of moving picture films under national and state legislation was unanimously adopted without debate. Other resolutions adopted involved endorsement of the plan for Church Unity of the Lambeth Conference, adoption of plans for a summer religious training school at the University of the South, and advocacy of a Church Survey. Upon invitation of the Bishop of Georgia, it was decided to hold the next meeting in Savannah, Georgia, October 25, 1921.

Wednesday evening, at a meeting in Calvary Church in the interests of the Nationwide Campaign, the speakers were Thomas Dix, a layman of St. Louis, and the Rev. Louis G. Wood.

The closing session was an inspirational meeting on Thursday evening in St. Andrew's Church on the Church and Social Problems, when, after a review and forecast of the synod by its presiding officer, an

eloquent address was delivered by the Rev. W. Russell Bowie, D.D., who said:

"A love like the love of Christ is the root of all social programmes. The greatest problem of Christian Social service means the will to carry the spirit of love that exists in the home out into the world. To be a Christian, is to be a Christian all through, or not a Christian at all. Our challenge is to try to follow the will and the mind of Jesus in the things of every day."

Mention should be made of the entertainment given by Mr. and Mrs. Gilmer S. Adams in compliment to the synod and in the nature of a farewell, when a bountiful buffet supper, served between the closing business session and the final evening service, obviated the necessity of the visitors scattering between meetings.

This synod has been pronounced on all

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Milwaukee, Wis.

sides the best ever held. About two hundred delegates attended, and the spirit of fellowship and oneness of purpose was marked.

In connection with the synod, business sessions of the Woman's Auxiliary were also held on Wednesday and Thursday. After the corporate Communion on Wednesday, Bishop Woodcock delivered an address of welcome which was responded to by Mrs. Staton, president of the East Carolina branch. Miss Nannie Hite Winston, president of the Kentucky branch, presided capably throughout the sessions, using the beautiful gavel of white holly mounted in silver which was presented several years ago to the provincial organization by Fannie Staton in memory of Virginia Dare, the first white child born and baptized on American soil. Miss Winston was elected president of the Provincial Church Service League and Mrs. John Scott of Lexington was re-elected secretary.

Noon-day prayers and meditation were by the Bishop of Mississippi and in the afternoon addresses were delivered by Miss Grace Lindley on The Inspirational Side of the Reorganization of Woman's Work in the Church and by Miss Elizabeth Matthews on The Church Service League.

On the following day a provincial unit of the Church Service League was formed of which Miss Winston was elected president. Miss Winston was also elected provincial representative on the National Board of the League. The Bishop of South Carolina conducted the noon-day prayers and Meditation, the Bishop of Atlanta having kindly served as chaplain that morning, and in the afternoon a helpful and interesting conference on the United Thank Offering was conducted by Mrs. Cowan of the diocese of Lexington. This was followed by a "demonstration" entitled The Blue Box Convention, in which about a dozen women participated in dialogue.

Daughters of the King and Girls' Friendly Society held group conferences and the latter formed a provincial council of the Church Service League. Miss May Tharin of South Carolina was elected secretary treasurer.

BEQUEST

THE WILL of Joseph W. Bliley leaves \$300 to the Church Home at Richmond, Virginia.

MEMORIALS AND GIFTS

TWO EUCHARISTIC CANDLESTICKS presented to Christ Church, Guilford, N. Y., were blessed on the First Sunday in Advent.

A SET of violet vestments recently presented to Calvary Church, Syracuse, N. Y., was blessed on the Sunday next before Advent.

TWO NEW altar lights have been given to St. Andrew's Church, Hanover, Mass., in loving memory of the Rev. Joseph Dinzey. They were dedicated and used on All Saints' Day. A commemorative service, with Holy Communion, was also held on Saturday morning, November 27th, the anniversary of the death of the Rev. Mr. Dinzey.

ON NOVEMBER 28th, there was unveiled in Calvary Church, Brooklyn, N. Y. (Rev. John Williams, rector), a memorial art glass window presented by Frances Elizabeth Hall in memory of her parents and three brothers. The window shows the figure of Christ, carrying the scroll in His hand, and at His back is one of the pillars of the Temple. At the right are seen the distant "many mansions". The Christ figure is

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The Desk Kalendar

The Lectionary for that year alone is specially set forth by the Joint Commission, by authority of General Convention. Copies of this publication will be essential therefore for the Lectern and the Vestry Room.

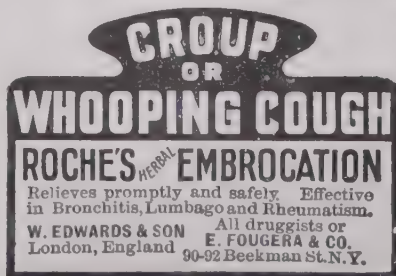
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3. The Flower That Was Not Afraid
4. The Man and the Mountain
5. The Helmets of God
6. To the Top of the World
7. "No Accidents To-day"
8. The Marred Face of Christ
9. The Soldier Who Forgot Himself
10. Sunny Windows

Dr. Bowie has the happy art of being able to amuse and instruct at the same time. His articles will add much to the value of The Young Churchman.

A SERIAL

by a Canadian writer, Miss Blanche Gertrude Robbins, will begin in January. As it describes the adventures of a boy who is cast ashore on a remote island on the Bay of Fundy, and who solves the mystery of the lighthouse keeper's niece, it will appeal to both boys and girls.

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robed in ruby red contrasted with white; the trees and the shadow of distant hills form a composition rich in color.

MISS ALICE VEADER has presented to St. Paul's Church, New Haven, Conn., for the high altar, a white silk chalice veil and burse in memory of her friend, the late Miss Harriet Benton Phelps, a devoted communicant who died a year ago. The design on the veil is a butterfly with spread wings and on the burse a peacock, standing, both worked in traditional colors. The reverse of the veil bears the embroidered inscription:

"In Memory of
HARRIET BENTON PHELPS
Died December, 1919,
R. I. P."

AT EMMANUEL MEMORIAL CHURCH, Champaign, Ill., on Sunday morning, November 21st, the art memorial window immediately over the high altar, in memory of the late David Walker Dresser, D.D., and Sarah Caroline (Cundall) his wife, was dedicated by the rector, the Rev. Dr. George P. Hoster. The window, the gift of Dr. and Mrs. J. L. Polk, was furnished and installed by the Gorham Co. The subject is The Presentation of Christ in the Temple. For sixteen years Dr. Dresser was priest in charge and then rector of the parish.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Clerical Vacancies—Rector's Reception—The G. F. S. at Syracuse

THE DIOCESE is feeling the effect of the nation-wide shortage of clergy, and vacancies occur more rapidly than they can be filled. Grace Church, Carthage, is vacant with the removal of its rector to Ohio. The Rev. Ralph Bray, rector of St. John's, Auburn, for the past four years, is leaving to take charge of St. Mark's Church, Riverside, R. I. One city parish has been trying for some time to secure a curate, and at least one mission field is vacant. A brief survey of the clergy list shows the appalling rapidity with which the personnel of the diocese changes. Of a total of one hundred and eighteen clergy now in active parochial work only 27 were attached to the diocese ten years ago. Of 53 added in the past six years, only fifteen were ordained in this diocese. To fill late vacancies clergy have been drawn from Canada, Spokane, New York, New Jersey, Kansas, and Pennsylvania.

ABOUT FOUR HUNDRED persons attended a reception in honor of the Rev. J. A. Springsted and his wife, at the parish house of St. Luke's Church, Utica, of which Mr. Springsted recently became rector.

A JOINT MEETING of the branches of the G. F. S. of Syracuse was held on November 22nd in the parish house of Trinity Church. About one hundred and fifty sat down to dinner, Mrs. W. E. Jones, president of the associated branches of the city, presiding. Brief remarks were made by Mrs. Pratt, First President, the Rev. Messrs. Jaynes, Root, Haydn, Taylor, and Wootton, and Mrs. Charles Fiske.

DR. THOMAS PARKER BOYD, rector of St. Paul's Church, San Francisco, has been giving a series of lectures for the International New Thought Alliance in the city of Syracuse. The advertisement announced that he would also conduct classes and healing clinics. So far as can be ascertained, none of the clergy of the city are acting as his sponsors.



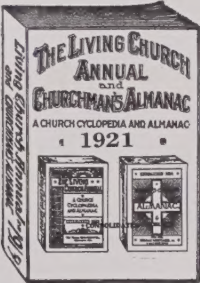
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CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Brotherhood of St. Andrew—St. James' Church,
Danbury—United Lenten Services

THE ANNUAL meeting of the diocesan assembly of the Brotherhood of St. Andrew was held in Trinity parish, New Haven, on December 6th, beginning with an evening devotional service conducted by Bishop Acheson, and followed by supper and a business meeting. The assembly was addressed on Service by G. Frank Shelby, general secretary of the Brotherhood. The annual corporate Communion of the New Haven local assembly was held on St. Andrew's Day in the morning chapel of St. Paul's Church, New Haven, the rector, the Rev. Henry Swinton Harte, chaplain, being the celebrant.

AS SOON as St. James' Church, Danbury, has its new parish house it will introduce week-day religious instruction.

THE UNITED LENTEN SERVICES of the New Haven churches will be held in St. Paul's Church. It is planned to make them preaching services dealing with the fundamentals, the general subject to be Have You Understood Christianity?

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

San Bernardino—Bishop Osborne Conducts Quiet Day

THE CONVOCATION of San Bernardino held one of the best meetings in its history at St. Stephen's mission, Beaumont, on November 19th. Before the opening service Bishop Stevens blessed a processional cross recently presented. At the Holy Communion Bishop Stevens celebrated, assisted by the Rev. Charles E. Maimann, and Rural Dean R. A. Kirchhoffer. At a business meeting in the woman's club house missionary reports all showed progress. The Woman's Auxiliary of the convocation met at the same time, both groups joining for luncheon. At the joint meeting which followed Bishop Stevens spoke on the Nation-wide Campaign, and the Rev. P. A. Easley on Practical Methods in the Church school. There were about one hundred and ten delegates. The next Church school rally of the convocation will be held on December 12th at St. John's Church San Bernardino.

A QUIET DAY for the clergy, preparatory to the preaching mission, was conducted at St. Matthias' Church, Los Angeles, on November 26th, the addresses being given by Bishop Osborne, retired Bishop of Springfield, whose home is now within the diocese.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Burglary at St. Anna's Church, New Orleans

ST. ANNA'S CHURCH, New Orleans (Rev. E. W. Hunter, rector), has been burglarized. A Catholic parish, its doors are always open to a scattered, poor, but numerous people, who at different hours of the day may be seen kneeling before the altar, some with baskets, others with sacks, others with tools of labor. Some miscreant taking advantage of this fact robbed the altar of all the sacred brass, consisting of two large Eucharistic candelabra, one large crucifix, three large seven-branched candelabra, two three-branched candelabra, and two altar vases. Although the loss was reported at once, the articles have not been recovered, and it is feared that they may have been broken into pieces and sold for old brass. The loss is estimated at \$500 at the least.



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601. Angel proclaiming "Glory to God." "A Merry Christmas."

602. Outline drawing, The Star. "Christmas Greeting."

603. "Glory to God in the highest." Outline drawing. "A Joyful Christmas."

604. "For unto you is born," etc. Outline drawing. "A Merry Christmas."

605. "And suddenly there was with the angel." Outline drawing. "A Joyful Christmas."

606. "And this shall be a sign unto you." Outline drawing. "A Happy Christmas."

607. "Glory to God in the Highest." Nativity scene.

608. "Silent Night! Holy Night!"

Set of 8 cards, no duplicates, 24 cents.

FIVE-CENT CARDS

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Each a folder 4 x 3 inches, with envelope. Reproduction of a Christmas picture in soft brown. Text and Christmas greeting, gold border. Inside, an appropriate Christmas verse.

701. "A Blessed Christmas." Correggio's "Holy Night." Verses, "Angels from the realms of glory."

702. "Christmas Greeting." Adoration of the Kings. Verses, "Eastern sages at His cradle."

703. "A Happy Christmas." Adoring Shepherds. Verses, "The first Nowell."

704. "A Joyful Christmas." Wise Men on Camels. Verses, "As with gladness."

Five-cent Cards—Continued.

705. "Christmas Greeting." Raphael's Adoration of the Christ-child. Verse, "We three kings of Orient are."

706. "A Happy Christmas." Sistine Madonna. Verse, "Christ by highest heaven adored."

707. "Christmas Greetings." Nativity scene. Verses, "In a manger lowly."

708. "A Joyful Christmas." Nativity scene with adoring angels. Verse, "When Christ was born of Mary free."

709. "A Merry Christmas." Correggio's Holy Night. Verses, "Twas Mary, Virgin pure of holy life."

710. "A Happy Christmas." Van Dyck's Nativity. Verse, "Shepherds have found Him, sages have crowned Him."

711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."

712. "Christmas Greeting." Merson's Arrival at Bethlehem. Verse, "The foxes found rest, and the birds had their nest."

Set of 12 cards, as above, no duplicates, 60 cents.

TEN-CENT CARDS

Printed in four colors

Each a folder, 6¼ x 3½. Same general style as the foregoing series but of double size.

801. "A Merry Christmas." Wise Men following Star. Verses, "From the eastern mountains."

802. "A Merry Christmas." Outline drawing, angels adoring the Christ-child. Verses, "Good Christian men, rejoice."

803. "A Joyful Christmas." Nativity scene. Verses, "Lo, within a manger lies."

804. "A Peaceful Christmas." Correggio's Holy Night. Verses, "All my heart this night rejoices."

Set of 4 cards, no duplicates, 35 cents.

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SACRAMENTO

WILLIAM H. MORELAND, D.D., Bishop

Bishop's Pastoral Letter

BISHOP MORELAND has issued a pastoral letter relating to the importance of adequate preparation for the approaching annual parish meeting and the diocesan convention. The Bishop points out the necessity of using wisely and energetically the closing weeks of the year, as the well-being and prosperity of the parishes and missions will turn on the good use of these critical weeks in November and December.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

More About the Church at Athens—Institute at Columbus—Boys' Choir Organized—"Interchange" of Pulpits

THE CHURCH at Athens had a promising work nearly thirty years ago, and then the field was abandoned till about fifteen years ago, when the Rev. Alfred Buckland became rector, also ministering to the missions of Logan and Nelsonville. Churches have now been built in all three stations and they are all free from debt. The Rev. Dr. Stires superintended the building of the Athens church and a well constituted and churchly building is mainly the result of his faithful and untiring labors. Both Bishops were present at the recent dedication, and nearly all the clergy of the Columbus convocation. The church is very completely equipped and it is expected that a furnace will soon be installed. The altar cross, vases, and Eucharistic lights were given by a friend in memory of Mrs. Buckland, the wife of the first missionary. The church cost \$15,000.

A CHURCH school institute was recently held in Trinity parish house, Columbus. One hour conferences were conducted by Mrs. Bigler of Delaware for the primary department, and by Miss Edith James of Toledo for the junior and senior departments. At an evening joint conference of all departments addresses were given by Mrs. Bigler, Miss James, and Miss Mary Cook, diocesan educational secretary, and a movement was started to organize the week-day school according to the Gary or Grand Rapids plan.

A BOY CHOIR has just been organized for St. Andrew's chapel, Columbus (Rev. James S. Attridge, minister in charge). The choir sang for the first time on November 14th, and showed good training. A processional cross and American flag were presented to the choir by Mr. Drescher and the woman's guild made and presented the vestments.

TWO LARGELY attended convocational meetings of the Woman's Auxiliary have just been held, one in Zanesville, the other in Chillicothe. Addresses were made by the convocation officers and Mrs. W. T. Wells, the newly elected diocesan president.

DURING NOVEMBER the Rev. E. F. Chauncey, rector of Trinity Church, Columbus, is again exchanging pulpits with the Rev. Dr. Maurer, pastor of the First Congregational church, as was done last year. Perhaps the word exchange is hardly correct, for the first two Sunday evenings in November the Congregational church was closed and pastor and people were supposed to attend Trinity church. Then the last two Sundays in the month Trinity was closed and rector and congregation were expected to attend Dr. Maurer's church and hear him preach.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Change in Time and Place of Diocesan Council

AS THE new St. Andrew's Church, Norfolk, will not be completed in time for the diocesan council, the Bishop announces that the council will be held in St. Paul's Church, Newport News, on January 25th. St. Paul's was originally chosen for this council, but yielded its place to the new St. Andrew's. Bishop Tucker calls attention also to a "diocesan day" suggested by the executive committee of the diocese for the time of the council. "This was the Godly custom in the old diocese of Virginia and would bring our people more closely in touch with the interests of the Kingdom."

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

Bishop Walker's Portrait—Congregation of St. Andrew's, Buffalo, Sells to Diocese and Will Remove

AT THE annual parish meeting of St. Andrew's Church, Buffalo (Rev. H. F. Rockwell, rector), it was decided to dispose of their present property on Goodell street to the Bishop and Executive Council. Pending purchase of a site and erection of buildings, the congregation has accepted the generous offer of the rector and vestry of Trinity Church to use Christ Chapel. This is a separate stone building adjacent to Trinity Church, on Delaware avenue. The interior, redecorated and furnished within recent years under the direction of Mr. R. A. Cram, is considered one of the most perfect architecturally in the country. The provincial Houses of Bishops and Deputies held their recent synod meetings in Christ Chapel. It is expected that the removal will take place early in the new year.

THE HEIRS of the late Mrs. William D. Walker have presented the large oil portrait of Bishop Walker to the Buffalo (N. Y.) Historical Society and it hangs in the gallery of the rotunda near the Bishop Walker Memorial case.

Educational

THE REV. DR. GEORGE P. ATWATER of Akron, Ohio, has been appointed chairman of the committee composed of members of the boards of religious education in Ohio and Southern Ohio to formulate plans for the proposed conference in Gambier next summer, to be patterned after that in Racine. It is hoped the same speakers and leaders can be used in both places.

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